

DAOIST LITERATURE IN TRANSLATION: AN ANNOTATED CATALOGUE*

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ABSTRACT

Some thirty years ago Anna Seidel (1938-1991) published her magisterial “Chronicle of Taoist Studies in the West 1950-1990” (1989-1990) in the French Sinological journal *Cahiers d’Extrême-Asie*. In the decades since that publication, much work has been undertaken and completed on understanding the historical contours of Daoism in general and the varied Daoist textual corpuses and literature in particular. The present article provides an annotated catalogue of Daoist literature in translation from its germinal moments in the 1880s and 1890s to the present. Consisting of 257 individual titles, each entry provides information on the primary Chinese source-text, bibliographic information on the associated translation, and a concise annotation, specifically focusing on (if known) author, date, affiliation, and general description. The article concludes with a finding index for the given translation and corresponding text.

Keywords: Daoism (Taoism), Daoist literature (Taoist literature), Daoist Studies (Taoist Studies), *Dào-zàng* 道藏 (*Tào-tsàng*; Daoist Canon), intellectual history, translation

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Some thirty years ago Anna Seidel (1938-1991) published her germinal, monumental, and magisterial “Chronicle of Taoist Studies in the West 1950-1990” (1989-1990) in the French Sinological journal *Cahiers d’Extrême-Asie*. Although other “bibliographies of Daoist Studies in Western languages” had been published previously,[†] Seidel’s work established a model for critical and annotated surveys of the field. The present article, correcting, updating and expanding an earlier electronic version (2004),[‡] aspires to do the same for Daoist literature translated into Western languages. It also may be read and consulted as part of a more comprehensive “history of ideas” or “intellectual history” on the field itself and on the larger Western engagement, both academic and popular, with Daoism through texts and translations.

In that same “chronicle,” Seidel emphasizes the need for *complete*, annotated academic translations of Daoist literature (see also Kohn 2000b). Fortunately, although the field of Daoist Studies in the Western academy remains small, the situation has improved dramatically over the last twenty years. In addition to two major, general sourcebooks (Kohn 1993; Robson 2017) and

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† See bibliography herein, a bibliography of bibliographies if you will. See also Komjathy 2002, 2022; Pregadio 2008, 2.1311-31. The latter is deficient on multiple levels.

‡ The article, titled “Daoist Texts in Translation,” was originally posted on Center for Daoist Studies website (www.daoistcenter.org), which is temporarily inactive through the Daoist Foundation (www.daoistfoundation.org). It was subsequently widely disseminated throughout the internet. It also was translated into Chinese by Zhāng Lìjuān 張麗娟 and Huáng Yǒngfēng 黃永鋒 and published as a five-part series in the journal *Dàoxué yánjiū* 道學研究 (2007-2009).

five more focused ones (Bokenkamp 1997; Kohn 2004b, 2009, 2012; Komjathy 2013a; Pregadio 2019),[§] the following major studies and translations have been published: (1) Harold Roth's *Original Tao: Inward Training (Nei-yeh) and the Foundations of Taoist Mysticism* (1999); (2) Robert Campany's *To Live as Long as Heaven and Earth: A Translation and Study of Ge Hong's Traditions of Divine Transcendents* (2002); (3) Livia Kohn's *The Daoist Monastic Manual: A Translation of the Fengdao kejie* (2004); (4) Fabrizio Pregadio's *Great Clarity: Daoism and Alchemy in Early Medieval China* (2005); (5) Suzanne Cahill's *Divine Traces of the Daoist Sisterhood: Records of the Assembled Transcendents of the Fortified Walled City* (2006); (6) Barbara Hendrich's *The Scripture on Great Peace: The Taiping jing and the Beginnings of Daoism* (2007); (7) Fabrizio Pregadio's *The Seal of the Unity of the Three: A Study and Translation of the Cantong qi* (2011); (8) Yu-ping Luk's *The Empress and the Heavenly Masters: A Study of the Ordination Scroll of Empress Zhang (1493)* (2016); (9) Louis Komjathy's *Taming the Wild Horse: An Annotated Translation and Study of the Daoist Horse Taming Pictures* (2017); and (10) Catherine Despeux's *Taoism and Self Knowledge: The Chart for the Cultivation of Perfection (Xiuzhen tu)* (2018). The majority of translations over the last decade has been published by three leading scholar-translators, namely, Livia Kohn, Louis Komjathy, and Fabrizio Pregadio. Komjathy also is in the process of establishing a Daoist research center with a formal translation wing and committee. It includes the Daoist Studies Archive (DSA), which aims to be the largest and most complete library for Daoist Studies outside of East Asia (see www.daoistfoundation.org).

These contributions notwithstanding, some key outstanding texts remaining to be translated include the following:

- (1) First-century BCE *Lǎozǐ zhǐguī* 老子指歸 (Essential Meaning of the *Laozi*; DZ 693; ZH 555; abbrev. YZ), a.k.a. “Yán Zūn 嚴遵 (fl. 59-24 BCE) commentary”
- (2) Probably second-century CE *Lǎozǐ zhāngjù* 老子章句 (Chapter-and-Verse Commentary on the *Laozi*; DZ 682; ZH 556), a.k.a. “Héshàng gōng 河上公 (Master Dwelling-by-the-River; ca. 160 CE?) commentary”
- (3) Probably fourth-century *Dàdòng zhēnjīng* 大洞真經 (Perfect Scripture of Great Profundity; DZ 6; ZH 1)
- (4) Possibly fifth-century *Língbǎo wǔfú xù* 靈寶五符序 (Explanations of the Five Talismans of Numinous Treasure; DZ 388; ZH 222)
- (5) Sixth-century *Yǎngxìng yánmìng lù* 養性延命錄 (Record of Nourishing Innate Nature and Extending Life-destiny; DZ 838; ZH 952)

[§] Although deficient on the inner cultivation lineages of classical Daoism (see, e.g., Komjathy 2013b; Roth 2021), Kohn's *The Taoist Experience* remains the best general sourcebook on the tradition, especially with respect to gaining a sophisticated and integrated understanding. *The Norton Anthology of World Religions: Daoism* (Robson 2014) is deficient on multiple grounds. Briefly, it is misleadingly presented as James Robson's own work, when he is, in fact, only the compiler and editor. It lacks a comprehensive and sophisticated understanding of the Daoist tradition, as Robson is primarily a Sinological scholar of Chinese Buddhism. Although better than most conventional Sinological publications, it further lacks sufficient documentation of the inner cultivation lineages of classical Daoism and representative selections of Quánzhēn 全真 (Complete Perfection) Daoist literature, a deficiency easily avoided or rectified through a simple consultation with Western specialists (e.g., Stephen Eskildsen, Vincent Goossaert, Louis Komjathy). In addition, it includes materials related to so-called “American/Western Daoism” that rather represent cultural appropriation, cognitive imperialism and spiritual colonialism, with little to no connection to the *religious tradition which is Daoism*. Although monumental in volume, like “Norton Anthologies” in general, it proves impractical and in need of distillation in lived application and may easily lead to confusion on the part of general readers.

- (6) Tenth-century *Chuándào jí* 傳道集 (Anthology of Transmitting the Dao; DZ 263, j. 14-16)
- (7) Seventeenth-century *Lóngmén xīnfǎ* 龍門心法 (Core Teachings of Dragon Gate; ZW 201)

Preliminary graduate work has been done on #2, #6, and #7 (see below), but this has yet to be revised and published. There also are some interesting modern Daoist works that deserve translation, including the *Xìngmìng fǎjué míngzhǐ* 性命法訣明旨 (Illuminating Pointers to the Methods and Instructions of Innate Nature and Life-Destiny; dat. 1933), *Dàojiào yífàn* 道教儀範 (Daoist Regulations and Decorum; dat. 1990), and the commentary on the Quánzhēn liturgy (*gōngkè* 功課) (2000). What we clearly *do not need* are yet more literary and philosophical translations and studies of the *Lǎozǐ/Dàodé jīng* and *Zhuāngzǐ/Nánhuá jīng*, but this would require individuals to understand the Daoist tradition as such, especially beyond so-called “Lǎo-Zhuāng 老莊” and so-called “philosophical Daoism,” or associated Orientalist constructions and appropriative agendas. Another major lacuna here involves engagement with theory and method related to translation and hermeneutics, including literary translation as such. “Translation” is often taken as a self-evident given with assumed approaches and inherited trajectories. Critical intellectuals might simply consider Lawrence Venuti’s *The Translator’s Invisibility* (1995) and the ways in which the field itself involves a series of (often unrecognized) translational acts (see, e.g., Biguenet and Rainer 1989; Schulte and Biguenet 1992; Venuti 2000).

The present annotated catalogue of Daoist literature in translation follows a standardized, tripartite format: (1) Complete title in Pinyin Romanization with tones and Chinese characters, accompanied by English translation, catalogue numbers, and abbreviated title if necessary and relevant; (2) Associated translation(s); and (3) Concise annotation. These follow the model established in my *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism* (2007), specifically the comprehensive and definitive catalogue of early Quánzhēn texts appearing in appendix three. There are some parallels with the *Historical Companion to the Daozang* (Schipper and Verellen 2004), but that collaborative, monumental work often lacks translations of the Chinese titles (they are often simply paraphrases) and fails to establish standardized abbreviated titles. The Daoist texts documented herein, amounting to 257 total entries, are first listed alphabetically according to the complete title in Pinyin Romanization. The only caveat in this respect involves organization as a Chinese-English catalogue according to syllables. This means that, for example, *Dàzhǒng sòngzhāng* 大塚訟章 appears before *Dānyáng zhēnrén yǔlù* 丹陽真人語錄. The opening entry is accompanied by my own English translation of the title, the relevant catalogue numbers, and an abbreviated title if necessary and relevant. I also have included independent listings of the latter as titles accompanied by “see” with the complete title for locating the relevant entry. Each entry then includes complete bibliographic information on the associated translation (author/title/publisher/year). In most cases, I also supply the specific page numbers where the actual translation appears. If there is more than one translation of the primary text, they are listed chronologically from earliest to latest. The exception is with respect to partial translations of specific chapters, which are listed sequentially. The publication information is followed by an annotation. Each annotation includes (if known) author, date, affiliation, and brief summary. These are simply meant to provide a foundation for identification of relevant materials, for deeper inquiry, and for more comprehensive study and/or additional translation work. They may and should obviously be supplemented by related specialist publications and

reference works. While the entries might have been further categorized, I leave it to readers to use the catalogue to create additional materials. For example, one might search by movements (e.g., Tiānshī 天師, Tàiqīng 太清) or by topics (e.g., meditation, *nǚdān* 女丹, Yǎngshēng 養生).[†] For the annotations, when the text is beyond my primary areas of expertise, namely, the movements of classical Daoism and Quánzhēn 全真 (Complete Perfection), the Sòng-Jīn period, and the more general areas of embodiment, internal alchemy (*nèidān* 內丹), meditation, and mysticism, I have relied on the associated scholar-translator as well as the three primary reference works for Western Daoist Studies, namely, *Daoism Handbook* (Kohn 2000), *Historical Companion to the Daozang* (Schipper and Verellen 2004), and *Encyclopedia of Taoism* (Pregadio 2008).[‡] The article concludes with a finding index for the primary text/translation. The entries there are listed alphabetically by author, followed by publication title and Pinyin title of translated text. As mentioned, the full bibliographic information is contained in the entry on the primary Daoist text. The observant reader will note that most of the translations are brief extracts and selections, so the ideal of complete, annotated academic translations still often remains elusive and aspirational (see above).

I assume a number of views and frameworks, which are largely documented and more fully developed in my *The Daoist Tradition: An Introduction* (2013b) as well as my various specialist articles and book chapters. These include a “lineal view” of Daoism, in which this indigenous Chinese religion is understood as a unified, albeit diverse and complex tradition. I further identify the beginning of the Daoist religious community in the inner cultivation lineages of classical Daoism (ca. 350-150 BCE). This means that the Daoist tradition includes materials referred to as so-called “philosophical Daoism” in outdated and inaccurate Orientalist constructions of Daoism. I further use my proposed “seven periods and four divisions” of Daoist history, with “classical Daoism” replacing so-called “philosophical Daoism” and “organized Daoism” replacing so-called “religious Daoism.” Finally, although the present annotated catalogue understandably focuses on Chinese Daoism, I recognize the anthropological reality of global Daoism as a multicultural, multiethnic, and even multilingual tradition rooted in Chinese Daoism as source-tradition. This means that, unlike many other senior scholars, I include materials related to so-called “Western Daoism” and even so-called “American Daoism.” Specifically, the catalogue contains popular translations that would normally be excluded from standard academic accounts, as they would be deemed of limited academic value and deficient on scholarly grounds. However, for those of us interested in the history of translation and the Western engagement with “Daoism,” they offer important insights and resources, including for actual academic studies of the latter (see, e.g., Hardy 1998; Komjathy 2004; Siegler 2010; Palmer and Siegler 2017). Such translations are identified with a “P,” indicating “popular,” in superscript (^P).

In terms of conventions, I use Pinyin Romanization with tones and traditional Chinese characters, even when the publication in question uses simplified characters.[#] I further cite Daoist

[†] See, for example, Teemu’s Suutamaa’s online “A List of Translations of Neidan Texts” (2021), which largely follows and repeats (with acknowledgements) the entries in my earlier “Daoist Texts in Translations” (2004). Note that many of Suutamaa’s entries on Quánzhēn literature are inaccurate, as he relies on the deficient information by Florian Reiter in the *Historical Companion to the Daozang* (Schipper and Verellen 2004).

[‡] For guidance on reference works for Daoist Studies see Komjathy 2002, 2022; Pregadio 2008, 2.1311-31.

[#] Observant readers will note the questionable use of “Tao/Taoism/Taoist” in some recent publications that use Pinyin Romanization. The rationales are often unclear and usually not discussed explicitly. Some possibilities include the relative familiarity of the Wade-Giles version, market considerations, and/or social constructivism. None of these holds up to critical scrutiny. That is, it is now time to embrace “Dao/Daoism/Daoist” and cognates as the standard Western-language designation.

textual collections according to the standardized numbering systems established in my *Title Index to Daoist Collections* (2002) and “Title Index to the *Zhōnghuá dàoàng* 中華道藏 (Chinese Daoist Canon)” (2014), with numbers for the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon) paralleling the earlier numbering system established by Kristofer Schipper and his colleagues (1975) (abbrev. CT/DZ). With the use of the latter in the previously mentioned reference works, that numbering system is now standard. In terms of “extra-canonical” or “supplemental” Daoist textual collections, I use the following abbreviations established by me:

DH: *Dūnhuáng dàoàng* 敦煌道藏 (Dūnhuáng Daoist Canon)

JH: *Dàoàng jīnghuá* 道藏精華 (Essential Blossoms of the Daoist Canon)

JHL: *Dàoàng jīnghuá lù* 道藏精華錄 (Record of Essential Blossoms of the Daoist Canon)

JY: *Dàoàng jíyào* 道藏輯要 (Collected Essentials of the Daoist Canon)

LZ*: *Lǎozǐ jíchéng* 老子集成 (Collection on the *Laozi*)

QYC: *Qìgōng yǎngshēng cóngshū* 氣功養生叢書 (Collected Works on Qigong and Nourishing Life Practices)

XB: *Dàoàng xùbiān* 道藏續編 (Supplementary Collection of the Daoist Canon)

ZH: *Zhōnghuá dàoàng* 中華道藏 (Chinese Daoist Canon)

ZW: *Zàngwài dàooshū* 藏外道書 (Daoist Books Outside the Canon)

These are followed by the corresponding number. If a given scholar is dead, I include dates (if known) at the first appearance (e.g., Kristofer Schipper [1934-2021]). In order to avoid unnecessary, additional burdens on readers, I do not include the standard Chinese names for Western scholars, which may be found online via the University of Leipzig (Philip Clart) and University of Pittsburgh (Haihui Zhang).

I have done my best to identify and list any and all relevant publications, and in turn to identify the original Chinese Daoist texts translated therein. That being said, in an enterprise like the present one, there are bound to be omissions, especially with respect to less accessible and more recent journal publications. I apologize in advance for any publications that I have failed to identify, recognize, or include. Unlike more political, factional and technocratic scholars working in the field, I always aspire for equity, diversity, collaboration, and inclusion. I also endeavor to identify and recognize less well-known or marginalized scholars, even ones who have been erased from the annals of mainstream Daoist Studies. Notifications of any omissions or mistakes may be sent to me via email. A number of exceptions and qualifications also should be noted. First, this article, like the translation of Daoist literature itself, is Anglocentric. However, I have, of course, included known French, German, and Italian translation work. Along with Chinese and Japanese, English, French, and German to a lesser extent have been the primary languages of Daoist Studies. However, given the modern engagement with and now global dissemination of Daoism, in varying degrees of connection to the Chinese source-tradition, I assume that there are at least popular translations into other Romance languages and beyond. Second, while I have generally attempted to catalogue all of the texts translated in anthologies, there are exceptions. My list is not comprehensive and exhaustive with respect to the following publications: Thomas Cleary’s *Vitality, Energy, Spirit* (1991), Livia Kohn’s *The Taoist Experience* (1993), Douglas Wile’s *Art of the Bedchamber* (1992), and Livia Kohn’s electronic supplement to *Cosmos and Community* (2004). The rationale for this is multiple, including commonly translated works (e.g., *Dàodé jīng*), non-Daoist texts (e.g., sexology manuals in Wile), and obscure or unidentified primary texts (e.g.,

Chóngxuán miào jīng 重玄妙經). I also have not catalogued the *The Norton Anthology of World Religions: Daoism* (Robson 2014). This is because that anthology primarily reprints earlier translations documented herein, surprisingly with very few new translations.** Third, I have erred on the side of inclusivity, including, for example, translations of Chinese medical classics (e.g., *Nánjīng* 難經, *Shānghán lùn* 傷寒論) and of works collected in the received *Dào zàng* (e.g., *Mòzǐ* 墨子) that are not Daoist per se, but deserve further research on the affiliation question and also are relevant for certain scholarly and translational endeavors.

It is to be hoped that in the future someone will write a history of Daoist literature in translation, complete with critical reflections on the specific challenges and the translation endeavor itself (see, e.g., Schafer 1954; Lau 1975; Bradbury 1992; West 1995; Hardy 1998; LaFargue and Pas 1998; Clarke 2000). The present article may prove helpful for that. With this in mind, it appears that the earliest known Western translation of a Daoist text was a Latin version of the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power) produced by Jesuit missionaries in China, which a certain Matthew Raper presented to the Royal Asiatic Society in 1788. The stated intention of the translators was to show that “the Mysteries of the Most High Trinity and Incarnate God were anciently known to the Chinese nation” (Legge 1962 [1891], 1.xiii; Hardy 1998, 165).†† The next earliest translation (French; 1842) was that of Stanislas Julien (1797-1873), a student of Jean-Pierre (J.P.) Abel Rémusat (1788-1832). The first English version (1868) was produced by John Chalmers (1825-1899); this was, in turn, followed by those of Frederic Henry Balfour (1846-1909) (English; 1884) and James Legge (1815-1897) (English; 1891) (see Legge 1962 [1891], 1.xi-xiv; Hardy 1998, especially 165-66; LaFargue and Pas 1998, 299-301). As this list, and the larger history of the field, indicates, Daoist Studies and associated translation work are deeply connected to European colonialism and Christian missionary activity in China (see, e.g., Girardot 1999; 2002), a topic that deserves more thorough engagement, research and reflection. Along these lines, but perhaps anticipating the field of Daoist Studies as such, the other early translation work of Frederic Balfour, James Legge, Edouard Chavannes (1865-1918), and Henri Maspero (1883-1945) stands out (see below). One way of thinking about this involves understanding the choice of text for translation as reflecting the translators themselves, including the associated understanding and presentation of Daoism.

In the meantime, I hope that this catalogue will encourage deeper understanding and engagement with the complexity and diversity of Daoist literature and inspire additional translations. With this in mind, I encourage all translators to follow the model of my *The Way of Complete Perfection: A Quanzhen Daoist Anthology* (2013) and to include complete and detailed information on the Daoist text(s) being translated. I also hope that we will continue to envision and engage Daoism *beyond texts*, as a living and lived religious tradition. This involves “seeing through texts” as deriving from and documenting the lives, communities, and places documented and perhaps remembered in texts. This approach to Daoist Studies and beyond involves recognizing each and every engagement as an *act of translation*.

** A list of primary texts/translations included appears on A15-A20. The same is true with respect to Kohn 1993 (365-66), but with insufficient details. Both lack the full information contained herein.

†† According to Legge (1962 [1891], 1.xiii), the manuscript version was still extant in England when he wrote his preface to *The Texts of Taoism*.

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ANNOTATED CATALOGUE OF DAOIST TEXTS TRANSLATED TO DATE

The present annotated catalogue follows a standardized, tripartite format: (1) Complete title in Pinyin Romanization with tones and Chinese characters, accompanied by English translation, catalogue numbers, and abbreviated title if necessary and relevant; (2) Associated translation(s); and (3) Concise annotation. If there is more than one translation, they are listed chronologically.

1. **Bǎiwèn piān** 百問篇: Treatise on One Hundred Questions: In *Dàoshū* 道樞 (Pivot of the Dao): DZ 1017, j. 5.

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

Part of the so-called “Zhōng-Lǚ” 鍾呂 school, one of the earliest textual traditions of internal alchemy (*nèidān* 內丹) associated with the immortals Zhōnglí Quán 鍾離權 (Zhèngyáng 正陽 [Aligned Yang]; 168?-256?) and Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?). Probably dating from the late Táng (618-907), the text is in question-and-answer format, containing a dialogue between Lǚ and his teacher Zhōnglí on aspects of inner alchemical terminology and methods.

2. **Bàopǔzǐ nèipiān** 抱朴子內篇: Inner Chapters of Master Embracing Simplicity: DZ 1185; ZH 980.

- A. Chapters 1-4 and 11 translated by Eugene Feifel (1902-1999). “Pao-p’u tzu nei-p’ien.” *Monumenta Serica* 6 (1941): 113-211; 9 (1944): 1-33; 11 (1946): 1-32.
- B. Chapters 1, 4, 11, and 16-19 translated by Fabrizio Pregadio. *Ko Hung: Le Medicine della Grande Purezza*. Rome: Edizioni Mediterranee, 1987.
- C. Chapters 4 and 16 translated by Wu Lu-ch’iang and Tenney Davis (1890-1949). “An Ancient Chinese Alchemical Classic. Ko Hung on the Gold Medicine and on the Yellow and the White.” *Proceedings of the American Academy of Arts and Sciences* 70 (1935): 221-84.
- D. Chapters 8 and 11 translated by Tenney Davis and Ch’en Kuo-fu (1892-1951). “The Inner Chapters of Pao-p’u-tzu.” *Proceedings of the American Academy of Arts and Sciences* 74 (1941): 297-325.
- E. Translated by James Ware. *Alchemy, Medicine, and Religion in China of A.D. 320: The Nei P’ien of Ko Hung*. Cambridge, MA: M.I.T. Press, 1966.
- F. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (198-204, 306-13)
- G. Selections translated by Franciscus Verellen. “The Master Who Embraces Simplicity.” In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 399-400. New York: Columbia University Press, 1999.
- H. Translated by Philippe Che. *La Voie des divins immortels. Les chapitres discursifs du Baopuzi neipian*. Paris: Gallimard, 1999.
- I. Translated by the Daoist Translation Committee 道教翻譯學會 (DTC). *Bàopǔzǐ nèipiān* 抱朴子內篇 (*Inner Chapters of Master Embracing Simplicity*): *An Annotated Translation of Gé Hóng’s* 葛洪 (283-343) *Masterwork*. Daoist Translation Series (DTS) #1. 2 vols. Ravinia, IL: Square Inch Press 方寸書社, forthcoming.

Written by Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343), a Daoist alchemist, paternal grandnephew of Gé Xuán 葛玄 (164-244), and systematizer of the Tàiqīng 太清 (Great Clarity) movement. Called “inner” because chapters deal with more esoteric and important matters. Dating to 320, but first completed around 317 and revised around 330. A *summa* of fourth century religious traditions and related methods. Provides information on the production of elixirs (*dān* 丹) through external alchemy (*wàidān* 外丹), also referred to as “laboratory/operational alchemy,” which is the highest religious pursuit according to Gé. Includes information on Tàiqīng, including key figures, texts, methods, and so forth. Loosely linked with the Gé family lineage. Also details contemporaneous dietetic, exorcistic, and hygienic techniques. A complete literary and scholarly annotated translation of the *Bàopǔzǐ nèipiān* is currently being prepared by the Daoist Translation Committee 道教翻譯學會 (DTC) under the direction of Louis Komjathy 康思奇 (Daoist Foundation 道教基金會), with a tentative publication date of late 2025.

3. **Bàopǔzǐ wàipiān** 抱朴子外篇: Outer Chapters of Master Embracing Simplicity: DZ 1187; ZH 981.

- A. Chapter 1 translated by Renate Schubert. “Das erste Kapitel im Pao-p’u-tzu wai-p’ien.” *Zeitschrift der deutschen morgenländischen Gesellschaft* 119 (1969): 278-301.
- B. Selections translated by Jay Sailey. *The Master Who Embraces Simplicity: A Study of the Philosophy of Ko Hung (A.D. 283-343)*. San Francisco: Chinese Materials Center, 1978.

Written by Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343), a Daoist alchemist, paternal grandnephew of Gé Xuán 葛玄 (164-244), and systematizer of the Tàiqīng 太清 (Great Clarity) movement. Called “outer” because chapters deal with more public and less important matters. In particular, much of the text covers socio-political aspects of the Jin dynasty (265-420) and the Ruist (“Confucian”) tradition at the time. Also advocates for a Ruist scholarly model as a means for exploring and articulating “Daoist philosophy.”

4. **Bàopǔzǐ yǎngshēng lùn** 抱朴子養生論: Discourse on Nourishing Life from Master Embracing Simplicity: DZ 842; ZH 953. Abbreviated as **Yǎngshēng lùn** 養生論.

- A. 1a-2b translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (35-37)

This is a Táng dynasty (618-907) work on Yǎngshēng 養生 (Nourishing Life; longevity techniques), specifically advocating moderation as a foundational approach. As the title indicates, some of the material derives from the *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters on Master Embracing Simplicity; DZ 1185; DZ 980), among other texts cited.

Bǎoshén jīng 寶神經 see *Dòngzhēn Xīwángmǔ bǎoshén qǐjū jīng*.

5. **Bǎoshēng míng** 保生銘: Inscription on Protecting Life: DZ 835; ZH 957.

- A. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (148)
- B. Translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #14)

This is a short inscription on Yǎngshēng 養生 (Nourishing Life; longevity techniques) attributed

to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist. It was engraved on the gate of an anonymous person.

Běidǒu běnmìng yánshēng jīng 北斗本命延生經 see *Tàishàng xuánlíng běidǒu běnmìng yánshēng zhēnjīng*.

Běidǒu yánshēng jīng 北斗延生經 see *Tàishàng xuánlíng běidǒu běnmìng yánshēng zhēnjīng*.

6. **Bìchuán Zhèngyáng zhēnrén língbǎo bìfǎ** 秘傳正陽真人靈寶畢法: Perfected Zhèngyáng's Secret Transmission of the Final Methods of Numinous Treasure: DZ 1191; ZH 810. Also Romanized as *Mìchuán Zhèngyáng zhēnrén língbǎo bìfǎ*. Also contained in the *Dàoshū* 道樞 (Pivot of the Dao): DZ 1017, j. 42. Abbreviated *Língbǎo bìfǎ* 靈寶畢法.

A. Translated by Farzeen Baldrian-Hussein (1945-2009). *Procédés Secrets du Joyau Magique: Traité d'Alchimie Taiiste du XIe siècle*. Paris: Les Deux Océans, 1984.

B. Translated by Livia Kohn. *The Zhong-Lü System of Internal Alchemy*. St. Petersburg, FL: Three Pines Press, 2020. (191-234)

Attributed to the immortal Zhōnglí Quán 鍾離權 (Zhèngyáng 正陽 [Aligned Yang]; 168?-256?). Part of the so-called “Zhōng-Lǚ” 鍾呂 school, one of the earliest textual traditions of internal alchemy (*nèidān* 內丹) associated with the immortals Zhōnglí Quán and Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?). Probably dating from early Northern Sòng (960-1126), the text is in question-and-answer format, containing a dialogue between Lǚ and his teacher Zhōnglí on aspects of alchemical terminology and methods.

7. **Cǎizhēn jīyào** 採真機要: Secret Essentials on Gathering Perfection. Contained in the *Sānfēng dānjué* 三丰丹訣: Sānfēng's Alchemical Instructions: JH 38.

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

Associated with the immortal Zhāng Sānfēng 張三丰 (d. 1457?), an obscure, perhaps legendary Daoist hermit who became recognized as the patron saint of Wūdāng shān 武當山 (Mount Wūdāng; Shíyàn 十堰, Húběi) and the mythological founder of so-called “Wūdāng martial arts.” Most likely dating to the nineteenth century, this text uses the language of sexology literature to discuss alchemical transformation. Thus, it may be interpreted as relating to sexual and/or alchemical techniques.

Cāntóng qì 參同契 see *Zhōuyì cāntóng qì*.

8. **Cāntóng qì wǔ xiānglèi bìyào** 參同契五相類秘要 : Secret Essentials of the Five Categories from the *Cantong qi*: DZ 905; ZH 720. Also Romanized as *Cāntóng qì wǔ xiānglèi mìyào*. Abbreviated as *Cāntóng qì bìyào* 參同契秘要.

A. Translated by Ho Peng Yoke (1926-2014) and Joseph Needham (1900-1995). “Theories of Categories in Early Mediaeval Chinese Alchemy.” *Journal of the Warburg and Courtauld Institutes* 22 (1959): 173-210.

Containing a commentary by Lú Tiānjì 盧天驥 (fl. 1110s), this is a late Northern Sòng (960-1127)

external alchemy (*wàidān* 外丹) commentary on the possibly second-century *Cāntóng qì* 參同契 (Token for the Kinship of the Three). It emphasizes various alchemical processes and substances as well as the “theory of categories” (*xiānglèi* 相類). According to the latter, alchemical reactions can occur only with yin-yang dyads of substances that share special affinities.

9. ***Chángchūn zhēnrén xīyóu jì*** 長春真人西遊記: Record of Perfected Chángchūn’s Westward Travels: DZ 1429; ZH 1484. Abbreviated *Xīyóu jì* 西遊記.

- A. Translated by Arthur Waley (1889-1966). *The Travels of an Alchemist*. London: George Routledge & Sons, Ltd., 1931.
- B. Translated by Ruth Dunnell, Stephen West, and Shao-yun Yang. *Daoist Master Changchun’s Journey to the West: To the Court of Chinggis Qan and Back*. Oxford and New York: Oxford University Press.

Containing a preface by Sūn Xī 孫錫 dating from 1228, this is a first-person account of the meeting between Qiū Chǔjī 丘處機 (Chángchūn 長春 [Perpetual Spring]; 1148-1227), one of the so-called Seven Perfected (*qīzhēn* 七真), Third Patriarch and then-national leader of Quánzhēn 全真 (Complete Perfection) Daoism, and the Mongol leader Chinggis Qan (Genghis Khan; r. 1206-1227). It was compiled by Lǐ Zhicháng 李志常 (Zhēncháng 真常 [Perfect Constancy]; 1193-1256), a disciple of Qiū, and provides a glimpse into the conditions leading to the rise of the Quánzhēn movement to an officially recognized Daoist monastic order during the Yuán dynasty (1279-1368). This early Quánzhēn travelogue should be distinguished from the popular Míng-dynasty novel of the same title.

Chén Xīyí xiānshēng èrshísì qì zuògōng dǎoyǐn zhìbìng tú 陳希夷先生二十四氣坐功導引治病圖 see *Neiwai gong tushuo*.

10. ***Chén Tuán xiānshēng fēngjiàn*** 陳搏先生風鑑: Master Chén Tuán’s Mirror of Auras. Abbreviated *Fēngjiàn* 風鑑.

- A. Translated by Livia Kohn. “Mirror of Auras: Chen Tuan on Physiognomy.” *Asian Folklore Studies* 47 (1988): 215–56.
- B. Translated by Livia Kohn. *Chen Tuan: Discussions and Translations*. E-dao series. Cambridge, MA: Three Pines Press, 2001. (108-24)

This is a physiognomy manual associated with the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989). It is the earliest such manual still in use today. The text is preserved in the *Yùguǎn zhàoshén jú* 玉管照神局 (Spiritual Clarification from the Jade Office), which is attributed to Sòng Qíqū 宋齊丘 (887-959). There it is attributed to Chén.

Chéngguáng xiāozāi jífú jīng 城隍消災集福經 see *Tàishàng Lǎojūn shuō chéngguáng gǎnyìng xiāozāi jífú miào jīng*.

11. ***Chìfèng suǐ*** 赤鳳髓: Marrow of the Crimson Phoenix: ZW 320.

- A. Translated by Catherine Despeux. *La Moelle du phénix rouge: Santé & longue vie dans la Chine du XVIe siècle*. Paris: Guy Trédaniel Éditeur, 1988.
- B. Selections translated by Teri Takehiro. “The Twelve Sleep Exercises of Mount Hua.”

Taoist Resources 2.1 (1990): 73-94.

- C. Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997.^(P) (140-47)
- D. Selections translations by Tom Bisio. 2018. *Daoist Sleeping Meditation: Chen Tuan's Sleeping Gong*. Parker, CO: Outskirts Press.^(P)
- E. Selections translated Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

Compiled by Zhōu Lǚjìng 周履靖 (Méidiān [Plum Peak]; 1549-1640), this is a comprehensive illustrated handbook of Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics) and Yǎngshēng 養生 (Nourishing Life; longevity techniques). Includes illustrated presentations of the famous Wǔqín xì 五禽戲 (Five Animal Frolics) and Bāduàn jīn 八段錦 (Eight Sectioned Brocade) forms, to name two of the most famous practices discussed. The translations of Takehiro (B), Bisio (D), and Komjathy (E) focus on the *Huàshān shìèr shuìgōng zǒngjué* 華山十二睡功總訣 (General Instructions on the Twelve Sleep Exercises of Mount Hua; abbrev. *Huàshān shuìgōng* or *Shìèr shuìgōng*), a text associated with the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989).

12. **Chìsōngzǐ zhōngjiè jīng** 赤松子中誡經: Scripture of Master Redpine's Central Precepts: DZ 185; ZH 1319.

- A. Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997.^(P) (109-14)
- B. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (154-67)
- C. 1a-3a translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (194-97)^{††}

This is a Daoist precept text associated with the immortal Chìsōngzǐ 赤松子 (Master Redpine). A text with this title is cited in Gé Hóng's 葛洪 (*Bàopǔ* 抱朴 [Embracing Simplicity]; 283-343) *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980) and probably dates to the fourth century. The extant version goes back to the early Northern Sòng dynasty (ca. tenth century), and some sources associate it with the immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989). It presents a dialogue between Huángdì 黃帝 (Yellow Thearch) and Master Redpine, with the first section discussing the problem of human life as based on astronomical/astrological influences.

13. **Chōngxū zhìdé zhēnjīng** 沖虛至德真經: Perfect Scripture of Infused Emptiness and Utmost Virtue: DZ 668; ZH 630. More commonly referred to as the *Lièzǐ* 列子 (Book of Master Lie).

- A. Translated by A.C. Graham (1919-1991). *The Book of Lieh-tzu: A Classic of Tao*. New York: Columbia University Press, 1990 (1960).
- B. Translated by Eva Wong. *Lieh-tzu: A Taoist Guide to Practical Living*. Boston: Shambhala, 1995.^(P)

^{††} Kohn's *Readings in Daoist Mysticism* (2009), much of which reproduces her other publications, includes many selections that strictly speaking are not mystical. The latter specially refers to direct experiences of that which a given individual or community identifies as sacred and ultimately real. The same issue appears in her contributions to Steven Katz's *Comparative Mysticism: An Anthology of Original Sources* (2013).

Traditionally considered a third century BCE work, and thus apparently associated with the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power) and *Zhuāngzǐ* 莊子 (Book of Master Zhuang), the text was probably compiled in the third century CE (while containing earlier textual layers). The earliest surviving commentary was written by Zhāng Zhàn 張湛 (fl. 370s) (DZ 732; ZH 635). The *Lièzǐ* contains a collection of stories, sayings and brief essays grouped into eight chapters. Much of its content parallels and/or borrows from the *Zhuāngzǐ*.

14. **Chóngyáng lǐjiào shíwǔ lùn** 重陽立教十五論: Chóngyáng's Fifteen Discourses to Establish the Teachings: DZ 1233; ZH 1010. Abbreviated as *Chóngyáng shíwǔ lùn* 重陽十五論, *Lǐjiào shíwǔ lùn* 立教十五論, or *Shíwǔ lùn* 十五論.

- A. Translated by Yao Tao-chung. "Ch'üan-chen: A New Taoist Sect in North China during the Twelfth and Thirteenth Centuries." Ph.D. diss., University of Arizona, 1980. (73-85)
- B. Translated by Whalen Lai and Lily Hwa. "Precepts of the Perfect Truth Taoist Sect." In *Chinese Civilization and Society: A Sourcebook*, edited by Patricia Ebrey, 75-78. New York: The Free Press, 1981.
- C. Translated by Whalen Lai and Lily Hwa. "Master Ch'ung-yang's Fifteen Precepts for Establishing the Teaching." In *Chinese Religion: An Anthology of Sources*, edited by Deborah Sommer, 199-203. New York and Oxford: Oxford University Press, 1995. (Reprint of B)
- D. Translated by Florian Reiter. "Ch'ung-yang Sets Forth His Teachings in Fifteen Discourses." *Monumenta Serica* 36 (1985): 33-54.
- E. Translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991.^(P) (130-35)
- F. Translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (86-92)
- G. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (108-14)
- H. Translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (153-61)
- I. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #8)

Attributed to Wáng Zhé 王嘉 (Chóngyáng 重陽 [Redoubled Yang]; 1113-1170), the founder of Quánzhēn 全真 (Complete Perfection) Daoism. This is a handbook of fifteen discourses intended as a guide for Quánzhēn adepts. It is often read as one of the most representative and systematic discussions of the early Quánzhēn cultivation system.

15. **Chóngyáng zhēnrén jīnguān yùsuǒ jué** 重陽真人金關玉鎖訣: Perfected Chóngyáng's Instructions on the Gold Pass and Jade Lock: DZ 1156; ZH 1015. Abbreviated as *Jīnguān yùsuǒ jué* 金關玉鎖訣.

- A. 18a-20a translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (175-80)
- B. Translated by Louis Komjathy. *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism*. Leiden: Brill, 2007. (286-367)

Attributed to Wáng Zhé 王嘉 (Chóngyáng 重陽 [Redoubled Yang]; 1113-1170), the founder of Quánzhēn 全真 (Complete Perfection) Daoism. This work is a collection of oral teachings given by Wáng on a variety of occasions and most likely compiled by one or more of his first-generation disciples. It is one of the most detailed discussions of the technical aspects of early Quánzhēn religious praxis, including internal alchemy (nèidān 內丹).

Chú sānshī jīng 除三尸經 see **Tàishàng chú sānshī jiǔchóng bǎoshēng jīng**.

16. **Chǔcí** 楚辭: Lyrics of Chǔ.

- A. Translated by David Hawkes (1923-2009). *Ch'u T'zu: The Songs of the South*. London: Oxford University Press, 1959. Reprinted and slightly revised as *The Songs of the South: An Anthology of Ancient Chinese Poems by Qu Yuan and Other Poets* (New York: Penguin, 1985).
- B. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (251-57)
- C. Selections translated by Paul Kroll. "An Early Poem of Mystical Excursion." In *Religions of China in Practice*, edited by Donald Lopez, Jr., 156-65. Princeton: Princeton University Press, 1996.

A third-century BCE poetry collection traditionally recognized as representative of Chǔ 楚 culture and associated with Qū Yuán 屈原 (340-278 BCE). It contains songs to entice deities to descend and describes trance techniques and ecstatic flights, the so-called "shamanic culture" of Chǔ. Also contained in this collection is the famous "Yuǎnyóu" 遠遊 (Distant Wandering/Faroff Roaming) poem, which is often identified as a precedent for the later Shàngqīng 上清 (Highest Clarity) movement.

17. **Chūzhēn jiè** 初真戒: Precepts of Initial Perfection: JY 292; ZW 404.

- A. Selections translated by Heinrich Hackmann (1864-1935). "Die Mönchsregeln des Klostertaoismus." *Ostasiatische Zeitschrift* 8 (1920): 141-70.
- B. Selections translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (253-63)
- C. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (326-60)
- D. Selections translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #24)

Compiled by Wáng Chángyuè 王常月 (Kūnyáng 崑陽 [Paradisiacal Yang]; 1622?-1680), the first Qíng-dynasty abbot of Báiyún guān 白雲觀 (White Cloud Temple; Běijīng) and the founder of the official Lóngmén 龍門 (Dragon Gate) lineage, this is a collection of Lóngmén precepts (jiè 戒) and monastic codes. The namesake Ten Precepts of Initial Perfection (*chūzhēn shíjiè* 初真十戒) parallel those found in the early eighth century *Chūzhēn shíjiè wén* 初真十戒文 (Ten Precepts of Initial Perfection; DZ 180; ZH 1316). The text is transmitted to ordinands of the first level of the Lóngmén lineage of the Quánzhēn 全真 (Complete Perfection) monastic order and represents the order's most fundamental guidelines and practical precepts. It also includes conduct guidelines for women titled the *Nǚzhēn jiǔjiè* 女真九戒 (Nine Precepts for Female Perfected).

Chuándào jí 傳道集 see *Zhōng-Lǚ chuándào jí*.

18. *Chúnyáng Lǚ zhēnrén yàoshí zhì* 春陽呂真人藥石製: Perfected Lǚ Chúnyáng's Compounding Instructions for Plants and Minerals: DZ 903; ZH 717. Abbreviated *Yàoshí zhì* 藥石製.

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

Dating to around 1400, this is the latest external alchemy (*wàidān* 外丹) text in the Míng-dynasty Daoist Canon. It describes the relevant preparation methods for sixty-six plants.

19. *Cuīgōng rùyào jìng zhùjiě* 崔公入藥鏡注解: Elder Cui's Commentary on the *Ruyao jing* (Mirror for Compounding Medicine): DZ 135; ZH 1072. Abbreviated as *Rùyào jìng zhù*.

- A. Translated by Fabrizio Pregadio. *Commentary on the Mirror for Compounding the Medicine (Ruyao jing zhujie)*. Mountain View, CA: Golden Elixir Press, 2013.
- B. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (45-59)

This is a commentary on the *Rùyào jìng* 入藥鏡 (Mirror for Compounding Medicine). The latter is attributed to Cuī Xīfàn 崔希範 (ca. 880-940), while the commentary itself was written by the later Daoist Wáng Jiè 王玠 (Hùnrán 混然 [Primordial Suchness]; fl. 1330-1380). It summarizes the main inner alchemical (*nèidān* 內丹) principles and processes.

20. *Cúnshén liànnì míng* 存神鍊氣銘: Inscription on Preserving Spirit and Refining Qi: DZ 834; ZH 916.

- A. Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen's Zuowang lun*. St. Augustin: Steyler Verlag, 1987. (119-23)
- B. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (320-25)
- C. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (225-26)
- D. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (174-78)

Attributed to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist. Part of a group of Táng-dynasty (618-907) manuals on observation (*guān* 觀) and attainment of the Dao (*dédào* 得道). Also discusses the "five phases of mind" and "seven stages of body."

21. *Dàdān zhízhǐ* 大丹直指: Direct Pointers to the Great Elixir: DZ 244; ZH 1025.

- A. Translated by Paulino Belamide. "Self-cultivation and Quanzhen Daoism, with Special Reference to the Legacy of Qiu Chuji." Ph.D. dissertation, University of Toronto, 2002. (185-219)
- B. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (118-67)

The *Dàdān zhízhǐ* is attributed to Qiū Chǔjī 丘處機 (Chángchūn 長春 [Perpetual Spring]; 1148-1227), a first-generation disciple of Wáng Zhé 王嘉 (Chóngyáng 重陽 [Redoubled Yang]; 1113-1170) and third patriarch of the Quánzhēn 全真 (Complete Perfection) movement. This text lacks introductory material, and Qiū is identified according to an honorary title bestowed on him in 1269. However, as *zhēnjūn* 真君 (Perfected Lord), an additional title bestowed in 1310, is missing, the text probably was compiled sometime in the late thirteenth century. Although its attribution to Qiū is in doubt, the text may, nonetheless, preserve some of Qiū's teachings to his direct disciples. One may thus recognize this text as an important documentation of early Quánzhēn worldview and practice. This is especially significant as the *Dàdān zhízhǐ* contains some of the most detailed information on Quánzhēn internal alchemy (*nèidān* 內丹) practice, including numerous diagrams of Daoist subtle anatomy and physiology.

22. ***Dàdào jiā lìngjiè*** 大道家令戒: Commands and Admonitions for the Family of the Great Dao. Contained in the *Zhèngyī fǎwén tiānshī jiào jièkē jīng* 正一法文天師教戒科經: Scripture on Precepts and Codes Taught by the Celestial Master, from the Texts of the Law of Orthodox Unity: DZ 789, 12a-19b.

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

Reportedly transmitted in 255 CE and associated with the early Tiānshī 天師 (Celestial Masters) movement, which was “founded” by Zhāng Dàolín 張道陵 (fl. 140s). Sometimes attributed to Zhāng Lǔ 張魯 (d. 216 CE), the third Celestial Master, this text is addressed to members of the early Celestial Masters community, admonishing them to rectify their conduct. It also provides information on the history of the tradition from its beginnings to the time after the Hànzōng 漢中 diaspora.

Dàdòng zhēnjīng 大洞真經 see *Shàngqīng dàdòng zhēnjīng*.

Dàjiè jīng 大戒經 see *Tàishàng dòngxuán língbǎo zhìhuì shàngpǐn dàjiè jīng*.

Dàjiè wén 大戒文 see *Shàngqīng dòngzhēn zhìhuì guānshēn dàjiè wén*.

23. ***Dàzhǒng sòngzhāng*** 大塚訟章: Great Petition for Sepulchral Plaints. Contained in the *Chìsōngzǐ zhānglì* 赤松子章曆: Master Redpine's Almanac of Petitions: DZ 615, 5.19a-23b.

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

The *Chìsōngzǐ zhānglì* was edited in the late Táng dynasty (618-907), but contains much earlier material, including textual layers probably from the third to fifth century CE. It is associated with the Tiānshī 天師 (Celestial Masters) movement. The *Dàzhǒng sòngzhāng* in particular is a model of documents used by medieval Daoists during petitioning rituals. These petitions (*zhǒng* 塚) address “sepulchral complaints” (*sòngzhāng* 訟章), or lawsuits initiated by aggrieved spirits of the dead in the courts of the underworld.

24. **Dānyáng zhēnrén yǔlù** 丹陽真人語錄: Discourse Record of Perfected Dānyáng (Elixir Yang): DZ 1057; ZH 1016. Abbreviated *Dānyáng yǔlù* 丹陽語錄.

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

B. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (77-94)

Attributed to Mǎ Yù 馬鈺 (Dānyáng 丹陽 [Elixir Yang]; 1123-1183), one of the so-called Seven Perfected (*qīzhēn* 七真) and the Second Patriarch of the early Quánzhēn 全真 (Complete Perfection) movement. Compiled by Ma's disciple Wáng Yízhōng 王頤中 (Língyīn 靈隱 [Numinous Hiddenness]; fl. 1180s) and part of the “discourse records” or “recorded sayings” (*yǔlù* 語錄) genre of literature, most closely associated with Chán 禪 (Zen) Buddhism. This text discusses important aspects of early Quánzhēn Daoism, including “clarity and stillness” (*qīngjìng* 清靜) and “innate nature and life-destiny” (*xìngmìng* 性命).

Dàodé bǎozhāng yì 道德寶章翼 see *Tàishàng dàodé bǎozhāng yì*.

25. **Dàodé jīng huìyì** 道德經會義: Assembled Meaning of the Scripture on the Dao and Inner Power: LZ* 163.

A. Selections translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #28)

This is a late imperial commentary on the *Dàodé jīng* 道德經 by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an influential eleventh-generation Lóngmén 龍門 (Dragon Gate) monk. The commentary reads the classical Daoist source-text through internal alchemy (*nèidān* 內丹) and Lóngmén framework.

26. **Dàodé zhēnjīng** 道德真經: Perfect Scripture on the Dao and Inner Power: DZ 664; ZH 553. Also translated as the “Classic on the Way and Virtue.” More commonly referred to as the *Dàodé jīng* and also known by its earliest title of *Lǎozǐ* 老子 (Book of Venerable Masters), which is more conventionally translated as “Book of Master Lao.”

A. Translated by D.C. Lau (1921-2010). *Chinese Classics: Tao Te Ching*. Hong Kong: The Chinese University Press, 1989 (1982). (historical)

B. Translated by Michael LaFargue. *The Tao of the Tao Te Ching*. Albany: State University of New York Press, 1992. (practical)

C. Translated by Stephen Addiss and Stanley Lombardo. *Tao Te Ching*. Indianapolis: Hackett, 1993. (literary)

D. Selections translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #2) (literary/practical)

E. Translated by Louis Komjathy. *Dàodé jīng* 道德經: A Contextual, Contemplative, and Annotated Bilingual Translation. Ravinia, IL: Square Inch Press 方寸書社, 2023. (historical/literary/practical)

F. Translated by Louis Komjathy. *Dàodé jīng* 道德經: A Daoist Contemplative Translation. Ravinia, IL: Square Inch Press 方寸書社, 2024. (historical/literary/

practical)

Anonymous multivocal anthology consisting of historical and textual layers dating from at least the fourth to the second century BCE. Contains the teachings and practices associated with various anonymous elders of the inner cultivation lineages of classical Daoism. Consists of 81 “verse-chapters” in the received (Wáng Bì 王弼) redaction. Traditionally attributed to the legendary Lǎozǐ 老子 (“Master Lao”; trad. dat. 6th c. BCE). However, revisionist scholarship requires a complete reimagining of received views, approaches, and interpretations. For a select bibliography of translations see “On Translating the *Tao-te-ching*” by Michael LaFargue and Julian Pas. In *Lao-tzu and the Tao-te-ching*, edited by Livia Kohn and Michael LaFargue, 277-301. Albany: State University of New York Press, 1998. Critical discussions also appear in Komjathy’s translations.

27. **Dàodé zhēnjīng zhù** 道德真經註: Commentary on the *Daode zhenjing* (Perfect Scripture on the Dao and Inner Power): DZ 690; ZH 560.

- A. Translated by Paul Lin. *A Translation of Lao Tzu’s Tao Te Ching and Wang Pi’s Commentary*. Ann Arbor: Center for Chinese Studies/University of Michigan, 1977.
- B. Translated by Ariane Rump. *Commentary on the Lao-tzu by Wang Pi*. In Collaboration with Wing-tsit Chan. Honolulu: University of Hawaii Press, 1979.
- C. Translated by Richard John Lynn. *The Classic of the Way and Virtue: A New Translation of the Tao-te ching of Laozi as Interpreted by Wang Bi*. New York: Columbia University Press, 1999.
- D. Translated by Rudolf Wagner. *A Chinese Reading of the Daodejing: Wang Bi’s Commentary on the Laozi with Critical Text and Translation*. Albany: State University of New York Press, 2003.

Better known by the name of its author, Wáng Bì 王弼 (226-249 CE), a member of the Daoist quasi-salon, eremitic community and hermeneutical movement known as Xuánxué 玄學 (Profound Learning). This text is one of the earliest extant commentaries on the *Dàodé jīng*. It emphasizes philosophical and cosmological aspects, the concepts of Nonbeing (*wú* 無) and Being (*yǒu* 有) for example.

28. **Dàojiào sāndòng zōngyuán** 道教三洞宗源: Ancestral Origins of the Three Caverns of Daoism. Contained in the *Yúnjí qīqiān* 雲笈七籤: Seven Slips from a Cloudy Satchel: DZ 1032, 3.4b-7b.

- A. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (65-71)

This is a late medieval Daoist discussion of the religious and mythological background for the origins and organization of the *Dàozàng* 道藏 (Daoist Canon), centering on the Three Caverns (*sandong* 三洞).

Dàomén kēlüè 道門科略 see *Lù xiānshēng dàomén kēlüè*.

29. **Dàoqiào tán** 道竅談: Conversations about the Cavity of the Dao: QYC 27; ZW 887.

- A. Translated by Eva Wong. *Holding Yin, Embracing Yang*. Boston: Shambhala, 2005. (67-156)^(P)

This is a lecture by Lǐ Xīyuè 李西月 (1806-1856), the supposed founder of the Xīpai 西派

(Western lineage) of later internal alchemy. The text was compiled by his students. It was first printed in 1937 by the prominent modern, lay Lóngmén 龍門 (Dragon Gate) Daoist Chén Yīngníng 陳櫻寧 (Yuándùn 圓頓 [Complete Suddenness]; 1880-1969). The text focuses on alchemical training and transformation as understood by Lǐ.

30. **Dàoshū** 道樞: Pivot of the Dao: DZ 1017; ZH 949.

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

Containing forty-two chapters and drawing on a variety of source materials, this is a compendium of self-cultivation and internal alchemy (*nèidān* 內丹) texts compiled by Zēng Zào 增慥 (Zēng Cào; Zhiyóu 至遊 [Utmost Wanderer]; fl. 1131-1155) of Jinjiāng, Fújiàn. With materials dating from the Later Han (9-220 CE) to the Northern Song (960-1127) dynasties, the text includes summaries, abbreviations and full texts divided into 118 “chapters” (*piān* 篇) that draw from 108 distinct works.

31. **Dàotǐ lùn** 道體論: Discourse on the Embodiment of the Dao: DZ 1035; ZH 991.

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

This is an anonymous eighth-century text, but traditionally associated with Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735), the Twelfth Patriarch of Shàngqīng 上清 (Highest Clarity). Possibly written by Zhāng Guǒ 張果 (8th c.). This is a short scholastic treatise divided into three sections: (1) Discussion of the *Dàodé jīng* 道德經; (2) Questions on the Dao; and (3) Treatise on the Dao’s embodiment. Based on its utilization of the Mādhyamika school of Buddhist logic, the text may be considered part of the Chóngxuán 重玄 (Twofold Mystery) school.

32. **Dàoxuán piān** 道玄篇: Treatise on the Mystery of the Dao: DZ 1075; ZH 1070.

- A. Translated by Eva Wong. *Nourishing the Essence of Life: The Outer, Inner, and Secret Teachings of Taoism*. Boston: Shambhala, 2004.^(P) (27-48)

This is a collection of fifty-five poems written by the later Daoist Wáng Jiè 王玠 (Hùnrán 混然 [Primordial Suchness]; fl. 1330-1380). It focuses on various Daoist and Ruist (“Confucian”) themes, specifically as preparation for inner alchemical work.

33. **Dàoxué zhuàn** 道學傳: Biographies of Students of the Dao.

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

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

Dǎoyǐn jīng 導引經 see **Tàiqīng dǎoyǐn yǎngshēng jīng**.

34. **Dēngzhēn yǐnjué** 登真隱訣: Hidden Instructions on Ascending to Perfection: DZ 421; ZH 92.

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

Dated to 514, this is a collection of Shàngqīng 上清 (Highest Clarity) texts made by Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536), the Ninth Patriarch of Shàngqīng, accomplished herbalist and alchemist, as well as relative of both the Xǔ 許 and Gé 葛 families. Although the majority of the text has been lost, the extant version contains an excerpt from the biography of Sū Lín 蘇林, fragments of the revelations to the spirit-medium Yáng Xī 楊羲 (330-386) on lesser techniques and apotropaic practices also found in the *Zhēn 'gào* 真誥 (Declarations of the Perfected; DZ 1016; ZH 91), and rituals taught by the female Perfected Wèi Huácún 魏華存 (251-334).

Dìngguān jīng 定觀經 see **Dòngxuán língbǎo dìngguān jīng**.

35. **Dòngxuán língbǎo dìngguān jīng** 洞玄靈寶定觀經: Scripture on Concentration and Observation of Numinous Treasure from the Cavern Mystery: DZ 400; ZH 365. Abbreviated **Dìngguān jīng** 定觀經.

- A. Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen's Zuowang lun*. St. Augustin: Steyler Verlag, 1987. (129-43)
B. Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997.^(P) (132-35)
C. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (163-73)

Dating from the early eighth century, this text also appears as an appendix to the *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036, 15b-18a). It is part of a group of Táng-dynasty (618-907) works that discuss observation (*guān* 觀), a Daoist adaptation of Buddhist “insight meditation” (Pali: *vipassanā*; Skt.: *vipaśyanā*), and attaining the Dao (*dédào* 得道). Contains an overview of the shift in consciousness from an ordinary mind, characterized by impurity, cravings, vexations, and emotions, to a state of complete serenity, stillness, and concentration.

36. **Dòngxuán língbǎo sāndòng fèngdào kējiè yíngshǐ** 洞玄靈寶三洞奉道科戒營始: Foundations of Rules and Precepts for Worshipping the Dao According to the Three Caverns of Numinous Treasure from the Cavern Mystery: DH 75; TK 39; ZH 1289. Abbreviated **Fèngdào kējiè** 奉道科戒.

- A. Selections translated by Florian Reiter. “Some Observations Concerning Taoist Foundations in Traditional China.” *Zeitschrift der deutschen morgenländischen Gesellschaft* 133 (1983): 363-76.
B. Selections translated by Florian Reiter. “The Visible Divinity: The Sacred Image in Religious Taoism.” *Nachrichten der deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens* 144 (1988): 51-70.
C. Selections translated by Florian Reiter. *The Aspirations and Standards of Taoist Priests in the Early T'ang Period*. Wiesbaden: Harrassowitz Verlag, 1998.
D. Translated by Livia Kohn. *The Daoist Monastic Manual: A Translation of the Fengdao*

Kejie. New York: Oxford University Press, 2004.

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

37. **Dòngxuán língbǎo tiānzūn shuō shíjiè jīng** 洞玄靈寶天尊說十戒經: Scripture of the Ten Precepts Spoken by the Celestial Worthy of Numinous Treasure from Cavern Mystery: DH 31; DH 32; DZ 459; ZH 1317. Abbreviated *Shíjiè jīng* 十戒經.

A. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (184-86)

This is a short, sixth-century precept text presented as revealed by Língbǎo tiānzūn 靈寶天尊 (Celestial Worthy of Numinous Treasure). It consists of classical conduct guidelines of medieval Daoism as they were applied when practitioners attained the rank of Disciple of Pure Faith (*qīngxìn dìzǐ* 清信弟子).

38. **Dòngxuán língbǎo wǔgǎn wén** 洞玄靈寶五感文: Writings on the Five Responses of Numinous Treasure from the Cavern Mystery: DZ 1278; ZH 537. Abbreviated *Wǔgǎn wén* 五感文.

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

Attributed to Lù Xiūjìng 陸修靜 (Yuándé 元德 [Primordial Virtue]; 406-477), a major Daoist compiler, ritualist, and organizer in fifth-century south China, the principal codifier of the Língbǎo 靈寶 (Numinous Treasure) corpus of scriptures, and a central figure in the medieval Buddhist-Daoist debates. This text is part of the Língbǎo textual corpus, emphasizing moral purification and rectification as necessary for the efficacious performance of the Mud and Soot Retreat (*tútàn zhāi* 塗炭齋).

Dòngyuān shénzhòu jīng 洞淵神呪經 see *Tàishàng dòngyuān shénzhòu jīng*.

39. **Dòngzhēn tàishàng sùlíng dòngyuán dàyǒu miào jīng** 洞真太上素靈洞元大有妙經: Wondrous Scripture on Great Being and the Great High Pure Numinosity Penetrating the Origin from Cavern Perfection: DZ 1314; ZH 7. Abbreviated *Sùlíng dàyǒu jīng* 素靈大有經.

A. Translated by J.E.E. Pettit and Chao-jan Chang. *A Library of Clouds: The Scripture of the Immaculate Numen and the Rewriting of Daoist Texts*. Honolulu: University of Hawaii Press, 2020.

This is a Shàngqīng 上清 (Highest Clarity) text most likely dating to the early fifth century. The Sùlíng 素靈 (Pure Numinosity) and Dà yǒu 大有 (Great Being) of the title are names for the room and palace where the celestial prototype of the *Sùlíng jīng* is kept. The text includes a discussion of the method of the Three Caverns (*sāndòng* 三洞) and an influential description of the Nine Palaces (*jiǔgōng* 九宮), mystical cranial locations.

40. **Dòngzhēn Xīwángmǔ bǎoshén qǐjū jīng** 洞真西王母寶神起居經: Scripture on Treasuring Spirit in Daily Life from the Queen Mother of the West of Cavern Perfection: DZ 1319; ZH 96. Abbreviated *Bǎoshén jīng* 寶神經.

A. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (181-84)

B. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (52-73)

This is a later Shàngqīng 上清 (Highest Clarity)-influenced text possibly dating to the fifth century. It consists of materials from the original revelations and closely echoes the *Zhēn'gào* 真誥 (Declarations of the Perfected; DZ 1016; ZH 91) and the *Dēngzhēn yǐnjúé* 登真隱訣 (Hidden Instructions on Ascending to Perfection; DZ 421; ZH 92), both associated with Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536). It describes visualization methods in concert with incantations and talismans.

Dǒumǔ yánshēng xīnjīng 斗母命延生心經 see *Tàishàng xuánlíng Dǒumǔ dàshèng yuánjūn běnmìng yánshēng xīnjīng*.

Dùrén jīng 度人經 see *Língbǎo wúliàng dùrén shàngpǐn miào jīng*.

41. **Èrlǎn xīnhuà** 二懶心話: Heart-to-Heart Discussions of Two Idlers: XB 16.

A. Translated by Monica Esposito (1962-2011). “La Porte du Dragon—L’école Longmen du Mont Jin’gai et ses pratiques alchimiques d’après le *Daozang xubian* (Suite au canon taoïste).” Ph.D. diss., Université Paris VII, 1993.

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

With a postface dated to 1818, this text was written by Mǐn Yīdé 閔一得 (Lǎnyún 懶雲 [Lazy Cloud]; 1758-1836), eleventh patriarch of the Lóngmén 龍門 (Dragon Gate) lineage of Quánzhēn 全真 (Complete Perfection) Daoism. The text contains Mǐn’s views on a variety of subjects and practices central to the Lóngmén tradition, including instructions on the practice of internal alchemy (*nèidān* 內丹).

Èrshísì qì dǎoyǐn 二十四氣導引 see *Chén Xīyí xiānshēng èrshísì qì zuògōng dǎoyǐn zhìbìng tú*.

Fǎshí jìnjiè jīng 法食禁戒經 see *Lǎozǐ shuō fǎshí jìnjiè jīng*.

Fèngdào kējiè 奉道科戒 see *Dòngxuán língbǎo sāndòng fèngdào kējiè yíngshǐ*.

42. **Fúqì jīngyì lùn** 服氣精義論: Discourse on the Essential Meaning of Ingesting Qi: DZ 830; ZH 921. Complete text contained in the *Yúnjí qīqīān* 雲笈七籤 (Seven Slips from a Cloudy Satchel): DZ 1032, j. 57.

A. Translated by Ute Engelhardt. *Die klassische Tradition der Qi-Übungen (Qigong): Eine Darstellung anhand des tang-zeitlichen Textes Fuqi jingyi lun von Sima Chengzhen*. Wiesbaden: Franz Steiner, 1987.

B. 2b-5a translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (184-88)

C. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (206-39)

Dating to the 730s, this is a Yǎngshēng 養生 (Nourishing Life) text with a strong therapeutic dimension and emphasis on classical Chinese medical theory. It was written by Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735), the Twelfth Patriarch of Shangqing 上清 (Highest Clarity). The present version is fragmentary, with the complete version found in the *Yúnjī qīqiān* 雲笈七籤 (Seven Slips from a Cloudy Satchel; DZ 1032, 57.1a-30a). The latter outlines various aspects of physical cultivation in nine steps.

Fúshòu lùn 福壽論 see *Táng tàigǔ Miàoyìng Sūn zhēnrén fúshòu lùn*.

Gǎnyìng piān 感應篇 see *Tàishàng gǎnyìng piān*.

43. **Gāoshàng yùhuáng tāixī jīng** 高上玉皇胎息經: Scripture on Embryonic Respiration of the Exalted Jade Sovereign: DZ 14; ZH 924. Also appearing in *Taixi jing zhu* 胎息經注: Commentary on the *Taixi jing* (Scripture on Embryonic Respiration): DZ 130; ZH 925. Abbreviated as *Tāixī jīng* 胎息經.

A. Translated by Frederic Balfour (1846-1909). “The ‘T’ai-hsi’ King; or the Respiration of the Embryo.” *China Review* 9: 224-26. Reprinted in *Taoist Texts: Ethical, Political and Speculative* (London/Shanghai: Trübner and Co./Kelly and Walsh, 1884).

An anonymous text of uncertain date. The text emphasizes Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qì-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

44. **Gāoshàng yùhuáng xīnyìn jīng** 高上玉皇心印經: Mind-Seal Scripture of the Exalted Jade Sovereign: DZ 13; ZH 440. Abbreviated as *Xīnyìn jīng* 心印經.

A. Translated by Frederic Balfour. “Three Brief Essays.” *China Review* 9 (1880): 380-82. Reprinted in *Taoist Texts: Ethical, Political and Speculative* (London/Shanghai: Trübner and Co./Kelly and Walsh, 1884).

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

Probably dating from the Southern Sòng dynasty (1127-1279), this anonymous text presents a simple and concise discussion of internal alchemy (*nèidān* 內丹). In particular, it emphasizes the internal Three Treasures (*sānbǎo* 三寶), namely, vital essence (*jīng* 精), vital breath (*qì* 氣), and spirit (*shén* 神). It also is included the liturgy of the twelfth-century *Língbǎo wǔjīng tíngāng* 靈寶五經提綱 (Summary of the Five Scriptures of Numinous Treasure; DZ 529; ZH 472)

45. **Gé Xuán nèizhuàn** 葛玄內傳: Esoteric Biography of Ge Xuan. Contained in the *Sāndòng zhū’náng* 三洞珠囊: Bag of Pearls from the Three Caverns: DZ 1139, 8.15a-17b.

A. Translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (209-11)

The *Sāndòng zhū’náng* is an Daoist encyclopedia compiled by Wáng Xuánhé 王懸河 (fl. 680s). The *Gé Xuán nèizhuàn* is an esoteric biography of the renowned Fāngshi 方士 (“formula master”;

magico-religious practitioner) Gé Xuán 葛玄 (164-244). The latter was a key figure in the formation of the Tàiqīng 太清 (Great Clarity) movement and the paternal granduncle of Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343).

46. *Gǔwén lóngǔ jīng zhùshù* 古文龍虎經註疏: Commentary on the *Guwen longhu jing* (Scripture on the Dragon and Tiger in Ancient Writing): DZ 996; JY 122; ZH 800. Abbreviated as *Lóngǔ jīng zhù* 龍虎經註.

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

An anonymous text of uncertain date, the primary text of the *Lóngǔ jīng* 龍虎經 (Scripture on the Dragon and Tiger) is a highly symbolic presentation of the process of internal alchemy (*nèidān* 內丹). The present commentary dates to around 1173 and was presented to the throne in 1185. It was composed by the petty officer Wáng Dào 王道 based on instructions received from various anonymous Daoists. The sub-commentary was written by a certain, contemporaneous Daoist named Zhōu Zhēnyī 周真一 (fl. 1180s). The commentaries attempt to make the work more accessible to uninitiated individuals.

47. *Guānkōng piān* 觀空篇: Treatise on Observing Emptiness. Contained in the *Dàoshū* 道樞: Pivot of the Dao: DZ 1017, 10.9b-10b.

A. Translated by Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

A cosmological and philosophical text probably dating to the eleventh century and attributed to the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989). Clearly influenced by both the Indian Mahāyāna (Greater Vehicle) Buddhist *Prajñā-pāramitā* (Perfection of Wisdom) literature and the Táng-dynasty Daoist Clarity-and-Stillness literature, the text emphasizes five types of emptiness, which are organized hierarchically according to levels of contemplative practice and corresponding states of spiritual realization.

Guānshēn dàjiè 觀身大戒 see *Shàngqīng dòngzhēn zhìhuì guānshēn dàjiè wén*.

48. *Guǎnzǐ* 管子: Book of Master Guan.

A. Books 1-11, chapters 1-34 translated by W. Allyn Rickett. *Guanzi: Political, Economic, and Philosophical Essays from Early China*. Vol. 1. Princeton: Princeton University Press, 1985.

B. Books 12-24, chapters 35-86 translated by W. Allyn Rickett. *Guanzi: Political, Economic, and Philosophical Essays from Early China*. Vol. 2. Princeton: Princeton University Press, 1998.

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

D. Chapter 49 translated by Harold Roth. *Original Tao: Inward Training and the Foundations of Taoist Mysticism*. New York: Columbia University Press, 1999.

E. Chapters 36-38 and 49 translated by Romain Graziani. *Écrits de Maître Guan: Les Quatre traités de l’Art de l’esprit*. Paris: Les Belles Lettres, 2011.

- F. Chapters 36-38 and 49 translated by Dan Reid. *The Thread of Dao: Unraveling Early Daoist Oral Traditions in Guan Zi's Purifying the Heart-Mind (Bai Xin), Art of the Heart-Mind (Xin Shu), and Internal Cultivation (Nei Ye)*. Montreal: Center Ring Publishing, 2018.^(P)
- G. Chapter 49 translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #1)

Categorized as a “miscellaneous” or “mixed-together” (zá 雜) text under Hàn bibliographic categories, this anthology was traditionally ascribed to Guǎn Zhòng 管仲 (d. 645 BCE), a philosopher and politician who served as Prime Minister of the state of Qí. The core of the received edition dates to the third century BCE, but it was edited by Liǔ Xiàng 柳向 (77-6 BCE) around 26 BCE. It includes some material that may be labeled “Daoist” or “proto-Daoist,” especially the so-called “Techniques of the Heart-mind” (xīnshù 心術) chapters: “Xīnshù shàng” 心術上 (Heart-Mind Techniques I; ch. 36), “Xīnshù xià” 心術下 (Heart-Mind Techniques II; ch. 37), “Báixīn” 白心 (Purifying the Heart-Mind; ch. 38), and “Nèiyè” 內業 (Inward Training; ch. 49).

49. Guōdiàn 郭店 manuscripts.

- A. Translated by Robert Henricks. *Lao Tzu's Tao Te Ching: A Translation of the Startling New Documents Found at Guodian*. New York: Columbia University Press, 2000.
- B. Translated by Scott Cook. *The Bamboo Texts of Guodian: A Study and Complete Translation*. 2 vols. Ithaca, NY: Cornell University East Asia Program, 2012.

These manuscripts were discovered in 1993 at Guōdiàn 郭店 in Jīngmén, Húběi. Included among them was the so-called “bamboo *Lǎozǐ*,” a version of the *Lǎozǐ* 老子 (Book of Venerable Masters) (ZH 550), also later known honorifically as the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power), dating from around 300 BCE and thus the oldest extant manuscript. The Guōdiàn *Lǎozǐ* is significant because it does not contain many of the passages and divisions of the received (Wáng Bì 王弼) edition. It thus suggests that the received *Lǎozǐ* is most likely the work of many authors and editors over hundreds of years.

Guó Xiàng 郭象 commentary see *Nánhuá zhēnjīng zhùshù*.

50. Hàn Wǔdì nèizhuàn 漢武帝內傳: Esoteric Biography of Hàn Emperor Wǔ: DZ 292; ZH 1453.

- A. Translated by Kristofer Schipper. *L'Empereur Wou des Han dans la legende taoïste*. Paris: Publications de l'Ecole Française d'Extrême-Orient 58, 1965.
- B. Translated by Thomas Smith. “Ritual and the Shaping of Narrative: The Legend of the Han Emperor Wu.” Ph.D. diss., University of Michigan, Ann Arbor, 1992.

Probably dating to the fourth or fifth century, this is a Shàngqīng 上清 (Highest Clarity) text. It details Hàn Emperor Wǔ's 武 (r. 140-87 BCE) search for the immortal realms and immortality. In particular, it provides information on his encounter with Xīwángmǔ 西王母 (Queen Mother of the West) in 110 BCE, during which he attended her banquet of immortality peaches and received several revealed texts and talismans.

51. **Hàn Wǔdì wàizhuàn** 漢武帝外傳: Exoteric Biography of Han Emperor Wu: DZ 293; ZH 1454.

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

Probably dating from the fourth or fifth century, this is a Shàngqīng 上清 (Highest Clarity) text. It details Hàn Emperor Wǔ’s 武 (r. 140-87 BCE) search for the immortal realms and immortality.

52. **Hán Fēizǐ** 韓非子: Book of Master Han Fei: DZ 1177; ZH 972.

- A. Translated by W.K. (Wenkui) Liao (1905-1952). *The Complete Works of Han Fei Tzu*. 2 vols. London: Arthur Probsthain, 1939/1959.
B. Selections translated by Burton Watson (1925-2017). *Han Fei Tzu: Basic Writings*. New York: Columbia University Press, 1964.
C. Chapters 20 and 21 translated by Hagop Sarkissian. “Laozi: Revisiting Two Early Commentaries in the *Hanfeizi*.” Master’s thesis, University of Toronto, 2001.
D. Chapters 20 and 21 translated by Sarah Queen. “*Han Feizi* and the Old Master: A Comparative Analysis and Translation of *Han Feizi* Chapter 20, ‘Jie Lao,’ and Chapter 21, ‘Yu Lao.’” In *Dao Companion to the Philosophy of Han Fei*, edited by Paul Goldin, 197-256. London and New York: Springer, 2013.

Dating from the third century BCE, this is a major Legalist (*fǎjiā* 法家) text. It contains the earliest extant commentaries, most likely of Daoist Syncretic origin, on the *Lǎozǐ* 老子 (Book of Venerable Masters), which is also known by its later honorific title as the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). These are found in chapter 20, titled *Jiě Lǎo* 解老 (Explaining the *Laozi*), and chapter 21, titled *Yù Lǎo* 喻老 (Illustrating the *Laozi*).

53. **Hǎo Tàiǔ zhēnrén [yǔ]lù** 郝太古真人[語]錄: Discourse Record of Perfected Hǎo Tàiǔ. Contained in the *Zhēnxiān zhízhǐ yǔlù* 真仙直指語錄: Discourse Records and Direct Pointers of Perfected Immortals: DZ 1256, 1.19a-22b.

- A. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (94-98)

This text presents itself as the oral teachings of Hǎo Dàtōng 郝大通 (Tàigǔ 太古 [Grand Antiquity]/Guǎngníng 廣寧 [Expansive Serenity]; 1140-1213), one of the so-called Seven Perfected (*qīzhēn* 七真) of early Quánzhēn 全真 (Complete Perfection) Daoism. Here Hǎo emphasizes the importance of renunciation and solitary practice, alchemical transformation, clarity and stillness (*qīngjìng* 清靜), voluntary simplicity and poverty, and daily practice (*rìyòng* 日用).

54. **Héguānzǐ** 鶡冠子: Book of the Pheasant Cap Master: DZ 1175; ZH 975

- A. Selections translated by Carine Defoort. *The Pheasant Cap Master (He Guan Zi): A Rhetorical Reading*. Albany: State University of New York Press, 1996.
B. Translated by Marnix Wells. *The Pheasant Cap Master and the End of History*. St. Petersburg, FL: Three Pines Press, 2015.

This is a philosophical work, possibly of Syncretic Daoist origins, in which Daoist, Ruist (“Confucian”), Legalist, and military-philosophical views and approaches are interwoven. With the earliest layers dating to the fourth century BCE, it is attributed to a Chǔ hermit who wore a cap made of pheasant feathers. As received, it dates from the seventh century and includes a

commentary by the Ruist scholar-official Lù Diàn 陸佃 (1042-1102).

Héshàng gōng 河上公 **commentary** see *Lǎozǐ zhāngjù*.

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

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

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

Hùmìng jīng 護命經 see *Tàishàng shèngxuán xiāozāi hùmìng miào jīng*.

Huàhú jīng 化胡經 see *Lǎozǐ huàhú jīng* and *Tàishàng língbǎo Lǎozǐ huàhú miào jīng*.

Huàshān shíèr shuìgōng zǒngjué 華山十二睡功總訣 see *Chìfèng suǐ*.

56. *Huáinánzǐ* 淮南子: Book of the Huáinán Masters: DZ 1184; ZH 978.

- A. Chapters 1, 2, 7, 8, 12, 13, 15, and 19 translated by Evan Morgan (1860-1943). *Tao, The Great Luminant*. London: Kegan Paul, 1933.
- B. Chapters 1 and 2 translated by Eva Kraft. "Zum Huai-nan-tzu, Einführung. Übersetzung (Kapitel 1 und 2), und Interpretation." *Monumenta Serica* 16 (1957): 191-286; 17 (1958): 128-207.
- C. Chapters 1, 7, 11, 13, 18, and 21 translated by Claude Larre, Isabelle Robinet and Elisabeth Rochat de la Vallée. *Les grandes traités du Huainan zi*. Paris: Institut Ricci & Editions du Cerf, 1993.
- D. Chapter 1 translated by D.C. Lau and Roger Ames. *Yuan Dao: Tracing Dao to Its Source*. New York: Ballantine Books, 1998.
- E. Chapters 3, 4, and 5 translated by John Major. *Heaven and Earth in Early Han Thought*. Albany: State University of New York Press, 1993.
- F. Chapter 6 translated by Charles Le Blanc. *Huai-nan Tzu: Philosophical Synthesis in Early Han Thought*. Hong Kong: Hong Kong University Press, 1985.
- G. Chapter 7 translated by Claude Larre. *Le traité VII de Houai Nan Tseu. Les esprits légers et subtils animateurs de l'essence*. Taipei: Ricci Institute, 1982.
- H. Chapter 9 translated by Roger Ames. *The Art of Rulership: A Study in Ancient Chinese Political Thought*. Honolulu: University of Hawaii Press, 1983.
- I. Selections translated by Harold Roth. "The Inner Cultivation Tradition of Early Daoism." In *Religions of China in Practice*, edited by Donald Lopez, Jr., 124-48. Princeton: Princeton University Press, 1996.
- J. Translated by John Major, Sarah Queen, Andrew Meyer, and Harold Roth. *The*

Huainanzi: A Guide to the Theory and Practice of Government in Early Han China, by Liu An, King of Huainan. New York: Columbia University Press, 2010.

K. Selections translated by John Major, Sarah Queen, Andrew Meyer, and Harold Roth. *The Essential Huainanzi*. New York: Columbia University Press, 2012.

A collection of twenty-one essays edited in the second century BCE at the court and under the patronage of Liú Ān 劉安 (179-122 BCE), the Prince of Huáinán. It was submitted to Hàn Emperor Wǔ 武 (r. 140-87 BCE) in 139 BCE. The anthology contains material from a variety of historical periods and diverse religio-cultural movements, including some that might be labeled “Daoist” or “Daoistic.” Particularly noteworthy and influential in this respect are chapter one, titled “Yuándào” 原道 (Dao-as-Source), the cosmologically-oriented chapter three, titled “Tiānwén” 天文 (Celestial Patterns), and the more practical chapter seven, titled Jīngshén 精神 (Quintessential Spirit). Also includes chapter twelve, titled Dàoyīng 道應 (Responding to the Dao), which is one of the earliest extant commentaries on the *Lǎozǐ* 老子 (Book of Venerable Masters).

Huándān gē zhù 還丹歌註 see *Yīn zhēnjūn huándān gē zhù* 陰真君還丹歌註.

57. *Huànzhen xiānshēng fúnèi yuánqì jué* 幻真先生服內元炁訣: Master Huànzhen’s Instructions on Absorbing Primordial Qi: DZ 828; ZH 927. Abbreviated as *Fúnèi yuánqì jué* 服內元炁訣.

A. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (234-50)

This is a Yǎngshēng 養生 (Nourishing Life) text associated with an otherwise unknown figure named Huànzhen (Mysterious Perfection; fl. 760s-770s). Consisting of fifteen sections, it specifically focuses on qì-ingestion (*fúqì* 服氣) methods combined with breathing practices.

58. *Huángdì jiǔdǐng shéndān jīng* 黃帝九鼎神丹經: Yellow Thearch’s Scripture on the Divine Elixirs of the Nine Tripods: DZ 885; ZH 702. Abbreviated as *Jiǔdǐng jīng* 九鼎經 and *Shéndān jīng* 神丹經.

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

This text is associated with the early Tàiqīng 太清 (Great Clarity) alchemical tradition, which was closely linked with Gé Hóng’s 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343) family lineage. The version contained in the Míng-dynasty canon includes a late seventh-century commentary. The text describes a complete alchemical process, from preliminary rites to elixir ingestion. As the name suggests, the text presents information on compounding the so-called Nine Elixirs (*jiǔdān* 九丹).

59. *Huángdì nèijīng língshū* 黃帝內經靈樞: Yellow Thearch’s Inner Classic: Numinous Pivot: DZ 1020; ZH 886. Abbreviated as *Língshū* 靈樞.

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

B. Translated by Wu Jing-Nuan (1933-2002). *Ling Shu or The Spiritual Pivot*. Washington, D.C./Honolulu: The Taoist Center/University of Hawaii Press, 1993.^(P)

- C. Translated by Paul Unschuld. *Huang Di Nei Jing Ling Shu: The Ancient Classic on Needle Therapy*. Berkeley: University of California Press, 2016.

Containing material dating from at least the second century BCE to second century CE, and edited in the eighth century, this is one of the most important early classics of classical Chinese medicine. It covers various aspects of Chinese medicine, including a codified system of correspondences focusing on yin-yang and the Five Phases (*wǔxíng* 五行) as well as the practice of acupuncture. Because of the latter, the *Língshū* 靈樞 is also known as the “Needle Classic” (*zhēnjīng* 針經). The DZ edition includes a commentary by a certain Shǐ Sōng 史崧 (fl. 1150s), with a preface dated to 1155. Shǐ’s edition represents the primary redaction of the primary source.

60. **Huángdì nèijīng sùwèn** 黃帝內經素問: Yellow Thearch’s Inner Classic: Basic Questions: DZ 1018; ZH 884. Abbreviated as *Sùwèn* 素問.

- A. Chapter 1-34 translated by Ilza Veith (1912-2013). *The Yellow Emperor’s Classic of Internal Medicine*. Berkeley: University of California Press, 1972 (1949).
- B. Chapters 1 and 2 translated by Claude Larre. *The Way of Heaven*. Translated by Peter Firebrace. Cambridge: Monkey Press, 1994.
- C. Translated by Paul Unschuld and Hermann Tessenow. *Huang Di Nei Jing Su Wen: An Annotated Translation of Huang Di’s Inner Classic—Basic Questions*. 2 vols. Berkeley: University of California Press, 2011.
- D. Chapters 1 and 2 translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #3)

Containing material dating from at least the second century BCE to second century CE, and edited in the eighth century, this is one of the most important early classics of classical Chinese medicine. It covers various aspects of Chinese medicine, including a codified system of correspondences focusing on yin-yang and the Five Phases (*wǔxíng* 五行) as well as important, practical information related to health, hygiene, and longevity, including Yǎngshēng 養生 (Nourishing Life; longevity techniques). The DZ edition includes a commentary by Wáng Bīng 王冰 (Qǐxuán 啟玄 [Inspired Mystery]; fl. 760s), with a preface dated to 762. Wáng’s edition represents one of the primary redactions of the primary source.

Huángdì sìjīng 黃帝四經 see **Mǎwángduī** manuscripts.

61. **Huángdì yīnfú jīng** 黃帝陰符經: Yellow Thearch’s Scripture on the Hidden Talisman: DZ 31; ZH 642. Abbreviated as *Yīnfú jīng* 陰符經.

- A. Translated by M.P. Philastre (1828-1886). “Exégèse chinoise.” In *Annales du Musée Guimet*, vol. 1: 255-318. Paris: Ernest Leroux, 1880.
- B. Translated by Fredrick Balfour. “The ‘Yin-fu’ Classic; or Clue to the Unseen.” *China Review* 10 (1881): 44-54. Reprinted in *Taoist Texts: Ethical, Political and Speculative* (London/Shanghai: Trübner and Co./Kelly and Walsh, 1884).
- C. Translated by James Legge (1815-1897). *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (255-64)
- D. Translated by Franz Huebotter (1881-1967). *Classic on the Conformity of Yin/Schrift von der Konformität des Yin*. Tsingtao: Druck der Missiondruckerei, 1936.
- E. Translated by Christopher Rand. “Li Ch’üan and Chinese Military Thought.” *Harvard*

Journal of Asiatic Studies 39 (1979): 107-37.

- F. Translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991.^(P) (220-22)
- G. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #7)

Probably dating from the sixth century CE, this text is part of a corpus of works that became canonical in internal alchemy (*nèidān* 內丹) circles during the Sòng dynasty (960-1279), including the Quánzhēn 全真 (Complete Perfection) movement. The scripture draws attention to cosmological principles and the process of cultivation based on stillness (*jìng* 靜) with a specific focus on decreasing sensory engagement and psychological agitation.

62. **Huángdì yīnfú jīng zhù** 黃帝陰符經註: Commentary on the *Huangdi yinfu jing* (Yellow Thearch's Scripture on the Hidden Talisman): DZ 122; ZH 658. Abbreviated *Yīnfú jīng zhù* 陰符經註.

- A. Translated by Peter Acker. *Liu Chuxuan (1147-1203) and His Commentary on the Daoist Scripture Huangdi yinfu jing*. Wiesbaden: Harrassowitz Verlag, 2006.
- B. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (186-208)

This is a commentary on the *Yīnfú jīng* 陰符經 (Scripture on the Hidden Talisman; DZ 31; ZH 642) by Liú Chǔxuán 劉處玄 (Chángshēng 長生 [Perpetual Life]; 1147-1203), one of the members of the so-called Seven Perfected (*qīzhēn* 七真) of early Quánzhēn 全真 (Complete Perfection) Daoism. Liú interprets the text through the lens of Quánzhēn quietistic and inner alchemical praxis.

63. **Huángdì yīnfú jīng zhù** 黃帝陰符經註: Commentary on the *Huangdi yinfu jing* (Yellow Thearch's Scripture on the Hidden Talisman): DZ 125; ZH 661. Abbreviated *Yīnfú jīng zhù* 陰符經註.

- A. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (23-43)

This is a commentary on the *Yīnfú jīng* 陰符經 (Scripture on the Hidden Talisman; DZ 31; ZH 642) by Yú Yǎn 俞琰 (Línwū [Forest Shelter]; 1258-1314). Yú interprets the text through a late medieval inner alchemical lens.

Huángtíng jīng 黃庭經 see *Tàishàng huángtíng nèijīng yùjīng* and *Tàishàng huángtíng wàijīng yùjīng*.

64. **Huìmìng jīng** 慧命經: Scripture on Wisdom and Life-Destiny: ZW 131. Also found in the *Wǔ-Liǔ xiānzōng* 伍柳仙宗 (Immortal Tradition of Wǔ and Liǔ).

- A. Translated by Richard Wilhelm (1873-1930). *The Secret of the Golden Flower: A Chinese Book of Life*. New York: Harcourt Brace & Company, 1962 (1931).
- B. Translated by Eva Wong. *Cultivating the Energy of Life*. Boston: Shambhala 1998.^(P)
- C. Translated by James Michael Nicholson. "The *Huiming jing*: A Translation and Discussion." Master's thesis, University of British Columbia, 2000.

- D. Translated by Louis Komjathy. “Daoist Internal Alchemy: Liu Huayang’s *Huiming jing*.” In *Contemplative Literature*, edited by Louis Komjathy, 547-92. Albany: State University of New York Press, 2015.

Associated with a Qīng-dynasty sub-lineage of internal alchemy (*nèidān* 內丹) called Wǔ-Liǔ 伍柳, after Wǔ Shǒuyóu 伍守陽 (Chōngxū 沖虛 [Infused Emptiness]; 1563-1644) and Liǔ Huáyáng 柳華陽 (Chuánlú 傳廬 [Transmission Vessel]; 1735-1799). Written by Liǔ Huáyáng and containing a preface dating to 1794, the first part of the text includes and explains a series of eight illustrations on internal alchemy (*nèidān* 內丹) practice.

65. ***Ishinpō*** 醫心方: Essential Medical Methods. Also appearing as “*Ishimpō*.”

- A. Translated by Emil C.H. Hsia, Ilza Veith, and Robert Geertsma. *The Essentials of Medicine in Ancient China and Japan: Yasuyori Tamba’s Ishinpō*. 2 vols. Leiden: Brill, 1986.
- B. Selections translated by Howard Levy and Akira Ishihara. *The Tao of Sex*. Lower Lake, CA: Integral Publishing, 1989 (1968).
- C. Selections translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992.

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

Jièyè běnxíng jīng 誠業本行經 see ***Tàishàng dòngxuán língbǎo jièyè běnxíng shàngpǐn miào jīng***.

66. ***Jìn zhēnrén yǔlù*** 晉真人語錄: Discourse Record of Perfected Jin: DZ 1056; ZH 1028.

- A. 1a-4b translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (72-76)

A discourse record associated with an obscure Daoist named Jìn Dàoichéng 晉道成 (Chóngzhēn 崇真 [Exalted Perfection]; fl. 1110s?). Here Jìn discusses the importance of dedicated Daoist inner cultivation, with particular emphasis on developing clarity and stillness (*qīngjìng* 清靜), preserving the Three Treasures (*sānbǎo* 三寶) of vital essence, qì, and spirit, and attaining perfect practice and perfect accomplishment. The text exerted some influence on the early Quánzhēn 全真 (Complete Perfection) movement.

Jīndān dàoyào 金丹大要 see ***Shàngyángzǐ jīndān dàoyào***.

67. ***Jīndān fǎxiàng*** 金丹法象: Model Images of the Golden Elixir. Contained in the *Wùzhēn zhízhǐ xiàngshuō sānshèng bìyào* 悟真直指詳說三乘秘要: Secret Essentials of the Three Vehicles with Direct Pointers and Detailed Explanations on the *Wùzhēn [piān]* (Treatise on Awakening to Perfection): DZ 143; ZH 843.

- A. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (121-36)

This is a text on internal alchemy (*nèidān* 內丹) Wēng Bǎoguāng 翁葆光 (Wúmíng 無名 [Namelessness]; fl. 1170s). It contains one of the most comprehensive lists of synonyms and secret names found in inner alchemical literature.

68. *Jīndān jiéyào* 金丹節要: Summary of the Golden Elixir. Contained in the *Sānfēng dānjué* 三丰丹訣: Sānfēng's Alchemical Instructions: JH 38; ZW 380.

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

Associated with Zhāng Sānfēng 張三丰 (d. 1457?). Most likely dating from the nineteenth century, this text uses the language of sexology literature to discuss alchemical transformation. Thus, it may be interpreted as relating to sexual and/or alchemical techniques.

69. *Jīndān jiùzhèng piān* 金丹就正篇: Treatise on the Proper Understanding of the Golden Elixir: ZW 122.

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

B. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (199-209)

With a preface dated to 1564, this text was written by Lù Xīxīng 陸西星 (1520-1606), a representative of so-called Dōngpài 東派 (Eastern Branch) of internal alchemy that developed in the Míng dynasty (1368-1644). The work presents the alchemical theory of the dual cultivation of innate nature (*xìng* 性) and life-destiny (*mìng* 命), following explanations given by Chén Zhìxū 陳致虛 (Shàngyáng 上陽 [Supreme Yang]; 1326-1386). It also contains teachings that Lù supposedly received from the immortal Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?).

70. *Jīndān sìbǎizì* 金丹四百字: Four Hundred Characters on the Golden Elixir: DZ 1081; ZH 848. Also contained in the *Xiūzhēn shíshū* 修真十書 (Ten Books on Cultivating Perfection): DZ 263, j. 4.

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

B. Translated by Thomas Cleary. *The Inner Teachings of Taoism*. Boston: Shambhala, 1986.^(P)

Attributed to Zhāng Bódūān 張伯端 (Zǐyáng 紫陽 [Purple Yang]; d. 1082), commonly recognized as a central, early patriarch of the so-called Nánzōng 南宗 (Southern School) of internal alchemy (*nèidān* 內丹) and famous for his *Wùzhēn piān* 悟真篇 (Treatise on Awakening to Perfection; DZ 263, j. 26-30). Its earliest commentary dates from 1240. As the title indicates, this is a concise symbolic work on inner alchemical practice. Commentaries divide the work into twenty five-character quatrains.

71. *Jīndān sìbǎizì jiě* 金丹四百字解: Explanations of the *Jindan sibaizi* (Four Hundred Characters on the Golden Elixir): ZW 266.

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

1986.^(P)

This is a commentary on the *Jīndān sībǎizi* 金丹四百字 (Four Hundred Characters on the Golden Elixir) by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic, and contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts). It explains the meaning of the symbolic language and abstruse terminology of internal alchemy in terms of eighteenth-century Lóngmén views and applications.

72. *Jīndān sībǎizi zhùshì* 金丹四百字註釋: Commentary on the *Jindan sibaizi* (Four Hundred Characters on the Golden Elixir): XB 21.

A. Translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (87-108)

This is a commentary on the *Jīndān sībǎizi* 金丹四百字 (Four Hundred Characters on the Golden Elixir; DZ 1081; ZH 848). The latter is attributed to Zhāng Bódūān 張伯端 (Ziyáng 紫陽 [Purple Yang]; d. 1082), a key Nánzōng 南宗 (Southern School) figure. The commentary was written by Péng Hǎogǔ 彭好古 (fl. 1586-1599), who provides a technical inner alchemical commentary on the cryptic primary text.

73. *Jīndān wèndá* 金丹問答: Questions and Answers on the Golden Elixir. Contained in the *Jīndān dà chéngjí* 金丹大成集: Great Anthology of the Golden Elixir. The latter is contained in the *Xiūzhēn shíshū* 修真十書: Ten Books on Cultivating Perfection: DZ 263, j. 10.

A. Translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (137-51)

This is an internal alchemy (*nèidān* 內丹) text by Xiāo Tíngzhī 蕭廷芝 (fl. 1260s). It consists of short explanations of several dozen terms and sentences found in inner alchemical texts, often with the support of quotations from earlier works.

74. *Jīndān zhēnchuán* 金丹真傳: Perfect Transmission of the Golden Elixir: JH 17.

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

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

Jīnguān yùsuǒ jué 金關玉鎖訣 see *Chóngyáng zhēnrén jīnguān yùsuǒ jué*.

Jīnhuá zōngzhǐ 金華宗旨 see *Tàiyī jīnhuá zōngzhǐ*.

Jìnjiè jīng 禁誡經 see *Tiānzūn shuō jìnjiè jīng*.

75. *Jīnlián zhèngzōng jì* 金蓮正宗記: Record of the Orthodox Lineage of the Golden Lotus: DZ 173; ZH 1486. Abbreviated as *Jīnlián jì* 金蓮記.

A. 2.1a-5.11b translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (224-

93)

This is a Quánzhēn 全真 (Complete Perfection) hagiographical collection. It was compiled by Qín Zhìān 秦志安 (Tōngzhēn 通真 [Pervading Perfection]; 1188-1244), a third-generation adherent, based on earlier stele inscriptions and common Quánzhēn lore. Komjathy's translations focus on the first-generation adherents.

76. *Jīnquè dìjūn sānyuán zhēnyī jīng* 金闕帝君三元真一經: Scripture on the Three Primordial Perfected Ones of Imperial Lord Goldentower: DZ 253; ZH 84. Abbreviated as *Sānyuán zhēnyī jīng* 三元真一經.

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

B. Translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (204-14)

Part of the early Shàngqīng 上清 (Highest Clarity) textual corpus, which focuses on revelations to the spirit-medium Yáng Xī 楊羲 (330-386) and members of the Xǔ 許 family between 364 and 370. It deals with a meditation tradition associated with Jīnquè dìjūn 金闕帝君 (Imperial Lord Goldentower), the supreme ruler of the world to come. The object of the meditation is the Sānyī 三一 (Three Ones), also known as the Sānqīng 三清 (Three Purities).

77. *Jīnyè jīng* 金液經: Scripture on Potable Gold. Also Romanized as *Jīnyì jīng*. Reconstructed from the *Bàopǔzǐ shénxiān jīnzhuó jīng* 抱朴子神仙金液經: Scripture on the Golden Liquid of Spirit Immortals from Master Embracing Simplicity: DZ 917; ZH 704.

A. Translated by Fabrizio Pregadio. *Great Clarity: Daoism and Alchemy in Early Medieval China*. Stanford, CA: Stanford University Press, 2005. (188-92)

One of the three primary scriptures of the early Tàiqīng 太清 (Great Clarity) movement, which focuses on external alchemy (*wàidān* 外丹). It describes the constituents and process of creating the potable gold or golden liquor of the title. The latter also is discussed by Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343) in chapter four of his *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980).

78. *Jīnyè huándān yìnzhèng tú* 金液還丹印證圖: Illustrations of the Sealed Verification of the Golden Fluids and Reverted Elixir: DZ 151; JY 217; ZH 876. Abbreviated as

A. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (230-35)

This is a series of twenty illustrated poems on alchemical training and transformation. With a preface dated to 1218 and a colophon dating to around 1222, it was written by an otherwise unknown Lóngméizǐ 龍眉子 (Master Dragon Eyebrows). The *Dàozàng jīyào* 道藏輯要 (Collected Essentials of the Daoist Canon) edition includes a lengthy commentary by a certain Hándhánzǐ 函蟾子 (Master Encased Toad). A Qīng-dynasty, possibly eighteenth-century, manuscript with finely executed colored illustrations is preserved in the private collection of Báiyún guān 白雲觀 (White Cloud Temple; Běijīng), half of which are reproduced in Stephen Little's *Taoism and the Arts of China* (2000) (344-47).

Jìngzuò fǎ 靜坐法 see *Yīnshìzǐ jìngzuò fǎ*.

79. **Jiǔdān jīng** 九丹經: Scripture of the Nine Elixirs. Contained in j. 1 of the *Huángdì jiǔdǐng shéndān jīng jué* 黃帝九鼎神丹經訣: Yellow Thearch's Instructions on the Scripture of the Divine Elixirs of the Nine Tripods: DZ 885; ZH 702.

A. Translated by Fabrizio Pregadio. *Great Clarity: Daoism and Alchemy in Early Medieval China*. Stanford, CA: Stanford University Press, 2005. (159-87)

This is one of the three primary scriptures of the early Tàiqīng 太清 (Great Clarity) movement, which is associated with the Gé 葛 family and focuses on external alchemy (*wàidān* 外丹). The text is one of the few extant sources describing a complete outer alchemical practice, from the preliminary rituals to the ingestion of the elixir.

Jiǔdǐng jīng 九鼎經 see *Huángdì jiǔdǐng shéndān jīng*.

80. **Jiǔtiān yìngyuán léishēng Pǔhuà tiānzūn yùshū bǎojīng** 九天應元雷聲普化天尊玉樞寶經: Precious Scripture on the Jade Pivot of the Celestial Worthy of Universal Transformation through the Sound of His Thunder: DZ 16; ZH 1153. Abbreviated as *Yùshū jīng* 玉樞經.

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

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

Jiǔzhēn zhōngjīng 九真中經 see *Shàngqīng tàishàng dìjūn jiǔzhēn zhōngjīng*.

Jiǔzhuǎn dānshā fǎ 九轉丹砂法 see *Tàishàng wèilíng shénhuà jiǔzhuǎn dānshā fǎ*.

Kāitiān jīng 開天經 see *Tàishàng Lǎojūn kāitiān jīng*.

81. **Kōshinkyō** 庚申經: Kōshin Scripture.

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

Probably dating from the tenth or eleventh century, this is a text associated with the Japanese Kōshin 庚申 movement. This cult is based on the belief that there are Three Deathbringers (*sānshī* 三尸), also known as the Three Worms (*sānchóng* 三蟲), in the human body that, on the *kōshin* (*gēngshēn* 庚申) day, ascend to the heavens and report on a person's transgressions. Vigils were, in turn, held on this day in order to weaken these malevolent influences. The *Kōshinkyō* can be divided into nine sections, some of which cover the Three Deathbringers, Nine Worms, Kōshin practice, protective measures, and so forth.

82. **Kūndào gōngfū cìdì** 坤道功夫次第: Steps of Training for the Women's Way: JHL 70; JY 212; ZW 370.

A. Translated by Thomas Cleary. *Immortal Sisters: Secrets of Taoist Women*. Boston: Shambhala, 1989. (24-57)

B. Translated by Catherine Despeux. *Pratiques des femmes taoïstes. Méditation et alchimie intérieure*. Paris: Les Deux Océans, 2013. (207-23)

This text contains fourteen late imperial poems attributed to Sūn Bù'è 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), one of the so-called Seven Perfected (*qīzhēn* 七真) and the only senior female member of the early Quánzhēn 全真 (Complete Perfection) movement. The poems focus on Kūndào 坤道 (Women's Way), a form of practice focusing on female Daoist practice in general and female alchemy (*nǚdān* 女丹) in particular.

83. **Lǎojūn bāshíyī huà túshuō** 老君八十一化圖說: Illustrated Explanations of Lord Lao's Eighty-One Transformations.

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

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

Probably compiled in the 1250s, this text centers on the various transformations of Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 ("Master Lao") and personification of the Dao. It consists of eighty-one drawings with brief explanations, emphasizing Lǎojūn's various manifestations during different historical epochs. Like the early *Huàhú jīng* 化胡經 (Scripture on Conversion of the Barbarians; DH 76; ZH 490), it contains certain polemical attacks on Buddhism.

Lǎojūn jièjīng 老君戒經 see *Tàishàng Lǎojūn jièjīng*.

Lǎojūn kāitiān jīng 老君開天經 see *Tàishàng Lǎojūn kāitiān jīng*.

84. **Lǎojūn shuō yībǎi bāshí jiè** 老君說一百八十戒: 180 Precepts Spoken by Lord Lao: DH 78; ZH 542. Also contained in the *Tàishàng Lǎojūn jīnglǜ* 太上老君經律 (Scriptural Statutes of the Great High Lord Lao: DZ 786, 2a-20b. Abbreviated as *Yībǎi bāshí jiè* 一百八十戒.

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

C. Translated by Liú Míng 劉明 (Charles Belyea; 1947-2015). *The Blue Book: A Text Concerning Orthodox Daoist Conduct*. 3rd ed. Santa Cruz (CA): Orthodox Daoism in America, 1998.^(P)

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

E. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (136-44)

F. Selections translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023

(2003). (Handbook #5)

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

Lǎozǐ 老子 *see* **Dàodé zhēnjīng**.

85. **Lǎozǐ biànhuà jīng** 老子變化經: Scripture on Laozi's Transformations: DH 79; ZH 488. Abbreviated as *Biànhuà jīng* 變化經.

- A. Translated by Anna Seidel (1938-1991). *La divinisation du Lao-tseu dans le taoïsme des Han*. Paris: École Française d'Extrême-Orient, 1969. (60-73, 131-36)
- B. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (143-45)

Preserved in fragmentary form in a Dūnhuáng 敦煌 manuscript dated to 612, the text was probably composed at the end of the second century and is of unknown provenance. It focuses on Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 ("Master Lao") and personification of the Dao, emphasizing his cosmic origins and powers as well as his various manifestations during different historical epochs.

86. **Lǎozǐ huàhú jīng** 老子化胡經: Scripture on Laozi's Conversion of the Barbarians: DH 76; ZH 490; T. 2139, 54.1266b-67b. Abbreviated as *Huàhú jīng* 化胡經.

- A. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (71-80)

Originally compiled around 300, the text is an anti-Buddhist polemic. It articulates and advances the Daoist so-called "conversion of the barbarians" (*huàhú* 化胡) theory, which claimed that Lǎozǐ left China and became Śākyamuni Buddha in India. Specifically, it argues that he adapted the teachings of Daoism into Buddhism as a religion appropriate for "non-Chinese" (i.e., "foreign and inferior") peoples.

87. **Lǎozǐ míng** 老子銘: Inscription on Laozi. Partially preserved in the *Hùnyuán shèngjì* 混元聖紀: Record of the Sage Chaos Prime: DZ 770; ZH 1148.

- A. Translated by Anna Seidel. *La divinisation du Lao-tseu dans le taoïsme des Han*. Paris: École Française d'Extrême-Orient, 1969. (43-50, 121-30)
- B. Translated by Mark Csikszentmihalyi. *Readings in Han Chinese Thought*. Indianapolis, IN: Hackett Publishing Company, 2006. (105-12)

Dating to around 165 CE, this is an inscription on the legendary Lǎozǐ 老子 ("Master Lao") attributed to Biān Sháo 邊韶 (fl. 140s-160s). It commemorates a dream of Emperor Huán 桓 (r. 147-167) in which Lǎozǐ appeared to him. The inscription includes some of the earliest descriptions of Lǎozǐ's cosmicization and divinization, including associated Daoist visualization (*cúnxǎng* 存想) practice.

88. **Lǎozǐ shuō fǎshí jìnjiè jīng** 老子說法食禁戒經: Scripture on Prohibitions and Precepts of Ritual Meals, as Spoken by Laozi: DH 80; ZH 543. Abbreviated as *Fǎshí jìnjiè jīng* 禁戒經.

A. Translated by Livia Kohn. Electronic supplement to *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (#15)

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

89. **Lǎozǐ shuō wǔchú jīng zhù** 老子說五廚經註: Commentary on the *Laozi shuo wuchu jing* (Scripture on the Five Pantries as Spoken by Master Lao): DZ 763; JHL 37; ZH 918; ZW 213. Abbreviated as *Wǔchú jīng zhù* 五廚經註.

A. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (198-206)

This text is part of a series of Táng-dynasty works on Daoist meditation. The primary text, *Wǔchú jīng* 五廚經 (Scripture on the Five Pantries), is a short, anonymous work of unclear provenance. The *chú* 廚 (“banquets/kitchens/pantries”) of the title originally referred to communal feasts of the Tiānshī 天師 (Celestial Masters) movement, here internalized and equated with the five yin-organs. The commentary was written by the prominent court Daoist Yīn Yīn 尹愔 (d. 741) and presented to the throne in 736.

90. **Lǎozǐ xiǎng’ěr zhù** 老子想爾注: Commentary Thinking through the *Laozi*: DH 56; ZH 557. Abbreviated as *Xiǎng’ěr zhù* 想爾注.

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

B. Selections translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #27)

Dated by some to the late second century CE and by others to the fifth century. Accepting an earlier date of composition, the text is associated with the early Tiānshī 天師 (Celestial Masters) movement and is attributed to Zhāng Lǔ 張魯 (d. 216 CE), the third Celestial Master. The title is best understood as “thinking through,” with *ěr* 爾 being a grammatical cognate of *ěr* 耳 (而已) (“merely/just”) and/or *rán* 然 (“so/in this manner”). Bokenkamp, following Ōfuchi Ninji, renders it as “Thinking of You,” taking it as suggesting that the commentary may have been intended for geographically remote members of the Tiānshī religious community. The commentary interprets the *Lǎozǐ* in terms of Celestial Masters’ concerns. It is also associated with the so-called “Xiǎng’ěr Precepts,” a set of twenty-seven conduct guidelines. Only chapters 3-37 of this commentary are extant.

91. **Lǎozǐ zhāngjù** 老子章句: Chapter-and-Verse Commentary on the *Laozi*: DZ 682; ZH 556. Also later referred to as the *Dàodé zhēnjīng zhù* 道德真經註 (Commentary on the Perfect Scripture on the Dao and Inner Power).

A. Translated by Eduard Erkes (1891-1958). *Ho-shang Kung’s Commentary on the Lao-tse*. Ascona, Switzerland: Artibus Asiae, 1958.

B. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM:

- Three Pines Press, 2009. (163-66)
- C. Translated by Misha Tadd. “Alternatives to Monism and Dualism: Seeking Yang Substance with Yin Mode in *Heshanggong’s Commentary on the Daode jing*.” Ph.D. diss., Boston University, 2013.
 - D. Translated by Dan Reid. *The Heshang Gong Commentary on Lao Zi’s Dao De Jing*. Montreal: Center Ring Publishing, 2019.^(P)
 - E. Selections translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #26)

This commentary is better known by the name of its author, Héshàng gōng 河上公 (Elder Dwelling-by-the-River; fl. 160s CE?), concerning whom scant reliable historical information exists. Legend identifies him as a teacher of the Hàn Emperor Wén 文 (r. 179-157 BCE). This text is one of the earliest extant commentaries on the *Dàodé jīng* and probably dates from the second century CE, although some would date it as late as the sixth century. It interprets the *Dàodé jīng* especially in terms of Yǎngshēng 養生 (Nourishing Life) practice and Hàn political concerns, specifically those of the Huáng-Lǎo 黃老 school. It has been especially influential and even considered definitive in Daoist circles, including the important gloss of zhìguó 治國 (“govern the country”) as zhìshēn 治身 (“regulate the self”).

Lìjiào shíwǔ lùn 立教十五論 see **Chóngyáng lìjiào shíwǔ lùn**.

92. **Lìshì zhēnxiān tǐdào tōngjiàn** 歷世真仙體道通鑑: Comprehensive Mirror of Successive Generations of Perfected Immortals and Those Who Embody the Dao: DZ 296; ZH 1492. Abbreviated **Lìshì tōngjiàn** 歷世通鑑 and **Zhēnxiān tōngjiàn** 真仙通鑑.

- A. 47.9a-11a translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (272-76)
- B. 47.1a-14b translated by Livia Kohn. *Chen Tuan: Discussions and Translations*. E-dao series. Cambridge, MA: Three Pines Press, 2001. (60-90)
- C. 47.1a-14b translated by Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

Dated to 1294, this is a Daoist hagiographical collection composed by Zhào Dàoyī 趙道一 (fl. 1294-1307). Includes 900+ entries that are largely chronological, beginning with the legendary Huángdì 黃帝 (Yellow Thearch) and concluding with Wáng Wénqīng 王文卿 (1093-1153). The Kohn and Komjathy translations focus on the entry on the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989), with translation A. centering on his famous “sleep practice.”

93. **Lièxiān zhuàn** 列仙傳: Biographies of Arrayed Immortals: DZ 294; ZH 1429.

- A. Selections translated by Lionel Giles (1875-1958). *A Gallery of Chinese Immortals*. London: John Murray, 1948.
- B. Translated by Maxime Kaltenmark (1910-2002). *Le Lie-sien tchouan*. Beijing: Université de Paris Publications, 1953.
- C. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (351-58)

Attributed to Liú Xiàng 劉向 (77-6 BCE), but probably dating to the second century CE, this is a hagiography containing seventy biographies of renowned Daoist adepts with appended hymns. In particular, we find information on such figures as Chìsōngzǐ 赤松子 (Master Redpine), Huángdì 黃帝 (Yellow Thearch), Lǎozǐ 老子, and Péngzǔ 彭祖 (Ancestor Peng), Yǐn Xǐ 尹喜, to name some.

Lièzǐ 列子 see *Chōngxū zhìdé zhēnjīng*.

Língbǎo bìfǎ 靈寶畢法 see *Bìchuán Zhèngyáng zhēnrén língbǎo bìfǎ*.

94. *Língbǎo lüèjì* 靈寶略紀: Brief Record of Numinous Treasures. Contained in the *Yúnjí qīqiān* 雲笈七籤 (Seven Slips from a Cloudy Satchel): DZ 1032, 3.9a-12b.

A. Translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (43-48)

This is a late medieval summary of the sacred history of the Língbǎo 靈寶 (Numinous Treasure) movement. It summarizes the myth originally found in the first scroll of the *Língbǎo wǔfú xù* 靈寶五符序 (Explanations of the Five Talismans of Numinous Treasure; DZ 388; ZH 222).

Língbǎo piān 靈寶篇 see *Bìchuán Zhèngyáng zhēnrén língbǎo bìfǎ*.

Língbǎo wǔfú xù 靈寶五符序 see *Tàishàng dòngxuán língbǎo wǔfú xù*.

Língbǎo wǔgǎn wén 靈寶五感文 see *Dòngxuán língbǎo wǔgǎn wén*.

95. *Língbǎo wúliàng dùrén shàngpǐn miào jīng* 靈寶無量度人上品妙經: Wondrous Scripture of the Upper Chapters on Limitless Salvation of Numinous Treasure: DZ 1; ZH 1282. Abbreviated as *Dùrén jīng* 度人經 and *Dùrén shàngpǐn jīng* 度人上品妙經.

A. 1a-18a translated by Stephen Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (405-38)

This is one of the most influential and well-known texts of the original Língbǎo 靈寶 (Numinous Treasure) corpus, and thus associated with Gé Cháofǔ 葛巢甫 (fl. 390s-420s), the central figure in the early Língbǎo revelations and the grandnephew of Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343). It describes the creation and ordering of the world with the aid of celestial writings and sacred sounds.

96. *Língjiàn zǐ* 靈劍子: Book of Master Numinous Sword: DZ 570; ZH 1194.

A. 17a-22a translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, CA: Original Books, 1990.^(P) (45-51)

This text is attributed to the Daoist saint Xǔ Xùn 許遜 (Jīngyáng 旌陽 [Clarified Yang]; 239-374), with the title being an epithet referring to Xǔ's demon-vanquishing sword received through divine transmission. As Xǔ received imperial recognition and associated increased status in 1112, the *Língjiàn zǐ* probably dates to the late eleventh or early twelfth century. It emphasizes Dǎoyǐn 導引|

(Guiding Stretching; calisthenics/gymnastics), qi-ingestion (*fùqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods. At the end of the text, there are sixteen Dǎoyīn exercises linked to the four seasons.

97. *Língjiànzǐ yǐndǎo zǐwǔ jì* 靈劍子引導子戊記: Master Numinous Sword's Record of Dǎoyīn between [the Hours of] *Zǐ* and *Wǔ*: DZ 571; ZH 1195. Abbreviated *Língjiànzǐ jì* 靈劍子記.

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

This text is attributed to the Daoist saint Xǔ Xùn 許遜 (Jīngyáng 旌陽 [Clarified Yang]; 239-374), with the title being an epithet referring to Xǔ's demon-vanquishing sword received through divine transmission. However, it probably dates to the late eleventh or early twelfth century. The work emphasizes Dǎoyīn 導引 (Guiding Stretching; calisthenics/gymnastics), qi-ingestion (*fùqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

98. *Língshū zǐwén shàngjīng* 靈書紫文上經: Upper Scripture of Purple Texts Inscribed by the Spirits. As contained in (1) *Huángtiān shàngqīng jīnquè dìjūn língshū zǐwén shàngjīng* 皇天上清金闕帝君靈書紫文上經: Upper Scripture of Purple Texts Inscribed by the Spirits of the Highest Clarity Thearch, Lord Goldentower: DZ 639; ZH 30; (2) *Tàiwēi língshū zǐwén lánggān huádān shénzhēn shàngjīng* 太微靈書紫文琅玕華丹神真上經: Upper Scripture on the Elixir of Lánggān Efflorescence, from the Purple Texts Inscribed by the Spirits of Great Tenuity: DZ 255; ZH 32; (3) *Shàngqīng hòushèng dàojuān lièjì* 上清後聖道君列記: Annals of the Lord of the Dao, Sage of the Latter [Heavens] of Highest Clarity: DZ 442; ZH 89; and (4) *Tàiwēi língshū zǐwén xiānjì zhēnjì shàngjīng* 太微靈書紫文仙忌真記上經: Upper Scripture on Taboos for Immortals Recorded by the Perfected, from the Purple Texts Inscribed by the Spirits of Great Tenuity: DZ 179; ZH 31.

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

Part of the early Shàngqīng 上清 (Highest Clarity) textual corpus, which focuses on revelations to the spirit-medium Yáng Xī 楊羲 (330-386) and members of the Xǔ 許 family between 364 and 370. The “Purple Texts” provide information on the following: (1) The story of its composition in the highest heavens, (2) Methods of psycho-physiological refinement, (3) A recipe for the Lánggān 琅玕 Elixir, (4) A description of the end of the world centering on Lǐ Hóng 李弘, the Latter-Day Sage and messianic figure; and (5) Ethical and ritual prohibitions.

99. *Língyuán dàdào gē* 靈源大道歌: Song on the Numinous Source and Great Dao: ZW 160. Also known as the *Língyuán piān* 靈源篇 (Treatise on the Numinous Source). Also contained in the *Dàoshū* 道樞: Pivot of the Dao: DZ 1017; ZH 949 and the *Qúnxiān yàoyǔ zuǎnjí* 群仙要語纂集: Collection of Essential Sayings from Various Immortals: DZ 1257; ZH 1074.

A. Translated by Catherine Despeux. *Immortelles de la Chine ancienne: Taoïsme et alchimie féminine*. Puiseaux: Pardès, 1990. (85-93)

B. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (269-73)

This is a long poem on internal alchemy (*nèidān* 內丹) probably written by the female Daoist poet Cáo Wényì 曹文逸 (fl. 1119-1125). Describing foundational inner alchemical principles, the text

is considered an early female alchemical classic by some twentieth-century practitioners.

100. **Lǚshì chūnqiū** 呂氏春秋: Spring and Autumn Annals of Master Lü.

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

This text was compiled in 239 BCE under the patronage of Lǚ Bùwéi 呂不韋 (290-235 BCE), Prime Minister to the ruler of the state of Qín, who was to become the first emperor of China. As an encyclopedic account of the cultural world of the state of Qín, this work covers a wide range of topics, including cosmological theories as well as meditative and longevity practices in circulation at the time. It includes materials that may be labelled “Daoist” or “Daoistic,” possibly of Daoist Syncretic origins.

101. **Lù xiānshēng dàomén kēlüè** 陸先生道門科略: Master Lù’s Abridged Codes for the Daoist Community: DZ 1127; ZH 536. Abbreviated as *Dàomén kēlüè* 道門科略.

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

Part of the Southern Tiānshī 天師 (Celestial Masters) tradition and possibly written by Lù Xiūjìng 陸修靜 (Yuándé 元德 [Primordial Virtue]; 406-477), this text addresses the organization of the Daoist religious community. The reference to “abridgement” (*kē* 科) may suggest that the text was intended to be read by the Liú-Sòng (420-479) throne. More than a set of rules, it makes a case for the reform of the social organization and ritual practice of the Daoist religious institution.

102. **Mǎwángduī** 馬王堆 manuscripts.

- A. Translated by Donald Harper. *Early Chinese Medical Literature: The Mawangdui Medical Manuscripts*. London and New York: Kegan Paul International, 1998. Translation of “Zúbì shíyī mài jiǔjīng” 足臂十一脈灸經 (Cauterization Canon of the Eleven Vessels of the Foot and Forearm), “Yīnyáng shíyī mài jiǔjīng” 陰陽十一脈灸經 (Cauterization Canon of the Eleven Yin and Yang Vessels), “Màifǎ” 脈法 (Model of the Vessels), “Yīnyáng mài sǐhòu” 陰陽脈死候 (Death Signs of the Yin and Yang Vessels), “Wǔshíèr bìngfāng” 五十二病方 (Recipes for Fifty-two Ailments), “Quègǔ shíqì” 卻穀食氣 (Eliminating Grains and Eating Qi), “Dǎoyīn tú” 導引圖 (Diagram of Daoyin), “Yǎngshēng fāng” 養生方 (Recipes for Nourishing Life), “Záliáo fāng” 雜療方 (Recipes for Various Cures), “Tāichǎn shū” 胎產書 (Book of the Generation of the Fetus), “Shíwèn” 十問 (Ten Questions), “Hé yīnyáng” 合陰陽 (Conjoining Yin and Yang), “Zájìn fāng” 雜禁方 (Recipes for Various Charms), and “Tiānxià zhìdào tán” 天下至道談 (Discussion of the Utmost Way under Heaven).
- B. Translated by Robin Yates. *Five Lost Classics: Tao, Huang-Lao, and Yin-Yang in Han China*. New York: Ballantine Books, 1997. Translation of *Jīngfǎ* 經法 (Canon: The Law), *Jīng* 經 (The Canon), *Chēng* 稱 (Designations), *Dàoyuán* 道原 (Dao, the Origin), and *Yī Yīn jiǔzhǔ* 伊尹九主 (Nine Rulers of Yi Yin).
- C. Translated by Leo Chang and Yu Feng. *The Four Political Treatises of the Yellow Emperor*. Honolulu: University of Hawaii Press, 1998. Translation of *Jīngfǎ* 經法, *Jīng*

經, *Chēng* 稱, and *Dàoyuán* 道原.

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

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

These manuscripts were discovered in 1973 at Mǎwángduī 馬王堆 near Chángshā, Húnán. Most of the manuscripts come from a tomb for a member of the locally prominent Lǐ 利 family, who was buried in 168 BCE. The year 168 BCE thus provides a *terminus ante quem* for most of the excavated manuscripts. They provide important information on the textual history of the *Lǎozǐ* 老子 (Book of Venerable Masters), early medical traditions, and Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), and Yǎngshēng 養生 (Nourishing Life; longevity techniques) practices. The translations of Lau and Henricks focus on so-called *Dédào jīng* 德道經 (Scripture on Inner Power and the Dao; ZH 551), so named because of the reversed order (38-81/1-37) of the standard received edition.

103. *Máyī dào zhě zhèng yì xīn fǎ* 麻衣道者正易心法: Hempclad Daoist's Mind-Method for Correctly Understanding the *Changes*: ZW 107. Abbreviated *Máyī xīn fǎ* and *Zhèng yì xīn fǎ*.

A. Selections translated by Livia Kohn. *Chen Tuan: Discussions and Translations*. E-dao series. Cambridge, MA: Three Pines Press, 2001. (125-32)

B. Translated by Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

This is a Daoist cosmological and symbolic alchemical work probably dating to the eleventh century. It focuses on the ancient *Yijing* 易經 (Classic of Change), specifically from an “images and numbers” (*xiàngshù* 象數) perspective. It consists of forty-two quatrains attributed to the obscure Daoist recluse and immortal Má yī dào zhě 麻衣道者 (Hempclad Daoist). These are accompanied by a commentary attributed to the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xī yí 希夷 [Infinitesimal Subtlety]; d. 989).

104. *Máoshān zhì* 茅山志: Chronicle of Mount Mao: DZ 304; ZH 1509

A. Selections translated by Edward Schafer (1913-1991). *Mao-shan in T'ang Times*. Boulder, CO: Society for the Study of Chinese Religions Monograph 1, 1980.

This is a late medieval sacred history compiled by Liú Dà bīn 劉大彬 (Yù xū 玉虛 [Jade Emptiness]; fl. 1317-1328), the 45th Shàngqīng/Máoshān Patriarch. Containing a variety of prefaces, including one written by Liú himself dated to 1328, this text is a chronicle of Máoshān 茅山 (Mount Mao; near Nánjīng, Jiāngsū), the centrally important sacred mountain of Shàngqīng 上清 (Highest Clarity) Daoism. It is a major testimony to the history of the Shàngqīng movement and of the mountain itself. The final calligraphic rendering was executed by Zhāng Yǔ 張雨 (1279-1350).

105. *Míng hè yú yīn* 鳴鶴餘音: Lingerin Overtones of a Calling Crane: DZ 1100; ZH 1066.

A. 5.7a and 6.13a-17a translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (42-48)

B. 5.7a and 6.13a-17a translated by Louis Komjathy. “Sun Buer 孫不二: Early Quanzhen

Matriarch and the Beginnings of Female Alchemy.” *Nan Nü: Men, Women and Gender in China* 16.2 (2014): 219-38.

This is an eclectic fourteenth-century anthology of poetry by major Daoist figures from the late medieval period. Although of unclear affiliation, it was edited by Péng Zhìzhōng 彭致中 (fl. 1340s) in 1347 and contains a preface by Yú Jí 虞集 (1272-1348). It contains approximately 500 poems, for the most part *ci*-lyrics, written to more than one hundred and fifty tunes, by forty different authors. Komjathy’s translation focuses on four poems attributed to Sūn Búèr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), one of the so-called Seven Perfected (*qīzhēn* 七真) and the only senior female member of the early Quánzhēn 全真 (Complete Perfection) movement. These are the only extant writings that may be reasonably associated with Sūn.

106. “**Míngzhēn zhāi**” 明真齋: Purification Rite of Luminous Perfected. Contained in chapter 51 of *Wúshàng bìyào* 無上秘要: Esoteric Essentials of the Most High: DZ 1138; ZH 1076.

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

Dated to 573, the *Wúshàng bìyào* is the first comprehensive Daoist encyclopedia (292 sections) compiled under the patronage of Emperor Wǔ 武 (r. 561-578) of the Northern Zhōu (557-589). The “**Míngzhēn zhāi**” section is related to the original Língbǎo 靈寶 (Numinous Treasure) scriptures that were composed around 400 CE. It is one of the earliest examples of a ritual for “universal salvation” (*pǔdù* 普度).

Míngzhēn dàzhāi yángōng yí 明真大齋言功儀. see *Tàishàng língbǎo yùguì míngzhēn dàzhāi yángōng yí*.

107. **Mòzǐ** 墨子: Book of Master Mo: DZ 1176; ZH 967.

- A. Selections translated by Burton Watson. *Mo Tzu: Basic Writings*. New York: Columbia University Press, 1963.
B. Translated by Ian Johnson. *The Mozi: A Complete Translation*. Hong Kong: Chinese University of Hong Kong Press, 2010.
C. Translated by Ian Johnson. *The Book of Master Mo*. New York: Penguin, 2013.

This is a Chinese philosophical work containing the teachings and writings of Mò Dí 墨翟 (“Master Mò”; ca. 470-ca. 390 BCE), the namesake of Mòjiā (Family of Mò; “Mohists”). Mòzǐ is especially remembered as advocating social equality and universal love. Although not a Daoist text, its inclusion in the received *Dàoàng* 道藏 (Daoist Canon) raises the question of Daoist relevance, both in its contemporaneous context and from a lived perspective. Significantly, the DZ edition is the most complete extant edition and the basis of all modern editions.

108. **Nánhuá zhēnjīng** 南華真經: Perfect Scripture of Master Nánhuá (Southern Florescence): DZ 670; ZH 616.

- A. Translated by James Legge. *The Texts of Taoism*. Vols. 1 and 2. New York: Dover Publications, 1962 (1891).
B. Chapters 1-7, 17, 18, 19, and 26 translated by Burton Watson. *Chuang Tzu: Basic Writings*. New York: Columbia University Press, 1964.

- C. Translated by Burton Watson. *The Complete Works of Chuang Tzu*. New York: Columbia University Press, 1968.
- D. Chapters 1-7 and selections from chapters 8-11, 13, 15, 22, 28-31, and 33 translated by A.C. Graham. *Chuang-tzu: The Inner Chapters*. New York: Mandala, 1981. Reprinted by Hackett Publishing Company, 2001.
- E. Translated by Victor Mair. *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. New York: Bantam Books, 1994. Reprinted by University of Hawaii Press, 1998.
- F. Chapters 1-7 translated by David Hinton. *Chuang Tzu: The Inner Chapters*. Washington, D.C.: Counterpoint, 1997^(P).
- G. Chapters 1-7 and selections from chapters 8-10, 14, 17, 19, 20, 22-27, and 32-33 translated by Brook Ziporyn. *Zhuangzi: The Essential Writings with Selections from Traditional Commentaries*. Indianapolis, IN: Hackett Publishing, 2009.
- H. Translated by Brook Ziporyn. *Zhuangzi: The Complete Writings*. Indianapolis, IN: Hackett Publishing, 2020.

More commonly referred to by its earliest title *Zhuāngzǐ* 莊子 (Book of Master Zhuang), this is an anonymous multivocal anthology consisting of historical and textual layers dating from at least the fourth to the second century BCE. It contains the teachings and practices associated with various anonymous, pseudonymous and named elders of the inner cultivation lineages of classical Daoism. The text consists of thirty-three prose chapters in the received (Guō Xiàng 郭象) redaction. The so-called Inner Chapters (chs. 1-7) are generally accepted as containing the teachings of the text's namesake, the historical Zhuāng Zhōu 莊周 ("Master Zhuāng"; ca. 370-ca. 290 BCE). Revisionist scholarship by A.C. Graham, Liu Xiaogan, Victor Mair, and Harold Roth identifies at least five distinct lineages or "schools" associated with a variety of chapters, which leads to a reorganization of the received text. In addition to providing entertaining stories and profound philosophical reflection, the text contains important information on the classical Daoist inner cultivation lineages, including specific inner cultivation techniques, apophatic and quietistic meditation in particular, and master-disciple dialogical exchanges. The latter became a major influence on the development of the Chán 禪 (Zen) Buddhist *yǔlù* 語錄 ("discourse record/recorded sayings") literary genre.

109. *Nánhuá zhēnjīng zhùshù* 南華真經註疏: Commentary on the *Nanhua zhenjing* (Perfect Scripture of Master Nanhua [Southern Florescence]): DZ 745; ZH 617. Abbreviated as *Nánhuá jīng zhù* 南華經註.

- A. Chapter 1 translated by Birthe Arendrup. "The First Chapter of Guo Xiang's Commentary to Zhuang Zi." *Acta Orientalia* 36 (1974): 311-416.
- B. Selections translated by Brook Ziporyn. *Zhuangzi: The Complete Writings*. Indianapolis, IN: Hackett Publishing, 2020.
- C. Translated by Richard John Lynn. *Zhuangzi: A New Translation of the Sayings of Master Zhuang as Interpreted by Guo Xiang*. New York: Columbia University Press, 2022.

This work contains a primary commentary on the *Zhuāngzǐ* 莊子 (Book of Master Zhuāng) by Guō Xiàng 郭象 (252-312), a member of the Daoist quasi-salon, eremitic community and hermeneutical movement known as Xuánxué 玄學 (Profound Learning). Here Guō follows the Xuánxué method of interpretation, emphasizing philosophical and cosmological aspects, the

concepts of Nonbeing (*wú* 無) and Being (*yǒu* 有) for example.

110. *Nánjīng* 難經: Classic of Difficult Issues.

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

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

Nèi rìyòng jīng 內日用經 see *Tàishàng Lǎojūn nèi rìyòng miào jīng*.

111. *Nèiguān jīng* 內觀經: Scripture on Inner Observation: DZ 641; ZH 359.

- A. Translated by Livia Kohn. “Taoist Insight Meditation: The Tang Practice of *Neiguan*.” In *Taoist Meditation and Longevity Techniques*, edited by Livia Kohn, 193-224. Ann Arbor: Center for Chinese Studies, University of Michigan, 1989.
- B. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (169-73)
- C. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (179-87)

Dating to the eighth century, this text is part of a group of Táng-dynasty (618-907) works that discuss observation (*guān* 觀), a Daoist adaptation of Buddhist “insight meditation” (Pali: *vipassanā*; Skt.: *vipāśyanā*), and attaining the Dao (*dédào* 得道). The text details this practice in thirteen sections, all ascribed to the revelations of Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 (“Master Lao”) and personification of the Dao.

112. *Nèijīng tú* 內經圖: Diagram of Internal Pathways.

- A. Sections translated by David Teh-yu Wang. “*Nei Jing Tu*, a Daoist Diagram of the Internal Circulation of Man.” *The Journal of the Walters Art Gallery* 49/50 (1991-92): 141-58.
- B. Sections translated by Catherine Despeux. *Taoïsme et corps humain: Le Xiuzhen tu*. Paris: Guy Trédaniel Éditeur, 1994.
- C. Translated by Louis Komjathy. “Mapping the Daoist Body: Part II: The Text of the *Neijing tu*.” *Journal of Daoist Studies* 2 (2009): 64-108.
- D. Translated by Catherine Despeux. *Taoism and Self Knowledge: The Chart for the Cultivation of Perfection (Xiuzhen tu)*. Translated by Jonathan Pettit. Leiden: Brill, 2018.

A stele dated to 1886, with the engraving commissioned by the Lóngmén 龍門 (Dragon Gate) Daoist monk Liú Chéngyìn 劉誠印 (Sùyún 素雲 [Pure Cloud]; fl. 1870-1890) of Báiyún guān 白雲觀 (White Cloud Temple; Běijīng), where a reproduction is currently housed. It depicts the human torso from the side, with iconographic elements relating to Daoist subtle anatomy and physiology. Textual components include passages from the *Huángtíng jīng* 黃庭經 (Scripture on

the Yellow Court; DZ 331; DZ 332) and two poems attributed to the immortal Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?).

113. *Nèiwài gōng túshuō jǐyào* 內外功圖說輯要: Collected Essentials and Illustrated Explanations of Internal and External Exercises: JH 20; QYC 59. Abbreviated *Nèiwài gōng túshuō*.

A. Selections translated by Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

Dating to 1919 and collecting earlier materials, this is a Yǎngshēng 養生 (Nourishing Life) and Dǎoyǐn 導引 (Guided Stretching) anthology compiled and circulated by Xí Yùkāng 席裕康 (Bàorén 抱仁 [Embracing Humaneness]; fl. 1870s-1920s). Komjathy's translation focuses on the *Chén Xīyí xiānshēng èrshísì qì zuògōng dǎoyǐn zhìbìng tú* 陳希夷先生二十四氣坐功導引治病圖 (Illustrations of Master Chén Xīyí's Twenty-four Nodes Seated Exercises of Guided Stretching for Curing Ailments; abbrev. *Èrshísì qì dǎoyǐn* and *Èrshísì qì zuògōng dǎoyǐn*), a late imperial text inspired by the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989).

114. *Nèiyè* 內業: "Inward Training": Chapter 49 of the *Guānzǐ* 管子 (Book of Master Guan). Also translated as "Internal Cultivation" and "Inner Work."

- A. Translated by W. Allyn Rickett. *Guanzi: Political, Economic, and Philosophical Essays from Early China*. 2 vols. Princeton: Princeton University Press, 1985/1998. (Vol. 2, 39-55)
- B. Translated by Harold Roth. *Original Tao: Inward Training and the Foundations of Taoist Mysticism*. New York: Columbia University Press, 1999.
- C. Translated by Romain Graziani. *Écrits de Maître Guan: Les Quatre traités de l'Art de l'esprit*. Paris: Les Belles Lettres, 2011.
- D. Translated by Dan Reid. *The Thread of Dao: Unraveling Early Daoist Oral Traditions in Guan Zi's Purifying the Heart-Mind (Bai Xin), Art of the Heart-Mind (Xin Shu), and Internal Cultivation (Nei Ye)*. Montreal: Center Ring Publishing, 2018.^(P)
- E. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #1)

Dating from the mid-fourth century BCE and paralleling the *Lǎozǐ* 老子 (Book of Venerable Masters), this text survives as a chapter (ch. 49) in the *Guānzǐ* 管子 (Book of Master Guan), a textual collection traditionally ascribed to Guān Zhòng 管仲 (d. 645 BCE), but edited by Liǔ Xiàng 柳向 (77-6 BCE) around 26 BCE. The *Nèiyè* is a manual of self-cultivation emphasizing dietetics, quietistic meditation, and mystical realization of the Dao. Like the texts of the inner cultivation lineages of classical Daoism in general, primary emphasis is placed on emptiness- and stillness-based meditation.

115. *Níwán Lǐ zǔshī nǚzōng shuāngxiū bǎofá* 泥丸李祖師女宗雙修寶筏: Precious Raft of Female Dual Cultivation According to Matriarch Lǐ Níwán: XB 20. Abbreviated *Nǚzōng shuāngxiū bǎofá* 女宗雙修寶筏.

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

B. Translated by Monica Esposito. “La Porte du Dragon—L’école Longmen du Mont Jin’gai et ses pratiques alchimiques d’après le *Daozang xubian* (Suite au canon taoïste).” Ph.D. diss., Université Paris VII, 1993. (347-74)

C. Translated by Catherine Despeux. *Pratiques des femmes taoïstes. Méditation et alchimie intérieure*. Paris: Les Deux Océans, 2013. (135-55)

Associated with Lǐ Níwán 李泥丸, a semi-legendary Lóngmén 龍門 (Dragon Gate) figure, who, in 1795, transmitted the text spiritually to Shěn Qīyún 沈棲雲 (1708-1786), a disciple of the eleventh-generation Lóngmén patriarch Mǐn Yīdé 閔一得 (Lǎnyún 懶雲 [Lazy Cloud]; 1758-1836). The text consists of nine rules which systematically describe the progressive transformation of the female adept’s body.

116. *Nǚ jīndān* 女金丹: Golden Elixir for Women: ZW 871; ZW 878.

A. j. 2 translated by Catherine Despeux. *Pratiques des femmes taoïstes—Méditation et alchimie intérieure*. Paris: Les Deux Océans, 2013. (177–205)

This is a text on female alchemy (*nǚdān* 女丹) written in 1892 by a certain Zhēnyīzǐ 真一子 (Master Perfect Unity). It is a very detailed discussion of foundational, appropriate (required?) female behavior in terms of approaching and undertaking more formal and technical practice.

117. *Nǚ jīndān fǎyào* 女金丹法要: Essential Methods of Golden Elixir for Women: JH 48.

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

Compiled and edited by Fù Jīnquán 傅金銓 (Jiyī 濟一 [Assisting-the-One]; 1765-1845), a Jìngmíng 靜明 (Pure Brightness) Daoist and member of a Daoist community established in 1817 in the Bā 巴 district of Sìchuān. This text contains poems and prose texts attributed to Sūn Bù'èr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1182), the only female member of the so-called Seven Perfected (*qīzhēn* 七真) of early Quánzhēn 全真 (Complete Perfection) Daoism, and revealed during spirit-writing séances. It emphasizes the importance of cultivating in companionship with someone else and the necessity of performing meritorious deeds.

118. *Nǚdān shízé* 女丹十則: Ten Principles for Female Alchemy: ZW 883.

A. Translated by Catherine Despeux. *Pratiques des femmes taoïstes. Méditation et alchimie intérieure*. Paris: Les Deux Océans, 2013. (157-76)

This is an undated text on female alchemy (*nǚdān* 女丹). It was composed via spirit-writing and is contained in the *Nǚdān hébiān* 女丹合編 (Collected Works on Female Alchemy; dat. 1906). As the title indicates, the text consists of ten essential guidelines for female Daoist practice.

119. *Nǚdān tíyào* 女丹提要: Descriptive Notes on Female Alchemy.

A. Selections translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (273-74)

This is a collection of materials on women’s practice by Fù Jīnquán 傅金銓 (Jiyī 濟一 [Assisting-the-One]; 1765-1845), a Jìngmíng 靜明 (Pure Brightness) Daoist and member of a Daoist community established in 1817 in the Bā 巴 district of Sìchuān. The text also is contained in the *Nǚdān hébiān* 女丹合編 (Collected Works on Female Alchemy; dat. 1906). Kohn’s translation focuses on three subtle corporeal locations especially important in female Daoist cultivation.

120. *Nǚgōng liànjǐ huándān túshuō* 女功煉己還丹圖說: Illustrated Explanations of Refining the Self and Reverting the Elixir in Female Practice: ZW 880.

A. Translated by Elena Valussi. “Beheading the Red Dragon.” Ph.D. diss., University of London, 2003. (261-73).

Dating to around 1900, this is a short treatise on female alchemy (*nǚdān* 女丹). Beginning with a unique illustration of a woman meditating, with accompanying anatomical points of emphasis, the text contains a general summary of the inner alchemical process for women.

Nǚxiū shízé 女修十則 see *Xīwángmǔ nǚxiū zhèngtú shízé*.

121. *Péngzǔ shèshēng yǎngxìng lùn* 彭祖攝生養性論: Discourse on Preserving Life and Nourishing Innate Nature from Ancestor Péng: DZ 840; ZH 954. Abbreviated *Shèshēng yǎngxìng lùn* 攝生養性論.

A. 1a-3a translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (38-40)

This is an anonymous, possibly ninth-century *Yǎngshēng* 養生 (Nourishing Life; longevity techniques) text of unclear provenance. It is mythically associated with Péngzǔ 彭祖 (Ancestor Péng), who is often referred to as the “Chinese Methuselah” because he was believed to have lived for 800 years. The text emphasizes moderation and provides hygiene principles for prolonging life. The second half is identical with 13.8ab of the *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980).

122. *Qífǎ yàomiào zhìjué* 氣法要妙至訣: Utmost Instructions on the Essential Wonders of Qi Methods: DZ 831; ZH 939.

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

This is an anonymous text of uncertain date. The text emphasizes *Dǎoyǐn* 導引 (Guided Stretching; calisthenics/gymnastics), qi-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

123. *Qiānjīn fāng* 千金方: Methods Worth a Thousand Gold Pieces: DZ 1163; ZH 893.

A. Selections translated by Catherine Despeux. *Précriptions d’acupuncture valant mille onces d’or*. Paris: Guy Trédaniel, 1988.

B. Selections translated by Elena Valussi. “The Chapter on ‘Nourishing Life’ in Sun Simiao’s *Qianjin yaofang*.” M.A. thesis, School of Oriental and African Studies, University of London, 1996.

Attributed to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist, and dated to 652, this is one of the most important sources on classical Chinese therapeutics. It is a large compendium covering all areas of Chinese medicine, including dietetics, longevity techniques, as well as acupuncture and moxibustion.

124. **Qìnyuán chūn** 沁園春: Springtime in Qin Gardens. Primary text contained in the *Lǚ Chúnyáng zhēnrén Qìnyuán chūn dāncí zhùjiě* 呂純陽真人沁園春丹詞注解: Commentary on the Alchemical Lyric *Qinyuan chun* (Springtime in the Qin Gardens) of Perfected Lü Chunyang: DZ 136; ZH 811.

- A. Translated by Farzeen Baldrian-Hussein. “Yüeh-yang and Lü Tung-pin’s Ch’in-yüan ch’un: A Sung Alchemical Poem.” In *Religion und Philosophie in Ostasien*, edited by Gert Naundorf et al., 19-31. Würzburg: Königshausen und Neumann, 1985.

This is a *cí*-lyric attributed to the immortal Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?). It thus is sometimes included in the so-called “Zhōng-Lǚ” 鍾呂 school of internal alchemy (*nèidān* 內丹), one of the earliest *nèidān* textual traditions. The poem describes the inner alchemical process as centering on the collection of perfect yang (*zhēnyáng* 真陽) during the double-hour of zǐ 子 (11pm-1am). It also emphasizes the accumulation of merit through good deeds as preliminary and foundational for complete alchemical transformation.

125. **Qīnghé nèizhuàn** 清河內傳: Esoteric Biography of Qīnghé: DZ 169; ZH 448.

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

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

Qīngjìng jīng 清靜經 see *Tàishàng Lǎojūn shuō cháng qīngjìng miào jīng*.

126. **Qīngtiān gē zhùshì** 青天歌註釋: Commentary on the “Qingtian ge” (Song of the Clear Sky): DZ 137; ZH 1071.

- A. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (208-16)

This is a commentary on the “Qīngtiān gē” 青天歌 (Song of the Clear Sky), a famous poem written by Qiū Chǔjī 丘處機 (Chángchūn 長春 [Perpetual Spring]; 1148-1227), which also was engraved on stone in 1273. The commentary was written by the later Daoist Wáng Jiè 王玠 (Hùnrán 混然 [Primordial Suchness]; fl. 1330-1380). It interprets the earlier poem in terms of Daoist alchemical practice and transformation.

127. **Qiūzǔ mìchuán dàdān zhízhǐ** 丘祖秘傳大丹直指: Patriarch Qiū’s Secretly Transmitted Direct Pointers to the Great Elixir. Abbreviated *Qiūzǔ zhízhǐ* 丘祖直指.

- A. Translated by Elmar Oberfrank. “Secretly Transmitted Direct Pointers to the Great Elixir.” *Journal of Daoist Studies* 6 (2013): 63-88.

This is an obscure late imperial text on internal alchemy (*nèidān* 內丹) in fifteen chapters. The

title is presumably intended to invoke the *Dàdān zhízhǐ* 大丹直指 (Direct Pointers to the Great Elixir: DZ 244; ZH 1025), which is attributed to Qiū Chǔjī 丘處機 (Chángchūn 長春 [Perpetual Spring]; 1148-1227). The current text was edited twice by the prominent modern, lay Lóngmén 龍門 (Dragon Gate) Daoist Chén Yīngníng 陳櫻寧 (Yuándùn 圓頓 [Complete Suddenness]; 1880-1969) with a preface dated to 1948. It deals with various practical, theoretical, and philosophical aspects of internal alchemy.

128. *Quánzhēn qīngguī* 全真清規: Pure Regulations of Complete Perfection: DZ 1235; ZH 1067.

A. Translated by Vincent Goossaert. “La creation du taoïsme moderne l’ordre Quanzhen.” Ph.D. dissertation, Ecole Pratique des Hautes Etudes, 1997. (269-86)

B. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (303-21)

Compiled by a Daoist named Lù Dàohé 陸道和 (Tōngxuán 通玄 [Pervading Mystery]; fl. 1280-1360), this is the earliest extant *Quánzhēn* 全真 (Complete Perfection) monastic manual. The material contained in the *Quánzhēn qīngguī* probably dates from between 1280 and 1347, and the text was thus most likely compiled in the early fourteenth century. It contains lists of monastic rules and provides information on early medieval *Quánzhēn* monastic life. It also contains an ordination procedure, a daily schedule of monastery activities, and information on the later *Quánzhēn* practice of “clepsydra-meditation” (*zuòbō* 坐鉢/坐鉢).

129. *Quánzhēn zuòbō jiéfǎ* 全真坐鉢捷法: Practical Methods for Bowl-Clepsydra Meditation from Complete Perfection: DZ 1229; ZH 1068. Abbreviated *Zuòbō jiéfǎ* 坐鉢捷法.

A. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (321-25)

This is an anonymous *Quánzhēn* 全真 (Complete Perfection) text probably dating to the fourteenth century. It is a technical manual on the production and utilization of a sinking bowl-clepsydra as a timing device for communal meditation in *Quánzhēn* monasteries.

Quánzhēn rìsòng zǎowǎn gōngkè 全真日誦早晚功課 see *Xuánmén rìsòng zǎowǎn gōngkè*.

Rùyào jìng zhù 入藥鏡注 see *Cuīgōng rùyào jìng zhùjiě*.

130. *Sānshíliù shuǐfǎ* 三十六水法: Thirty-six Aqueous Methods: DZ 930; ZH 719.

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

This text is associated with the early Tàiqīng 太清 (Great Clarity) alchemical tradition, which was closely linked with Gé Hóng’s 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343) family lineage. It pays particular attention to intermediate stages in elixir compounding, with the received text containing fifty-nine methods for the solution of forty-two minerals.

131. *Sāntiān nèijiě jīng* 三天內解經: Scripture of the Inner Explanations of the Three Heavens: DZ 1205; ZH 533.

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

- B. Selections translated by Kristofer Schipper. “The Doctrine of the Three Heavens.” In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 400-2. New York: Columbia University Press, 1999.
- C. 1a-4b translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (145-51)

Dating to 420 CE and attributed to a certain Mister Xú 徐 (fl. 420s-470s), this text presents a history of Daoism composed under the Liú-Sòng dynasty (420-479). It emphasizes the cosmology of the Three Heavens (*sāntiān* 三天) and the role of humanity, especially people’s religious behavior, in determining cosmic harmony.

Sānyuán pǐnjiè 三元品戒 see *Tàishàng dòngxuán língbǎo sānyuán pǐnjiè gōngdé qīngzhòng jīng*.

132. **Shānghán lùn** 傷寒論: Discourse on Cold-Induced Disorders.

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

Attributed to Zhāng Jī 張機 (Zhòngjǐng 仲景; ca. 150-219) and reorganized by Wáng Shūhé 王叔和 (210-285), this text is the oldest extant Chinese medical classic on externally contracted disease (*wàigǎn bìng* 外感病). It presents a systematized body of knowledge on the origin and development of such diseases and their treatments, specifically through the use of herbology and medicinal formulas. The title refers to illnesses contracted via external pathogenic factors (EPFs), especially those relating to cold and wind-cold.

133. **Shàngqīng dàdòng zhēnjīng** 上清大洞真經: Perfect Scripture of Great Profundity from Highest Clarity: DZ 6; ZH 1. Abbreviated *Dàdòng zhēnjīng* 大洞真經.

- A. Preface translated by James Miller. *The Way of Highest Clarity: Nature, Vision and Revelation in Medieval China*. Magdalena, NM: Three Pines Press, 2008. (211-23)

Dating to the fourth century, this is one of the most important scriptures of the early Shàngqīng 上清 (Highest Clarity) movement, which includes descriptions of associated visualization (*cúnxiǎng* 存想) methods. The text is presented as a series of revelations from the female Perfected Wèi Huácún 魏華存 (251-334) to the spirit-medium Yáng Xī 楊羲 (330-386). The much later preface, written by Zhū Zīyīng 朱自英 (974-1029), the 23rd Shàngqīng/Máoshān Patriarch, attempts to connect the visualization practices in the core text with the revelation and transmission of the scriptures and with the creation of the cosmos.

134. **Shàngqīng dòngzhēn zhìhuì guānshēn dàjiè wén** 上清洞真智慧觀身大戒文: Writings on Great Precepts on Wisdom and Observing the Self from Highest Clarity of the Cavern Perfection: DZ 1364; ZH 165. Abbreviated as *Dàjiè wén* 大戒文 and *Guānshēn dàjiè* 觀身大戒.

- A. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (202-26)
- B. 17b-19b translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (222-25)

This is a major early collection of Shàngqīng 上清 (Highest Clarity) conduct guidelines. Dating to the sixth century, the text consists of 300 precepts (*jiè* 戒) divided into three sets. The first group,

comprised of 180 precepts, reflects everyday morality. The second group, a collection of thirty-six precepts, focuses on personal cultivation and inner discipline to create the best conditions for study and meditation. The third group, consisting of eighty-four rules, changes from “do not” to “may I” in format and emphasizes the wish to perform all the right rituals and meditations for the Dao.

135. *Shàngqīng jīnquè dìjūn wǔdòu sānyī tújué* 上清金闕帝君五斗三一圖訣: Illustrated Instructions on the Five Bushels and Three Ones by Lord Goldentower of Highest Clarity: DZ 765; ZH 85. Abbreviated *Wǔdòu sānyī tújué* 五斗三一圖訣.

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

This is a Shàngqīng 上清 (Highest Clarity) text of uncertain date, although it derives from the hagiography of Sū Lín 蘇林 contained in the *Zhēn'gào* 真誥 (Declarations of the Perfected; DZ 1016; ZH 91). It contains instructions for visualizing (*cún* 存) various deities and communing with them in their celestial palaces (*tiāngōng* 天宮).

136. *Shàngqīng míngtáng yuánzhēn jīngjué* 上清明堂元真經訣: Scriptural Instructions of the Primordial Perfected from the Hall of Light of Highest Clarity: DZ 424; ZH 100. Abbreviated as *Yuánzhēn jīngjué* 元真經訣.

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

B. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (268-71)

This is a Shàngqīng 上清 (Highest Clarity) text of uncertain date, but with layers dating from before the seventh century. It contains a technique that involves ingesting the effulgences of the sun and moon; this method of qi-ingestion was believed to have been revealed by a jade maiden named Xuánzhēn 玄真 (Mysterious Perfection).

137. *Shàngqīng tàishàng dìjūn jiǔzhēn zhōngjīng* 上清太上帝君九真中經: Central Scripture on the Nine Perfected of the Great High Imperial Lord of Highest Clarity: DZ 1376; ZH 21. Abbreviated as *Jiǔzhēn zhōngjīng* 九真中經.

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

C. Translated by James Miller. *The Way of Highest Clarity: Nature, Vision and Revelation in Medieval China*. Magdalena, NM: Three Pines Press, 2008. (161-210)

In combination with the *Dòngfáng shàngjīng* 洞房上經 (Highest Scripture of the Cavern Chamber; DZ 405; ZH 80), this text contains a summary of important Shàngqīng 上清 (Highest Clarity) methods. Three such methods include that of the Nine Perfected (*jiǔzhēn* 九真), the *Dìjūn jiǔyīn jīng* 帝君九隱經 (Scripture of the Nine Yin of the Imperial Lord), and the *yù yí jié lín* 鬱儀結璘, which are esoteric names of the sun and moon, respectively.

138. *Shàngshèng xiūzhēn sānyào* 上乘修真三要: Three Essentials for Cultivating Perfection According to the Highest Vehicle: DZ 267; ZH 1037. Also Romanized as *Shàngchéng xiūzhēn sānyào*. Abbreviated *Xiūzhēn sānyào* 修真三要.

A. Selections translated by Catherine Despeux. *Le chemin de l'éveil*. Paris: L'Asiathèque,

1981.

- B. Selections translated by Louis Komjathy. *Taming the Wild Horse: An Annotated Translation and Study of the Daoist Horse Taming Pictures*. New York: Columbia University Press, 2017.

This is a contemplative and inner alchemical (*nèidān* 內丹) text by Gāo Dàokuān 高道寬 (Yuánmíng 圓明 [Complete Illumination]; 1195-1277), a third-generation Quánzhēn 全真 (Complete Perfection) monk. It includes what may be reasonably labelled the “Daoist Horse Taming Pictures.” These are a series of illustrated poems on stages on the contemplative path, partially modelled on the earlier Chán (Zen) Buddhist Oxherding Pictures.

139. *Shàngyángzǐ jīndān dàyào* 上陽子金丹大要: Great Essentials of the Golden Elixir by Master Upper Yang: DZ 1067; ZH 1060. Abbreviated as *Jīndān dàyào* 金丹大要.

- A. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (183-98)

This is a major compendium on internal alchemy (*nèidān* 內丹) by Chén Zhìxū 陳致虛 (Shàngyáng 上陽 [Supreme Yang]; 1326-1386). Pregadio’s translation focuses on sections related to esoteric terminology and physiological associations as well as the process of inner alchemical transformation.

140. *Shèshēng zuǎnlù* 攝生纂錄: Collected Records of Preserving Life: DZ 578; ZH 959.

- A. 1a-12b translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, CA: Original Books, 1990.^(P) (75-97)

This is an anonymous, possibly ninth-century Yǎngshēng 養生 (Nourishing Life; longevity techniques) text of uncertain provenance. It emphasizes Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qì-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

Shèyǎng zhězhōng fāng 攝養枕中方 see *Zhězhōng jì*.

141. *Shénxiān gǎnyù zhuàn* 神仙感遇傳: Accounts of Encounters with Spirit Immortals: DZ 592; ZH 1434.

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

Dated to 902 and attributed to Dù Guāngtíng 杜光庭 (Guǎngchéng 廣成 [Expansive Completion]; 850-933), a court Daoist, scholastic and ritual expert, this hagiography records the meetings between mostly unknown people and immortals, either by virtue of character or because of their achievements in Daoist practice.

142. *Shénxiān shíqì jīnguì miàolù* 神仙食炁金匱妙錄: Wondrous Record of the Golden Chest for Consuming Qi like Spirit Immortals: DZ 836; ZH 941.

- A. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (79-94)

Attributed to a certain Jīnglǐ xiānshēng 京里先生 (Master of the Capital City; 4th c. CE?), this is a Yǎngshēng 養生 (Nourishing Life; longevity techniques) text of uncertain date and provenance. It contains a variety of Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), dietetics, and qì-ingestion (fúqì 服氣) methods.

143. **Shénxiān zhuàn** 神仙傳: Biographies of Divine Immortals: JH 54; JY 89.

- A. Selections translated by Lionel Giles. *A Gallery of Chinese Immortals*. London: John Murray, 1948.
- B. Translated by Gertrud Güntsch. *Das Shen-hsien chuan und das Erscheinungsbild eines Hsien*. Frankfurt: Peter Lang, 1988.
- C. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (121-26, 290-96, 326-28)
- D. 1.1b-3b (hagiography of Laozi) translated by Livia Kohn. “Laozi: Ancient Philosopher, Master of Immortality, and God.” In *Religions of China in Practice*, edited by Donald Lopez, Jr., 56-63. Princeton: Princeton University Press, 1996.
- E. Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997.^(P) (96-104)
- F. Translated by Robert Campany. *To Live as Long as Heaven and Earth: A Translation and Study of Ge Hong's Traditions of Divine Transcendents*. Berkeley: University of California Press, 2002.

This is a hagiography traditionally attributed to Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343), an immortality-seeker, author of the *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980), and paternal grandnephew of the renowned Fāngshì 方士 (lit., “formula master”; magico-religious practitioner) Gé Xuán 葛玄 (164-244). The received versions of the text contain some 100-odd hagiographies, most of which date from sixth to eighth centuries at the earliest.

Shèngxuán hùnmìng jīng 昇玄護命經 see **Tàishàng shèngxuán xiāozāi hùnmìng miào jīng**.

Shíjiè jīng 十戒經 see **Dòngxuán língbǎo tiānzūn shuō shíjiè jīng**.

Shíshì wēiyí 十事微儀 see **Xuánmén shíshì wēiyí**.

144. **Shízhōu jì** 十洲記: Record of the Ten Realms: DZ 598; ZH 1496.

- A. Translated by Thomas Smith. “The Record of the Ten Continents.” *Taoist Resources* 2.2 (1990): 87-119.
- B. Translated by Thomas Smith. “Ritual and the Shaping of Narrative: The Legend of the Han Emperor Wu.” Ph.D. diss., University of Michigan, Ann Arbor, 1992.
- C. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (48-55)

Probably dating to the fourth or fifth century, this is a record describing the lands of immortality. It is placed in the mouth of Dōngfāng Shuò 東方朔 (154-93 BCE), a Fāngshì 方士 (lit., “formula master”; magico-religious practitioner) during the reign of Han Emperor Wǔ 武 (r. 140-87 BCE), and centers on the exploits of these two figures.

145. **Sōngshān Tàiwú xiānshēng qìjīng** 嵩山太無先生氣經: Scripture on Qi by Master Great Nonbeing of Mount Sōng: DZ 824; ZH 928.

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

This is an anonymous text of uncertain date, but possibly dates to the eighth century. The text emphasizes Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qi-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

146. **Sōushén jì** 搜神記: Records of Inquiries into Divinity: DZ 1476; ZH 1443.

- A. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (296-99)
B. Translated by Kenneth DeWoskin and J.I. Crump, Jr. *In Search of the Supernatural*. Stanford: Stanford University Press, 1996.

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

Sùlíng dànyǒu jīng 素靈大有經 see **Dòngzhēn tàishàng sùlíng dòngyuán dànyǒu miàojīng**.

147. **Sūn Bù'èr yuánjūn chuánshù dāndào mìshū** 孫不二元君傳述丹道秘書: Secret Writings on the Way of the Elixir Transmitted by Primordial Goddess Sūn Bù'èr: JY 213; ZW 371. Abbreviated **Sūn Bù'èr mìshū** 孫不二秘書.

- A. Selections translated by Thomas Cleary. *Immortal Sisters: Secrets of Taoist Women*. Boston, MA: Shambhala, 1989.^(P) (58-65)

This is a late imperial text presented as a revelation from Sūn Bù'èr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), one of the so-called Seven Perfected (*qīzhēn* 七真) and the only senior female member of the early Quánzhēn 全真 (Complete Perfection) movement. Its authorship and provenance are unclear, but it offers foundational guidance on Daoist inner cultivation.

148. **Sūn Bù'èr yuánjūn fǎyǔ** 孫不二元君法語: Model Sayings of Primordial Goddess Sūn Bù'èr: JY 212; ZW 370. Abbreviated **Sūn Bù'èr fǎyǔ** 孫不二法語.

- A. Selections translated by Thomas Cleary. *Immortal Sisters: Secrets of Taoist Women*. Boston, MA: Shambhala, 1989.^(P) (24-57)

This text contains fourteen late imperial poems attributed to Sūn Bù'èr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), one of the so-called Seven Perfected (*qīzhēn* 七真) and the only senior female member of the early Quánzhēn 全真 (Complete Perfection) movement. The poems focus on Kūndào 坤道 (Women's Way/Female Path), a form of practice focusing on female Daoist practice in general and female alchemy (*nǚdān* 女丹) in particular. Cleary's translation also includes an accompanying commentary by the prominent modern, lay Lóngmén 龍門 (Dragon Gate) Daoist Chén Yīngníng 陳櫻寧 (Yuándùn 圓頓 [Complete Suddenness]; 1880-1969).

149. **Sūn zhēnrén shèyǎng lùn** 孫真人攝養論: Discourse on Preservation and Nourishment According to Perfected Sun: DZ 841; ZH 955. Abbreviated *Shèyǎng lùn* 攝養論.

A. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (122-27)

This is a Yǎngshēng 養生 (Nourishing Life; longevity techniques) text attributed to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist. It lists alimentary interdictions and prescriptions concerning hygiene corresponding to each month of the year.

150. **Tàihuà Xīyí zhì** 太華希夷志: Record of Master Xīyí of Mount Huà: DZ 306; ZH 1507. Abbreviated *Tàihuà zhì* and *Xīyí zhì*.

A. 1.1a-12b translated by Livia Kohn. *Chen Tuan: Discussions and Translations*. E-dao series. Cambridge, MA: Three Pines Press, 2001. (91-107)

Dated to 1314, this is a hagiography of Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989) by Zhāng Lù 張輅 (fl. 1310s).

151. **Tàijī zhēnrén shuō èrshísì mén jiè jīng** 太極真人說二十四門戒經: Scripture of Twenty-four Precepts as Spoken by the Perfected of Great Ultimate: DZ 183; ZH 242.

A. Translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (198-201)

This is an anonymous, later Língbǎo 靈寶 (Numinous Treasure) scripture possibly dating to the eighth century. It list various periodical days of retreat, during which the precepts are to be recited, either by a group in an oratory (*jìngshì* 靜室) or by a ritual master. The recitation is recommended for salvation of the deceased during the seven-times-seven-day period of mourning, for pregnant women, and in life-threatening situations.

152. **Tàipíng jīng** 太平經: Scripture of Great Peace: DH 86; DZ 1101; ZH 745.

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

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

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

D. Selections translated by Barbara Hendrischke. *The Scripture on Great Peace: The Taiping jing and the Beginnings of Daoism*. Berkeley: University of California Press, 2007.

E. Selections translated by Barbara Hendrischke. *Daoist Perspectives on Knowing the Future: Selections from the Scripture on Great Peace (Taiping jing)*. Wiesbaden: Harrassowitz Verlag, 2017.

The extant version of this text probably dates from the late sixth century, although it contains earlier historical material. In its earlier form it was central to the Tàipíng 太平 (Great Peace) movement, also referred to as Huángjīn 黃巾 (Yellow Kerchiefs [“Turbans”]). This was a second-century millenarian movement associated with Zhāng Jué 張角 (d. 184 CE). The text contains information on various religious beliefs and practices from the second to sixth centuries. As the

title suggests, its millenarian vision focuses on the establishment of a Daoist theocracy, specifically an idealized age of peace and harmony called “Great Peace.”

153. *Tàipíng jīng shèngjūn bìzhǐ* 太平經聖君秘旨: Secret Decrees of the Sage-Lord on the Scripture of Great Peace: DZ 1102; ZH 477. Abbreviated *Tàipíng jīng bìzhǐ* 太平經秘旨.

A. 1a-3b translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (193-97)

This is a short collection of meditation methods derived from the *Tàipíng jīng* 太平經 (Scripture of Great Peace; DZ 1101; ZH 745). It focuses on guarding the One (*shoǔyī* 守一), emphasizing the unity of the internal Three Treasures (*sānbǎo* 三寶) of vital essence, qi, and spirit.

154. *Tàiqīng dānjīng yàojué* 太清丹經要訣: Essential Instructions from the Alchemical Scriptures of Great Clarity. Contained in the *Yúnjí qīqiān* 雲笈七籤: Seven Slips from a Cloudy Satchel: DZ 1032, j. 71. Abbreviated as *Dānjīng yàojué* 丹經要訣.

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

This is a Táng-dynasty (618-907) anthology associated with the *Tàiqīng* 太清 (Great Clarity) alchemical tradition, which was closely linked with Gé Hóng's 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343) family lineage. It is a compilation of methods attributed to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist.

155. *Tàiqīng dǎoyǐn yǎngshēng jīng* 太清導引養生經: Scripture on Guided Stretching and Nourishing Life of Great Clarity: DZ 818; ZH 934. Abbreviated *Dǎoyǐn jīng* 導引經.

A. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (142-48)

B. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (99-116)

As received, this is a probably eighth-century collection that includes earlier materials that date to the fourth to sixth centuries. It is the only independent work on *Dǎoyǐn* 導引 (Guided Stretching) in the received Míng-dynasty *Dàoàng* 道藏 (Daoist Canon), with the Chinese technical term also translated as “calisthenics” and “gymnastics.” The Kohn selections focus on exercises associated with Chīsōngzǐ 赤松子 (Master Redpine).

156. *Tàiqīng fúqì kǒujué* 太清服氣口訣: Oral Instructions on Ingesting Qi from Great Clarity: DZ 822; ZH 932. Abbreviated as *Fúqì kǒujué* 服氣口訣.

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

This is an anonymous text of uncertain provenance, but may date to the eighth century. It emphasizes *Dǎoyǐn* 導引 (Guided Stretching; calisthenics/gymnastics), qi-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

157. **Tàiqīng jīng** 太清經: Scripture of Great Clarity. Reconstructed from the *Tàiqīng jīng tiānshī kǒujué* 太清經天師口訣: Oral Instructions of the Celestial Master on the Scripture of Great Clarity: DZ 883; ZH 694.

A. Translated by Fabrizio Pregadio. *Great Clarity: Daoism and Alchemy in Early Medieval China*. Stanford, CA: Stanford University Press, 2005. (193-201)

One of the three primary scriptures of the early Tàiqīng 太清 (Great Clarity) movement, which centers on external alchemy (*wàidān* 外丹). The text focuses on the composition and process of creating the Tàiqīng elixir, the movement's namesake. The latter also is discussed by Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343) in chapter four of his *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980)

158. **Tàiqīng jīng duàngǔ fǎ** 太清經斷穀法: Methods for Abstaining from Grain According to the Scriptures of Great Clarity: DZ 846; ZH 695.

A. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (127-30)

Probably dating to the late Six Dynasties period (220-589), but containing some material that goes back to at least the Later Hàn dynasty (25-220), this is an anonymous Yǎngshēng 養生 (Nourishing Life; longevity techniques) text. It consists of a selection of plant-based recipes for preparing substitute foods for eliminating cereals from one's diet. Much of the information derives from the *Bàopǔzǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980) and the *Wǔfú xù* 五符序 (Explanations of the Five Talismans; DZ 388; ZH 222), specifically the second scroll of the latter.

159. **Tàiqīng tiáoqì jīng** 太清調氣經: Scripture on Harmonizing the Qi of Great Clarity: DZ 820; ZH 931. Abbreviated as *Tiáoqì jīng* 調氣經.

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

B. Selections translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (131-37)

This is an anonymous text of uncertain date. It emphasizes Dǎoyīn 導引 (Guided Stretching; calisthenics/gymnastics), qì-ingestion (*fúqì* 服氣), and embryonic respirations (*tāixī* 胎息) methods.

160. **Tàiqīng wǔshíbā yuànwén** 太清五十八願文: Fifty-eight Vows of Great Clarity: DZ 187; ZH 259.

A. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (195-201)

Dating from the fifth century, this text is part of the Língbǎo 靈寶 (Numinous Treasure) movement, which is most closely associated with Gé Cháofǔ 葛巢甫 (fl. 390s-420s). It contains fifty-eight vows that Daoists are urged to observe in order to aid all sentient beings.

161. **Tàishàng chú sānshī jiǔchóng bǎoshēng jīng** 太上除三尸九蟲保生經: Scripture of the Great High on Protecting Life by Expelling the Three Death-bringers and Nine Worms of the Great High: DZ 871; ZH 1260. Abbreviated as *Chú sānshī jīng* 除三尸經.

A. 1b-2b and 7a-8b translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (168-71)

Probably dating to the tenth century, this is an illustrated handbook focused on various harmful entities identified by medieval Daoists as agents of human decay. They include the Three Deathbringers (*sānshī* 三尸), Seven Pò (*qīpò* 七魄), and Nine Worms (*jiǔchóng* 九蟲). The text also includes information on associated apotropaic and medical methods for expelling them.

162. **Tàishàng dàodé bǎozhāng yì** 太上道德寶章翼: Aide to the Precious Chapters on the Great High Dao and Inner Power: JH 84; JY 64. Abbreviated as *Dàodé bǎozhāng yì* 道德寶章翼.

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

Also referred to as the *Dàodé bǎozhāng zhù* 道德寶章註 (Commentary on the *Daode bǎozhāng* [Precious Chapters on the Dao and Inner Power]), this is Bái Yùchán's 白玉蟾 (Hǎiqióng 海瓊 [Oceanic Jade]; 1134-1229) commentary on the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power), sections of which also appear in the *Dàodé zhēnjīng jíyì* 道德真經集義 (Collected Interpretations of the Perfect Scripture on the Dao and Inner Power; DZ 724; ZH 607). Bái Yùchán was one of the principal members of the so-called Nánzōng 南宗 (Southern Lineage) of internal alchemy (*nèidān* 內丹) and a practitioner of thunder magic (*léifǎ* 雷法). While his commentary on the *Dàodé jīng* does utilize some of the language of internal alchemy, Bái engages in more metaphysical speculation, often employing terminology and insights derived from Chán (Zen) Buddhist and Mādhyamika (Sānlùn 三論 [Three Treatise] sūtras, Ruist (“Confucian”) classics, and other Daoist texts.

163. **Tàishàng dòngxuán língbǎo jièyè běnxíng shàngpǐn miào jīng** 太上洞玄靈寶誡業本行上品妙經: Wondrous Scripture of the Upper Chapters on Precept Study and Foundational Conduct of Numinous Treasure from the Great High Cavern Mystery: DZ 325; ZH 235. Abbreviated *Jièyè běnxíng jīng* 誡業本行經.

A. Translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (202-8)

Alternatively titled *Sīwēi dìngzhì jīng* 思微定志經 (Scripture on Contemplating Tenuity and Stabilizing Aspiration), this text is part of the early Língbǎo 靈寶 (Numinous Treasure) textual corpus associated with Gé Cháofǔ 葛巢甫 (fl. 390s-420s). The primary concern of the work centers on the transmission of a two-part contract in the form of a cosmic diagram.***

164. **Tàishàng dòngxuán língbǎo sānyuán pǐnjiè gōngdé qīngzhòng jīng** 太上洞玄靈寶三元品戒功德輕重經: Scripture on Degrees of Merit based on the Graded Precepts of the Three Primes of Numinous Treasure of the Great High Cavern Mystery: DH 15; DZ 456; ZH 213. Abbreviated *Sānyuán pǐnjiè*.

A. 22a-30b translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed.

Albany: State University of New York Press, 1993. (100-6)

- B. 22a-30b translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (187-94)

This is a fifth-century precept text associated with the early Língbǎo 靈寶 (Numinous Treasure) movement. It consists of 180 precepts arranged according to the Three Primes (*sānyuán* 三元). The text presents itself as revealed by Yuánshǐ tiānzūn 元始天尊 (Celestial Worthy of Original Beginning) to Dàojūn 道君 (Lord of the Dao).

165. **Tàishàng dòngxuán língbǎo wǔfú xù** 太上洞玄靈寶五符序: Explanations of the Five Talismans of Numinous Treasure from the Great High Cavern Mystery: DZ 388; ZH 222. Abbreviated *Língbǎo wǔfú xù* 靈寶五符序.

- A. Selections translated by Stephen Bokenkamp. "The Peach Flower Font and the Grotto Passage." *Journal of the American Oriental Society* 106 (1986): 65-79.
 B. 2.1a-3a and 3.21b-22a translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (149-53)
 C. 1.11b-12b and 1.15ab translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (151-53)

Dating to the fifth century, this is one of the most important and influential of the original scriptures of the Língbǎo 靈寶 (Numinous Treasure) movement, and thus associated with Gé Cháofǔ 葛巢甫 (fl. 390s-420s). Gé was the central figure in the early Língbǎo revelations and the grandnephew of Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343). As the title indicates, it centers on five sacred talismans believed to be composed of primordial cosmic vapors that form the basis of the manifest universe. Bokenkamp's translation focuses on the opening section that documents the founding mythology of the movement.

166. **Tàishàng dòngxuán língbǎo zhīhuì shàngpǐn dàjiè jīng** 太上洞玄靈寶智慧上品大戒經: Scripture on the Great Precepts of the Upper Chapter on Wisdom from Numinous Treasure of the Great High Cavern Mystery: DH 7; DZ 177; ZH 188. Abbreviated as *Dàjiè jīng* 大戒經 and *Shàngpǐn dàjiè* 上品大戒.

- A. Chapter 1 translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (168-83)

Dating from the fifth century, this text is part of the Língbǎo 靈寶 (Numinous Treasure) tradition, which is associated with Gé Cháofǔ 葛巢甫 (fl. 390s-420s). It focuses on Língbǎo ritual, with the first chapter containing ten precepts.

167. **Tàishàng dòngyuan shénzhòu jīng** 太上洞淵神呪經: Scripture of Divine Invocations of the Great High Cavern Abyss: DZ 335; ZH 1088. Abbreviated as *Shénzhòu jīng* 神呪經.

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

This is a fifth-century text said to be a revelation from Dàojūn 道君 (Lord of the Dao) to Wáng Zuǎn 王纂 (4th c.). It is an apocalyptic text that describes a world besieged by homicidal scepters and demons. The scripture is, in turn, an exorcistic text whose function is to bind, expel or slay the murderous demons. (呪 also is written as 咒).

168. **Tàishàng gǎnyìng piān** 太上感應篇: Treatise on Resonance and Response According to the Great High [Lord Lǎo]: DZ 1167; ZH 1321. Abbreviated as *Gǎnyìng piān* 感應篇.

- A. Translated by Frederic Balfour. *Taoist Texts: Ethical, Political and Speculative*. (London/Shanghai: Trübner and Co./Kelly and Walsh, 1884).
- B. Translated by James Legge. *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (235-46)
- C. Translated by D.T. Suzuki (1870-1966) and Paul Carus (1852-1919). *Treatise on Response & Retribution*. La Salle (IL): Open Court, 1973 (1906).
- D. Translated by Eva Wong. *Lao-tzu's Treatise on the Response of the Tao*. San Francisco: HarperCollins Publishers, 1994.^(P)

Dating to the twelfth century, this is one of the most famous popular morality books (*shànshū* 善書). Presented as a revelation from Tàishàng Lǎojūn 太上老君 (Great High Lord Lǎo), the deified Lǎozǐ 老子 (“Master Lao”) and personification of the Dao, the text emphasizes the deity’s ability to reward and punish. Aimed at popular audiences, it combines Ruist (“Confucian”) ethics with Buddhist concepts of karma and Daoist beliefs in longevity and immortality. The *Chūzhēn jiè* 初真戒 (Precepts of Initial Perfection; JY 292; ZW 404), the first-level ordination text of the Lóngmén 龍門 (Dragon Gate) lineage, identifies the text as providing a necessary and required ethical foundation prior to formal initiation.

169. **Tàishàng huángtíng nèijīng yùjīng** 太上黃庭內景玉經: Jade Scripture on the Inner View of the Yellow Court from the Most High: DZ 331; ZH 896. Abbreviated as *Huángtíng nèijīng jīng* 黃庭內景經.

- A. Selections translated by Rolf Homann. *Die wichtigsten Körpergottheiten im Huang-t'ing-ching*. Göppingen: Alfred Kümmerle, 1971.
- B. Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, CA: Original Books, 1990.^(P) (231-54)
- C. Selections translated by Eva Wong. *The Teachings of the Tao*. Boston: Shambhala, 1997.^(P) (68-72)
- D. Selections translated by Paul Kroll. “Body Gods and Inner Vision: The Scripture of the Yellow Court.” In *Religions of China in Practice*, edited by Donald Lopez, Jr., 149-55. Princeton: Princeton University Press, 1996.
- E. Translated by Patrick Carré. *Le Livre de la Cour Jaune*. N.p.: Éditions du Seuil, 1999.
- F. Translated by Livia Kohn. *The Yellow Court Scripture*. Volume 1: Text and Main Commentaries. St. Petersburg, FL: Three Pines Press, 2023.

Composed in heptasyllabic lines divided into thirty-six titled sections, this is an anonymous, fourth-century text of Shàngqīng 上清 (Highest Clarity) provenance. It describes the subtle anatomy and physiology of the human body, including its inner divinities. The *Huángtíng jīng* was considered to be a visualization manual by Shàngqīng adepts.

170. **Tàishàng huángtíng wàijǐng yùjīng** 太上黃庭外景玉經: Jade Scripture on the Outer View of the Yellow Court from the Most High: DZ 332; ZH 897. Abbreviated as *Huángtíng wàijǐng jīng* 黃庭外景經.

- A. Translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, CA: Original Books, 1990.^(P) (221-29)
- B. Translated by Michael Saso. *The Gold Pavilion: Taoist Ways of Peace, Healing, and Long Life*. Boston: Charles E. Tuttle Co., Inc., 1995.^(P)
- C. Translated by Patrick Carré. *Le Livre de la Cour Jaune*. N.p.: Éditions du Seuil, 1999.
- D. Translated by Livia Kohn. *The Yellow Court Scripture*. Volume 1: Text and Main Commentaries. St. Petersburg, FL: Three Pines Press, 2023.

Composed in heptasyllabic lines divided into three sections, this is a shorter text related to the *Huángtíng nèijǐng jīng* 黃庭內景經 (Scripture on the Inner View of the Yellow Court). Although the relationship is complex, it appears that the “Outer View” version predates the Shàngqīng 上清 (Highest Clarity) movement, probably dating to the third century, and originates in a currently unidentified earlier regional Daoist community. Read in concert, the “Inner View” version may be understood as a more elaborate and detailed expression of the “Outer View” version. Both describe the subtle anatomy and physiology of the human body, including its inner divinities.

171. **Tàishàng huángtíng wàijǐng yùjīng zhù** 太上黃庭外景玉經註: Commentary of the *Huangtíng wàijǐng yujīng* (Jade Scripture on the Outer View of the Yellow Court). Contained in the *Xiūzhēn shíshū* 修真十書 (Ten Books on Cultivating Perfection): DZ 263, j. 58-60. Abbreviated as *Huángtíng wàijǐng jīng zhù* 黃庭外景經註.

- A. 58.1a-4b translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (181-88)
- B. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (172-76)

This is a commentary on the *Huángtíng wàijǐng jīng* 黃庭外景經 (Scripture on the Outer View of the Yellow Court: DZ 332; ZH 897). It was written by the court Daoist Bái Lǚzhōng 白履忠 (Liángqiū 梁丘 [Ridge Mound]; fl. 720s). Includes detailed discussions of the esoteric, technical terminology of the original text, often drawing from earlier sources in support of its interpretations. This commentary has been one of the most influential, especially in internal alchemy (*nèidān* 內丹) circles.

172. **Tàishàng Lǎojūn jièjīng** 太上老君戒經: Precept Scripture of the Great High Lord Lǎo: DZ 784; ZH 539. Abbreviated as *Lǎojūn jièjīng* 老君戒經.

- A. Translated by Livia Kohn. “The Five Precepts of the Venerable Lord.” *Monumenta Serica* 42 (1994): 171-215.
- B. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (145-53)

Dating to the late sixth century, this is a Lóuguàn 樓觀 (Lookout Tower Monastery; Zhōuzhì, Shǎnxī) work inspired by Kòu Qiānzhi’s 寇謙之 (365-448) *Yúnzhōng yīnsòng xīnkē jièjīng* 雲中音誦新科戒經 (Precept Scripture of the New Code, Recited in the Clouds; partially extant in DZ 785; ZH 538) and the Buddhist *Tíwèi bōlì jīng* 提謂波利經 (Sutra of Trapusa and Bhallika) by

Tánjìng 曇淨 (fl. 460s). It is a set of precepts centering on five questions posed to Lǎozǐ 老子 by Yǐn Xǐ 尹喜, the Guardian of the Pass who mythologically received the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power) from the former.

173. **Tàishàng Lǎojūn jīnglǜ** 太上老君經律: Scriptural Statutes of the Great High Lord Lǎo: DZ 786; ZH 540. Abbreviated as *Lǎojūn jīnglǜ* 老君經律.

- A. 1a-20b translated by Stephen Bokenkamp. *Early Daoist Scriptures*. Berkeley: University of California Press, 1997. (49-50)
- B. 1a-20b translated by Liú Míng 劉明 (Charles Belyea). *The Blue Book: A Text Concerning Orthodox Daoist Conduct*. 3rd ed. Santa Cruz, CA: Orthodox Daoism in America, 1998.^(P)
- C. 2a-20b translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (136-44)
- D. 1b-2a translated by Livia Kohn. Supplement to *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (#1)
- E. 1ab translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #4)
- F. 1a-2a translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #5)

This is a sixth-century anthology of Tiānshī 天師 (Celestial Masters) conduct guidelines. It contains the earliest extant set of precepts (*jiè* 戒), which also goes back to the Celestial Masters movement. In particular, there are the so-called Nine Practices (*jiǔxíng* 九行) and Xiǎng'ěr 想爾 Precepts. The former are derived from the anonymous fourth to second century BCE *Lǎozǐ* 老子 (Book of Venerable Masters), while the latter derive from the probably third-century *Lǎozǐ xiǎng'ěr zhù* 老子想爾注 (Commentary Thinking through the *Laozi*; DH 56; ZH 557). See also *Lǎojūn shuō yībǎi bāshí jiè* 老君說一百八十戒.

174. **Tàishàng Lǎojūn kāitiān jīng** 太上老君開天經: Great High Lord Lǎo's Scripture on Opening the Heavens: DZ 1437; ZH 483. Abbreviated as *Kāitiān jīng* 開天經.

- A. Translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (35-43)
- B. Translated by Edward Schafer (posthumous). "The Scripture of the Opening of Heaven by the Most High Lord Lao." *Taoist Resources* 7.2 (1997): 1-20.

Dating from the sixth century and associated with the Northern Tiānshī 天師 (Celestial Masters) movement, this text contains an account of Lǎozǐ's creation of the universe and his political support of ancient rulers down to the early Zhōu dynasty.

175. **Tàishàng Lǎojūn nèi rìyòng miào jīng** 太上老君內日用妙經: Great High Lord Lǎo's Wondrous Scripture for Daily Internal Application: DZ 645; ZH 787. Abbreviated as *Nèi rìyòng jīng* 內日用經.

- A. Translated by James Legge. *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (269-72)

- B. Translated by Livia Kohn. "Chinese Religion." In *The Human Condition*, edited by Robert Cummings Neville, 21-47. Albany: State University of New York Press, 2000.
- C. Translated by Louis Komjathy. "Developing Clarity and Stillness: The Scripture for Daily Internal Practice." *The Dragon's Mouth: Journal of the British Taoist Association* Winter 2002-2003: 9-13.
- D. Translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (188-90)
- E. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #6)

This is a late Southern Sòng (1127-1279) text of unknown provenance, which emerged through the coupling of internal alchemy (*nèidān* 內丹) and the earlier tradition of clarity and stillness (*qīngjìng* 清靜). Associated with the *Tàishàng Lǎojūn wài rìyòng miào jīng* 太上老君外日用妙經 (Great High Lord Lao's Wondrous Scripture for Daily External Application; DZ 646; ZH 788), this text focuses on self-cultivation principles and meditation practice.

176. ***Tàishàng Lǎojūn wài rìyòng miào jīng*** 太上老君外日用妙經: Great High Lord Lao's Wondrous Scripture for Daily External Application: DZ 646; ZH 788. Abbreviated as *Wài rìyòng jīng* 外日用經.

- A. Translated by Livia Kohn. "Chinese Religion." In *The Human Condition*, edited by Robert Cummings Neville, 21-47. Albany: State University of New York Press, 2000.
- B. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (254-55)
- C. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #6)

This is a late Southern Sòng (1127-1279) text of unknown provenance, which emerged through the coupling of internal alchemy (*nèidān* 內丹) and the earlier tradition of clarity and stillness (*qīngjìng* 清靜). Associated with the *Tàishàng Lǎojūn nèi rìyòng miào jīng* 太上老君內日用妙經 (Great High Lord Lao's Wondrous Scripture for Daily Internal Application; DZ 645; ZH 787), this text focuses on Daoist conduct and consists of forty-five ethical guidelines.

177. ***Tàishàng Lǎojūn shuō cháng qīngjìng miào jīng*** 太上老君說常清靜妙經: Wondrous Scripture on Constant Clarity and Stillness, as Spoken by the Great High Lord Lǎo: DZ 620; ZH 350. Abbreviated as *Qīngjìng jīng* 清靜經. Also referred to as the *Scripture on Purity and Tranquility*.

- A. Translated by Frederic Balfour. *Taoist Texts: Ethical, Political and Speculative*. (London/Shanghai: Trübner and Co./Kelly and Walsh, 1884).
- B. Translated by James Legge. *The Texts of Taoism*. Volume 2. New York: Dover Publications, 1962 (1891). (247-54)
- C. Translated by Eva Wong. *Cultivating Stillness: A Taoist Manual for Transforming Body and Mind*. Boston: Shambhala, 1992.^(P)
- D. Translated by Livia Kohn. *The Taoist Experience*. Albany: State University of New York Press, 1993. (25-29)
- E. Translated by Stuart Olson. *Clarity and Tranquility: A Guide to Daoist Meditation*. Phoenix, AZ: Valley Spirit Arts, 2015.^(P)

- F. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #4)

An anonymous text probably dating from the eighth century, this is one of a group of Táng-dynasty (618-907) works that may be labeled “Clarity-and-Stillness Literature.” Emerging under the influence of Buddhist insight meditation (Pali: *vipassanā*; Skt.: *vipaśyanā*) and expressing a form of wisdom (*zhì* 智) based on the practice of observation (*guān* 觀), the text combines the worldview of the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power) with the practice of Daoist observation and the structure (as well as some content) of the Buddhist *Bōrě xīnjīng* 般若心經 (Heart Sutra of Perfect Wisdom; T. 250-257), with the latter also Romanized as *Pánruò xīnjīng*. It emphasizes the dual cultivation of clarity/purity (*qīng* 清) and stillness/tranquility (*jìng* 靜).

178. ***Tàishàng Lǎojūn shuō cháng qīngjìng jīng sòngzhù*** 太上老君說常清靜經頌註: Recitational Commentary on the *Taishang laojun shuo chang qingjing jing* (Scripture on Constant Clarity and Stillness, as Spoken by the Great High Lord Lao): DZ 974; ZH 354. Abbreviated *Qīngjìng jīng zhù* 清靜經註.

- A. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (176-86)

This is a commentary on the *Qīngjìng jīng* 清靜經 (Scripture on Clarity and Stillness; DZ 620; ZH 350) by Liú Tōngwēi 劉通微 (Mòrán 默然 [Silent Suchness]; d. 1196), one of the less well-known senior members of the early Quánzhēn 全真 (Complete Perfection) community. Liú interprets the text through the lens of Quánzhēn quietistic and inner alchemical praxis.

179. ***Tàishàng Lǎojūn shuō chéngguáng gǎnyìng xiāozāi jífú miào jīng*** 太上老君說城隍感應消災集福妙經: Wondrous Scripture on Dispelling Disasters and Accumulating Benefits through the Responses and Retributions of the City God, as Spoken by the Great High Lord Lao: DZ 1447; ZH 433. Abbreviated as *Xiāozāi jífú jīng* 消災集福經.

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

Dating from the fourteenth century, this text documents the Daoist role of the city god. The text describes Lǎojūn 老君 (Lord Lao), seated before an assembly in the Grand Veil/Vast Network Heaven (*dàluó tiān* 大羅天), answering the questions of Guǎnghuì 廣慧 (Vast Wisdom) about humanity’s chances for salvation. He explains that the most efficacious method centers on accessing the various city gods and their divine administrators.

180. ***Tàishàng língbǎo Lǎozǐ huàhú miào jīng*** 太上靈寶老子化胡妙經: Wondrous Scripture on Laozi’s Conversion of the Barbarians from the Great High Numinous Treasure: DH 77; ZH 491. Abbreviated as *Huàhú jīng* 化胡經.

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

Originally compiled by Wáng Fú 王浮 (fl. 300s) around the year 300, with the extant version

probably dating from the sixth century and of Northern Tiānshī 天師 (Celestial Masters) provenance, this text emerged and developed in the context of various Buddho-Daoist debates. It centers on Lǎozǐ's legendary travels west after leaving China, during which he transformed Daoism into Buddhism in order to tailor it to the nature of “barbarian” peoples.

181. *Tàishàng língbǎo yùguì míngzhēn dàzhāi yángōng yí* 太上靈寶玉匱明真大齋言功儀: Liturgy for the Enunciation of Merit at the Great Retreat of the Luminous Perfected, As Found in the Jade Chest of the Great High Numinous Treasure: DZ 521; ZH 1360. Abbreviated as *Dàzhāi yángōng yí* 大齋言功儀.

A. Translated by Edouard Chavannes (1865-1918). “Le jet des Dragons.” *Mémoires concernant l’Asie Orientale* 3 (1919): 53-220.

Written by Dù Guāngtíng 杜光庭 (Guǎngchéng 廣成 [Expansive Completion]; 850-933), a court Daoist, scholastic and ritual expert, and dating from around 900, this is a liturgical manual for conducting the Retreat of the Luminous Perfected (*míngzhēn zhāi* 明真齋). The purpose of this *zhāi*-purification rite was to extricate the souls of innumerable ancestors who had languished in perdition for numerous world cycles.

182. *Tàishàng shèngxuán xiāozāi hùnmìng miào jīng* 太上升玄消災護命妙經: Great High’s Wondrous Scripture on Protecting Life-destiny, Dispersing Calamities, and Ascending to the Mysterious: DZ 19; ZH 368. Abbreviated *Hùnmìng jīng* 護命經 or *Shèngxuán hùnmìng jīng* 昇玄護命經.

A. Translated by Friederike Assandri. *Beyond the Daode jing: Twofold Mystery in Tang Daoism*. Magdalena, NM: Three Pines Press, 2009. (216-18)

B. Translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (177-79)

C. Translated by Louis Komjathy. “A Daoist Way of Being: Clarity and Stillness (*Qíngjìng* 清靜) as Embodied Practice.” *Asian Philosophy* 29.1 (2019): 50-64.

This is an anonymous, seventh-century Daoist adaptation of the *Bōrě bōluōmìduō xīnjīng* 般若波羅蜜多心經 (*Prajñāparāmitā-hridaya sūtrā* [Heart Sutra on the Perfection of Wisdom]; T.250-257), with the latter also abbreviated with the alternative Romanization as *Pánruò xīnjīng* or just referred to as *Heart Sutra*. The *Shèngxuán hùnmìng jīng* is the earliest extant Daoist adaptation. Presented as revealed by Yuánshǐ tiānzūn 元始天尊 (Celestial Worthy of Original Beginning), this is a key source-point for the Táng-dynasty Clarity-and-Stillness Literature.

183. *Tàishàng wèilíng shénhuà jiǔzhuǎn dānshā fǎ* 太上衛靈神化九轉丹砂法: Great High Methods of the Nine-Times Reverted Elixir for Guarding the Numinous and Divine Transformation: DZ 892; ZH 730. Abbreviated as *Jiǔzhuǎn dānshā fǎ* 九轉丹砂法.

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

This is an anonymous text of uncertain date, but possibly dating to the eighth century. It provides information on the production of an elixir (*dān* 丹) through the process of nine reversions (*jiǔzhuǎn* 九轉).

184. **Tàishàng xuánlíng běidǒu běnmìng yánshēng zhēnjīng** 太上玄靈北斗本命延生真經: Perfect Scripture on Extending Life through the Northern Dipper and Birth Star of the Great High Mysterious Numinosity: DZ 622; ZH 451. Abbreviated *Běnmìng yánshēng zhēnjīng*.

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

This text is presented as a revelation from Lǎojūn 老君 (Lord Lao) to Zhāng Dàolín 張道陵 (fl. 140s CE), the first Celestial Master, but probably dates from tenth century. It is a liturgical text focusing on the Northern Dipper (*běidǒu* 北斗) constellation, with the latter also referred to as the Northern Bushel.

185. **Tàishàng xuánlíng Dǒumǔ dàshèng yuánjūn běnmìng yánshēng xīnjīng** 太上玄靈斗母大聖元君本命延生心經: Heart Scripture on Original Life-Destiny and Extending Life of the Great Sagely Goddess Dipper Mother of the Great High Mysterious Numinosity: DZ 621; ZH 464. Abbreviated as *Dǒumǔ yánshēng xīnjīng*.

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

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

Tāixī jīng 胎息經 see **Gāoshàng yùhuáng tāixī jīng**.

186. **Tāixī bìyào gējué** 胎息秘要歌訣: Songs and Instructions of the Secret Essentials of Embryonic Respiration: DZ 131; ZH 926.

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

This is an anonymous text of uncertain date. It emphasizes Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qi-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods.

187. **Tāixī jīng zhù** 胎息經註: Commentary on the *Taixi jing* (Scripture on Embryonic Respiration): DZ 130; ZH 925.

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

This is a commentary on the *Tāixī jīng* 胎息經 (Scripture on Embryonic Respiration) attributed to an otherwise unknown figure named Huànzhen (Mysterious Perfection; fl. 760s-770s). The text emphasizes Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qi-ingestion (*fúqì* 服氣), and embryonic respiration (*tāixī* 胎息) methods, with the accompanying commentary associating the latter with internal alchemy (*nèidān* 內丹).

188. **Tàixuán bǎodiǎn** 太玄寶典: Precious Canon of the Great Mystery: DZ 1034; ZH 943.

- A. Translated by Eva Wong. *Nourishing the Essence of Life*. Boston: Shambhala. 2004.^(P) (73–104)

Possibly dating to the Northern Sòng dynasty (960-1127), this is a handbook of Yǎngshēng 養生 (Nourishing Life; longevity techniques) and internal alchemy (nèidān 內丹) practice. Undated and unsigned, it also lacks quotations from any external sources. It contains mostly practical methods, recipes, and recommendations, drawing from a variety of traditions, and employing inner alchemical terminology.

189. **Tàiyī jīnhuá zōngzhǐ** 太乙金華宗旨: Ancestral Decrees on the Golden Flower of Great Unity: JH 94; XB 1; ZW 334. Abbreviated as *Jīnhuá zōngzhǐ* 金華宗旨.

- A. Translated by Richard Wilhelm. *Die Geheimnis der goldenen Blute. Ein Chinesisches Lebensbuch*. Zürich: Rascher Verlag, 1957 (1929).
 B. Translated by Richard Wilhelm. *The Secret of the Golden Flower: A Chinese Book of Life*. Translated by Cary Baynes. New York: Harcourt Brace & Company, 1962 (1931).
 C. Translated by Miyuki Mokusen. “The *Secret of the Golden Flower*, Studies and Translation.” Diploma theses, Jung Institute (Zürich), 1967.
 D. Translated Miyuki Mokusen. *Das Kreisl des Lichtes: Die Erfahrung der Goldenen Blute*. Munich: Otto Wilhelm Barth Verlag, 1972.
 E. Translated by Thomas Cleary. *The Secret of the Golden Flower: The Classic Chinese Book of Life*. San Francisco: Harper, 1992.^(P)
 F. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (223-37)

A Qīng-dynasty (1644-1912) work, possibly dating to the eighteenth century, this text was a product of spirit-writing/planchette writing (fújī 扶箕) and is associated with the immortal Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?). It is usually referred to in English as “*The Secret of the Golden Flower*,” with the Chinese title saying nothing about “secrecy.” Divided into thirteen titled sections, it focuses on the practice of internal alchemy (nèidān 內丹) and has been influential in a variety of internal alchemy lineages. However, the popularity of the text in Western culture far outweighs its historical or tradition-based significance, and there are more representative nèidān manuals.

190. **Tàiyīn liànxíng gē** 太陰煉形歌: Song for Refining Form of Great Yin. Contained in the *Dàoyuán jīngwēi gē* 道元精微歌: Song of the Essential Subtleties of the Dao-as-Source: ZW 826. Abbreviated *Liànxíng gē* 煉形歌.

- A. Translated by Catherine Despeux. *Pratiques des femmes taoïstes—Méditation et alchimie intérieure*. Paris: Les Deux Océans, 2013. (229–236)

This is a series of nine poems on female alchemy (nǚdān 女丹). They were written by Liú Míngguì 劉名瑞 (1839-1932), a member of the Nāmó 南無 lineage Quánzhēn 全真 (Complete Perfection) Daoism and the master-father of Zhào Bìchén 趙避塵 (1860-1942).

191. **Táng tàiǔ Miàoyìng Sūn zhēnrén fúshòu lùn** 唐太古妙應孫真人福壽論: Discourse on Happiness and Longevity According to Perfected Sūn Miàoyīng of the Táng Dynasty’s Great Antiquity: DZ 1426; ZH 1320. Abbreviated *Fúshòu lùn* 福壽論.

- A. 1a-4b translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (144-48)

This is an influential short treatise on morality and divine response. It is attributed to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist. The title refers to the honorific title of and canonization of Sūn as Miào yìng zhēn rén 妙應孫真人 (Perfected Wondrous Responsiveness) by imperial decree.

192. **Tiānyīnzǐ** 天隱子: Book of Master Celestial Seclusion: DZ 1026; ZH 993.

- A. Translated by Livia Kohn. “The Teaching of T’ien-yin-tzu.” *Journal of Chinese Religions* 15 (1987): 1-28.
B. Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen’s Zuowang lun*. St. Augustin: Steyler Verlag, 1987. (145-55)
C. Translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (80-86)
D. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (188-97)
E. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #9)

Attributed to Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735), the Twelfth Patriarch of Shangqing 上清 (Highest Clarity), this is a practical manual on observation (*guān* 觀) and attaining the Dao (*dédào* 得道). It outlines this path in terms of five progressive gateways.

193. **Tiānzūn shuō jìnjiè jīng** 天尊說禁誡經: Scripture on Prohibitions and Precepts, as Spoken by the Celestial Worthy: DH 34; ZH 1318. Abbreviated as *Jinjie jing* 禁誡經.

- A. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (227-34)

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

194. **Tōngxuán zhēnjīng** 通玄真經: Perfect Scripture on Pervading the Mystery: DZ 746; ZH 637.

- A. Translated by Thomas Cleary. *Wen-tzu: Understanding the Mysteries*. Boston: Shambhala, 1992.^(P)

Possibly third-century CE pseudonymous work more commonly referred to as the *Wénzǐ* 文子 (Book of Master Wen [Learnedness]). One of four works canonized in 742 due to the mythological identification of their pseudonymous authors as disciples of the equally legendary Lǎozǐ 老子 (“Master Lao”). This has led to confusion in the popular imagination, including through the lens of so-called “philosophical Daoism” [*sic*].

Wài rìyòng jīng 外日用經 see *Tàishàng Lǎojūn wài rìyòng miào jīng*.

195. *Wànshòu xiānshù qìgōng túpǔ* 萬壽仙術氣功圖譜: Illustrated Treatises on Longevity, Immortality Techniques, and Qigong. Abbreviated as *Qìgōng túpǔ* 氣功圖譜.

- A. Translated by John Dudgeon (1837-1901). “Kung-fu or Medical Gymnastics.” *Journal of the Peking Oriental Society* III.4 (1895): 341-565. Tientsin (China).
- B. Translated by John Dudgeon. *Chinese Healing Arts: Internal Kung-fu*. Edited by William R. Berk. Burbank (CA): Unique Publications, 1986 (1895).
- C. Translated by Stuart Olson. *Chen Tuan’s Four Season Internal Kungfu: Breathing Methods, Exercises, Herbs and Foods for Longevity*. Phoenix, AZ: Valley Spirit Arts, 2016.^(P)

A late Qīng-dynasty (1644-1912) work, this is an illustrated practice manual that covers Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics) and Yǎngshēng 養生 (Nourishing Life; longevity techniques) practices from a variety of historical periods. Much of the selected material also appears in the sixteenth-century *Chífèng suǐ* 赤鳳髓 (Marrow of the Crimson Phoenix; ZW 320) and the *Yimén guǎngdú* 夷門廣牘 (Extensive Records from the School of [Xī]yí) of the same period.

Wáng Bì 王弼 commentary see *Dàodé zhēnjīng zhù*.

196. *Wèishēng shēnglǐ xué míngzhǐ* 衛生生理學明指: Clear Explanations of Hygiene and Physiology. Abbreviated *Wèishēng míngzhǐ* 衛生明指.

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

Dating from the early twentieth century, this text was written by Zhào Bìchén 趙避塵 (1860-1942), the founder of a subsect of the Wǔ-Liǔ 伍柳 sub-lineage called Qiānfēng pài 千峰派 (Thousand Peaks Lineage). Like Zhào’s more famous *Xìngmìng fǎjué míngzhǐ* 性命法訣明旨 (Illuminating Pointers to Methods and Instructions of Innate Nature and Life-Destiny; ZW 872), this work covers Daoist subtle physiology and alchemical practice, complete with detailed diagrams.

197. *Wéndì huàshū* 文帝化書: Book on the Transformations of Lord Wén: JY 264.

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

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

198. *Wéndì yīnzhì wén zhù* 文帝陰鷺文註: Commentary on the *Wendi yinzhì wen* (Lord Wén[chāng’s] Text of Hidden Administration): JY 268.

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

Of uncertain date, but most likely no earlier than the twelfth century, this text focuses on a

revelation from Wénchāng 文昌, the God of Literature, to a spirit-medium. Wénchāng became the center of a national deity cult during the Sòng dynasty (960-1276) and was considered a cosmic guardian of bureaucratic records. The “hidden administration” of the title refers to the otherworldly bureaucracy that was believed to observe and keep track of good and bad actions. It is representative of the popular morality book (*shànshū* 善書) genre.

Wénzǐ 文子 see *Tōngxuán zhēnjīng*.

Wú Yún 吳筠, *Poetry of* see *Zōngxuán xiānshēng wénjí*.

Wǔchú jīng 五廚經 see *Lǎozǐ shuō wǔchú jīng zhù*.

199. **Wùdào lù** 悟道錄: Record of Awakening to the Dao: ZW 268.

A. Translated by Thomas Cleary. *Awakening to the Tao*. Boston: Shambhala, 1988.^(P)
This is an original composition by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic. It is contained in his *Dàoshū shìèr zhǒng* 道書十二種 (Twelve Daoist Texts). It discusses cosmology, emphasizing microcosm/macrocosm correspondences and the fundamental balance of yin and yang.

Wǔgǎn wén 五感文 see *Dòngxuán língbǎo wǔgǎn wén*.

200. “**Wúgēn shù**” 無根樹: The Rootless Tree: JH 38. Contained in the *Sānfēng dānjué* 三丰丹訣 (Sanfeng’s Instructions on the Elixir).

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

This is a collection of poems associated with Zhāng Sānfēng 張三丰 d. 1457?). Most likely dating to the nineteenth century, this text uses the language of sexology literature to discuss alchemical transformation. Thus, it may be interpreted as relating to sexual and/or alchemical techniques.

201. **Wǔkōng lùn** 五空論: Treatise on Five Types of Emptiness. Contained in the *Quán Tángwén* 全唐文: Complete Táng-Dynasty Literature: j. 739.

A. Translated by Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

This is a cosmological and philosophical text probably dating to the eleventh century and attributed to the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989). Clearly influenced by both the Indian Mahāyāna (Greater Vehicle) Buddhist *Prajñā-pāramitā* (Perfection of Wisdom) literature and the Táng-dynasty Daoist Clarity-and-Stillness literature, the text emphasizes five types of emptiness, which are organized hierarchically according to levels of contemplative practice and corresponding states of spiritual realization.

202. **Wúnéngzǐ** 無能子/无能子: Book of Master Incompetence: DZ 1028; ZH 984.

A. Translated by Jan De Meyer. *Master Incapable: A Medieval Daoist on the Liberation of the Mind*. Oxford and New York: Oxford University Press, 2024.

Written in 887, this is a relatively unknown, iconoclastic Daoist work that has been engaged as

advocating Daoist quasi-anarchism. The original identity of text's namesake, which De Meyer translates as "Master Incapable," is unknown. Drawing inspiration from the classical Daoist *Lǎozǐ* 老子 (Book of Venerable Masters) and *Zhuāngzǐ* 莊子 (Book of Master Zhuang), the *Wúnéngzǐ* aims at the total annihilation of traditional and conventional ideas and practices, which the author believes are nothing but arbitrary fabrications of the so-called "sages of antiquity." Like other, parallel works, it may be categorized as a later installment of the "masters literature" (*zǐshū* 子書).

203. *Wùxuán piān* 悟玄篇: Treatise on Awakening to the Mysterious: DZ 1046; ZH 880.

A. Translated by Eva Wong. *Nourishing the Essence of Life*. Boston: Shambhala, 2004.^(P) (51-69)

This is a didactic text on alchemical practice and transformation. It contains a preface by Yú Dòngzhēn's 余洞真 (1166-1250) dated to 1229.

204. *Wùzhēn piān* 悟真篇: Treatise on Awakening to Perfection. Contained in the *Xiūzhēn shíshū* 修真十書: Ten Books on Cultivating Perfection: DZ 263, j. 26-30. See also *Dàoshū* 道樞: Pivot of the Dao: DZ 1017, j. 18.

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

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

C. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (314-19)

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

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

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

G. Translated by Fabrizio Pregadio. *Awakening to Reality: The "Regulated Verses" of the Wuzhen pian, a Taoist Classic of Internal Alchemy*. Mountain View, CA: Golden Elixir Press, 2009.

H. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (190-93)

I. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (67-85)

Written around 1075, this is a seminal and highly influential internal alchemy (*nèidān* 內丹) text composed by Zhāng Bódūān 張伯端 (Ziyáng 紫陽 [Purple Yang]; d. 1082), a central figure in the so-called Nánzōng 南宗 (Southern School). It is a poetry collection divided into sets of sixteen, sixty-four and twelve verses describing the stages of alchemical practice in highly symbolic and esoteric language.

205. **Wùzhēn piān dānfǎ yàozhǐ** 無真篇丹法要旨: Essential Decrees on Alchemical Methods based on the *Wùzhēn piān*. Contained in the *Wùzhēn piān qiǎnjiě* 悟真篇淺解 (Brief Interpretations of the *Wuzhen pian*) (Běijīng: Zhōnghuá shūjú, 1990) and *Nèidān yǎngshēng gōngfǎ zhǐyào* 內丹養生功法指要 (Essentials of the Practice of Internal Alchemy and Nourishing Life) (Běijīng: Dōngfāng chūbǎnshè, 1990).

A. Translated by Fabrizio Pregadio. *Foundations of Internal Alchemy: The Taoist Practice of Neidan*. Mountain View, CA: Golden Elixir Press, 2011.

This is a modern discussion of Daoist internal alchemy (*nèidān* 內丹). It was written by Wáng Mù 王沐 (1908-1992), a lay Lóngmén 龍門 (Dragon Gate) initiate.

206. **Wùzhēn zhízhǐ** 悟真直指: Direct Pointers to the *Wuzhen pian* (Treatise on Awakening to Perfection): ZW 253.

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

A commentary on Zhāng Bódūān's 張伯端 (Zǐyáng 紫陽 [Purple Yang]; d. 1082) *Wùzhēn piān* 悟真篇 (Treatise on Awakening to Perfection; DZ 263, j. 26-30). It was written by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic, and contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts).

207. **Xīshān qúnxiān huìzhēn jì** 西山群仙會真記: Record of Assorted Immortals and Assembled Perfected of the Western Hills: DZ 246; ZH 804. Abbreviated *Xīshān jì* 西山記.

A. Translated by Richard Bertschinger. *A Record of the Assembled Immortals and Gathered Perfected of the Western Hills*. London: Singing Dragon, 2018.^(P)

This is a text associated with the so-called Zhōng-Lǚ 鍾呂 school, one of the earliest textual traditions of internal alchemy (*nèidān* 內丹). It is attributed to Shī Jiānwú 施肩吾 (Huáyáng 華陽 [Flourishing Yang]; fl. 820–835) and presented as compiled by his disciple Lǐ Sǒng 李竦. Divided into five scrolls representing the Five Phases (*wǔxíng* 五行), the text is less technical than the two major Zhōng-Lǚ texts, namely, the *Chuándào jí* 傳道集 (Anthology of the Transmission of the Dao; DZ 263, j. 14-16) and *Língbǎo bìfǎ* 靈寶畢法 (Final Methods of Numinous Treasures; DZ 1191; ZH 810). The Xīshān of the title refers to the highlands by that name near Nánchāng, Jiāngxī. In terms of Daoism, this area was associated with the early saint Xǔ Xùn 許遜 (239-374) and then with the inner alchemist Shī Jiānwú.

208. **Xīshēng jīng** 西昇經: Scripture on the Western Ascension: DZ 666; ZH 493.

A. Translated by Livia Kohn. *Taoist Mystical Philosophy: The Scripture of Western Ascension*. Albany: State University of New York Press, 1991.

B. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (156-61)

Dating from the sixth century, this is a work of Lóuguàn 樓觀 (Lookout Tower Monastery; Zhōuzhì, Shǎnxī) provenance. The text is set at the legendary transmission of the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power), said to have occurred at Lóuguàn (originally at Hángǔ 函谷 Pass to the east) between Lǎozǐ 老子 ("Master Lǎo") and the equally legendary Yǐn

Xī 尹喜, the Guardian of the Pass. The latter is also known as Guān Yīnzǐ 關尹子 (Master Gatekeeper Yin) as well as Wénshǐ zhēnrén 文始真人 (Perfected Literary Beginnings) because of this event. Consisting of thirty-nine sections, the *Xīshēng jīng* purports to contain Lǎozǐ's oral explanations of Daoist contemplative principles and mystical praxis. It may be and often has been read as an esoteric supplement to the *Dàodé jīng*.

Xīwángmǔ bǎoshén jīng 西王母寶神經 see *Dòngzhēn Xīwángmǔ bǎoshén qǐjū jīng*.

209. *Xīwángmǔ nǚxiū zhèngtú shízé* 西王母女修正途十則: Ten Rules from the Queen Mother of the West on the Proper Path of Female Cultivation: XB 19. Abbreviated as *Nǚxiū shízé* 女修十則 or *Xīwángmǔ shízé* 西王母十則.

- A. Translated by Douglas Wile. *Art of the Bedchamber*. Albany: State University of New York Press, 1992. (193-201)
- B. Translated by Monica Esposito. “La Porte du Dragon—L'école Longmen du Mont Jin'gai et ses pratiques alchimiques d'après le *Daozang xubian* (Suite au canon taoïste).” Ph.D. diss., Université Paris VII, 1993.

Attributed to the immortal Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?), an important figure in internal alchemy lineages, and revealed by Sūn Bù'èr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), one of the so-called Seven Perfected (*qīzhēn* 七真) and the only senior female member of the early Quánzhēn 全真 (Complete Perfection) movement. Shěn Qīyún 沈棲雲 (1708-1786), a female disciple of the eleventh Longmen 龍門 (Dragon Gate) patriarch Mǐn Yīdé 閔一得 (Lǎnyún 懶雲 [Lazy Cloud]; 1758-1836), received the text in a spirit séance in 1799. Containing recognizable Tantric Buddhist influence, the text consists of ten guidelines for women's practice. It includes nine precepts specifically for women and instructions on techniques for intercepting menstruation.

Xīyóu jì 西遊記 see *Chángchūn zhēnrén xīyóu jì*.

210. *Xīyóu jì* 西遊記: Journey to the West.

- A. Translated by Anthony Yu. *The Journey to the West*. Rev. ed. 4 vols. Chicago: University of Chicago Press, 2012.

This is a popular Míng-dynasty novel written by Wú Chéng'ēn 吳承恩 (1500-1582). While not a Daoist text per se, it provides some insights into the ways in which Daoism was engaged and constructed in contemporaneous literary and popular circles. This work should not be confused with the earlier Daoist text of the same title (DZ 1429; ZH 1484).

211. *Xīyóu lù* 西遊錄: Record of Travels to the West.

- A. Translated by Igor de Rachewiltz (1929-2016). “The *Hsi-yu lu* by Yeh-lü Ch'u-ts'ai.” *Monumenta Serica* 21 (1962): 1-128.

Not to be confused with Lǐ Zhìcháng's 李志常 (1193-1256) *Xīyóu jì* 西遊記 (Record of Westward Travels; DZ 1429; ZH 1484), this text was written by Yélǜ Chǔcái 耶律楚材 (1190-1244), an interpreter for the Mongol leader Chinggis Qan (Genghis Khan; r. 1206-1227). It is a record of his travels with Chinggis Qan that includes a chapter defaming Qiū Chǔjī 丘處機 (Chángchūn 長春 [Perpetual Spring]; 1148-1227), then-leader of Quánzhēn 全真 (Complete Perfection) Daoism.

212. *Xīyóu yuánzhǐ* 西遊原旨: Original Meaning of the *Xīyóu jì*: ZW 259.

- A. Selections translated by Anthony Yu. “How to Read *The Original Intent of the Journey to the West*.” In *How to Read the Chinese Novel*, edited by David L. Rolston, 299-315. Princeton: Princeton University Press.
- B. Selections translated by Thomas Cleary. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala, 1991.^(P) (253-55)

This text was written by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic, and is contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts). A combination of alchemical exegesis and original composition, it is an alchemical explanation of Wú Chéng’ēn’s 吳承恩 (1500-1582) popular novel titled *Xīyóu jì* 西遊記 (Journey to the West), which should not be confused with the earlier Daoist text of the same title (DZ 1429; ZH 1484).

Xiǎng’ěr 想爾 commentary see *Lǎozǐ xiǎng’ěr zhù*.

213. *Xiàodào lùn* 笑道論: Discourse on Laughing at the Dao: T. 2103, 52.143c-52c.

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

Dated to 570, this text was written by the Daoist apostate and Buddhist convert Zhēn Luán 甄鸞 (535-566). Originating in the Buddho-Daoist debates of the sixth century, it is an anti-Daoist polemic written to match and ridicule thirty-six sections of Daoist scriptures, mostly of Língbǎo 靈寶 (Numinous Treasure) provenance.

214. *Xīnmù lùn* 心目論: Discourse on the Mind and Eyes: DZ 1038; ZH 996

- A. Translated by Livia Kohn. “Mind and Eyes: Sensory and Spiritual Experience in Taoist Mysticism.” *Monumenta Serica* 46 (1998): 129-56.
- B. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (207-12)

Dated to 778 and written by the Daoist poet Wú Yún 吳筠 (Zōngxuán 宗玄 [Ancestral Mystery]; d. 778), this text contains an imaginary dialogue between the heart-mind and eyes. It emphasizes the dissipation that comes from them and advises the adept to cultivate stillness (*jìng* 靜) and perfection (*zhēn* 真).

Xīnyìn jīng 心印經 see *Gāoshàng yùhuáng xīnyìn jīng*.

215. *Xìngmìng fǎjué míngzhǐ* 性命法訣明旨: Illuminating Pointers to the Methods and Instructions of Innate Nature and Life-Destiny: ZW 872.

- A. Translated by Lu K’uan Yü (Charles Luk; 1898-1978). *Taoist Yoga: Alchemy and Immortality*. York Beach, ME: Samuel Weiser, 1973/1970.^(P)

An alchemical text written by Zhào Bìchén 趙避塵 (1860-1942), the founder of a subsect of the Wǔ-Liǔ 伍柳 sub-lineage called Qiānfēng pài 千峰派 (Thousand Peaks Lineage). Published in 1933, it provides an in-depth discussion of the alchemical process, including straightforward and illustrated descriptions of qi-circulation techniques such as the Lesser Celestial

Cycle/Microcosmic Orbit (*xiǎo zhōutiān* 小周天).

216. *Xìngmìng guīzhǐ* 性命圭旨: Imperial Decrees on Innate Nature and Life-Destiny: JH 5; JHL 67; QYC 12; ZW 314.

- A. Selections translated by Martina Darga. *Das alchemistische Buch von innerem Wesen und Lebensenergie: Xingming guizhi*. München: Eugen Diederichs Verlage, 1999.
- B. Selections translated by Daniel Burton-Rose. “Integrating Inner Alchemy into Late Ming Cultural History: A Contextualization and Annotated Translation of *Principles of the Innate Disposition and the Lifespan (Xingming guizhi 性命圭旨)* (1615).” Master’s thesis, University of Colorado, Boulder, 2009. (74-188)
- C. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (211-22)

This is an anonymous text first printed in 1615. It is attributed to an anonymous disciple of Yīn zhēnrén 尹真人 (Perfected Yīn), also unknown. Expressing the late imperial popularization of internal alchemy (*nèidān* 內丹), this treatise is one of the most influential later encyclopedic works on the subject. It consists of a complex structure divided in four primary parts, with each part consisting of sections with illustrations and explanatory texts. The first part covers general subjects, while the next three parts are arranged into nine sets of “oral instructions” and follow a recognizable sequence of *nèidān* training. It also quotes extensively from earlier, related texts. Reflecting a larger “syncretism,” the *Xìngmìng guīzhǐ* employs Ruist (“Confucian”) moralistic language adapted to spiritual cultivation, incorporates Buddhist concepts in Sanskrit transliterations, and contains poetic ciphers and code-words for Daoist transformative processes.

217. *Xiūzhēn biànnán* 修真辨難: Discerning Difficulties in Cultivating Perfection: ZW 260.

- A. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (239-53)

This is a text on internal alchemy (*nèidān* 內丹) by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic, and contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts). It consists of a series of questions and answers, amounting to about 120, that cover a wide variety of topics related to alchemical training and transformation.

218. *Xiūzhēn hòubiàn* 修真後辯: Further Discriminations about Cultivating Perfection: ZW 261.

- A. Translated by Fabrizio Pregadio. *Cultivating the Tao: Taoism and Internal Alchemy*. Mountain View, CA: Golden Elixir Press, 2013.

This is the sequel to the *Xiūzhēn biànnán* 修真辨難 (Discerning Difficulties in Cultivating Perfection; ZW 260). It too was written by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic, and is contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts). Divided into 26 short chapters, the work includes an overview of the basic Daoist principles as well as foundational information on internal alchemy.

Xiūzhēn sānyào 修真三要 see *Shàngshèng xiūzhēn sānyào*.

219. ***Xiūzhēn tàijí hùnyuán tú*** 修真太極混元圖: Diagram of Differentiation and Primordial Chaos for Cultivating Perfection: DZ 149; ZH 877. Abbreviated *Hùnyuán tú* 混元圖.

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

Attributed to a certain Xiāo Dàocún 蕭道存 (Hùnyī 混一 [Primordial Unity]; d.u.), this is a Northern Sòng (960-1126) diagram, actually a series of illustrations, on internal alchemy (*nèidān* 內丹). It provides detailed instructions and illustrations on internal alchemy theory and practice.

220. ***Xiūzhēn tàijí hùnyuán zhǐxuán tú*** 修真太極混元指玄圖: Diagram Pointing to the Mysteries of Differentiation and Primordial Chaos for Cultivating Perfection: DZ 150; ZH 878. Abbreviated *Hùnyuán zhǐxuán tú* 混元指玄圖.

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

Written sometime between 1008 and 1154, this is a diagram, actually a series of illustrations, on internal alchemy (*nèidān* 內丹). Its actual authorship is complex and perhaps irresolvable. The text provides detailed instructions and illustrations on internal alchemy theory and practice. Based on the fact that its preface was attached to the *Xiūzhēn tàijí hùnyuán tú* 修真太極混元圖 (Diagram of Differentiation and Primordial Chaos for Cultivating Perfection; DZ 149; ZH 877), these works were transmitted, and perhaps intended to be read, together.

221. ***Xiūzhēn tú*** 修真圖: Diagram of Cultivating Perfection.

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

B. Translated by Catherine Despeux. *Taoism and Self Knowledge: The Chart for the Cultivation of Perfection (Xiuzhen tu)*. Translated by Jonathan Pettit. Leiden: Brill, 2018.

With the primary received (*Báiyún guān* 白雲觀) version dating to 1873, but originally going back to at least 1781, this is a diagram (*tú* 圖) depicting the Daoist body in terms of alchemical and cosmological principles. Versions of this diagram have been found in Guǎngdōng, on Wǔdāng shān 武當山 (Húběi), on Qīngchéng shān 青城山 (Sìchuān), and in Daoist monasteries in Běijīng and Shànghǎi. It contains inscriptions in textual form, symbols of paradises, alchemical symbolism and practice descriptions, lunar phases, names of the twenty-eight constellations, and elements relating to thunder rites (*léifǎ* 雷法). Compared to its often-paired *Nèijīng tú* 內經圖 (Diagram of Internal Pathways), the *Xiūzhēn tú* is more physically-embodied, with the feet included and highlighted.

222. ***Xuándū lǜwén*** 玄都律文: Regulations of the Mysterious Metropolis: DZ 188; ZH 545.

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

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

223. **Xuánmén shìshì wēiyí** 玄門十事微儀: Majestic Guidelines on Ten Affairs from the Mysterious Gate: DZ 792; ZH 1296. Abbreviated as *Shìshì wēiyí* 十事微儀.

- A. Translated by Livia Kohn. *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (235-52)

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

224. **Xuánmén rìsòng zǎowǎn gōngkè** 玄門日誦早晚功課: Morning and Evening Liturgy of the Mysterious Gate for Daily Recitation. Also known as the *Quánzhēn rìsòng zǎowǎn gōngkè* 全真日誦早晚功課 (Morning and Evening Liturgy of Complete Perfection for Daily Recitation). Abbreviated as *Xuánmén gōngkè*.

- A. Translated by Erik Hammerstrom. “The Mysterious Gate: Daoist Monastic Liturgy in Late Imperial China.” Master’s thesis, University of Hawaii, 2003.
B. Translated by Joshua Paynter and Jack Shaefer. *Daoist Morning and Evening Altar Recitations: Taishang Xuanmen Zaowan Tan Gongke Jing*. New York: Parting Clouds Press, 2020.^(P)

Of unclear date, but containing a variety of earlier foundational Daoist scriptures, this is the contemporary Quánzhēn 全真 (Complete Perfection) liturgy. As the name indicates, it consists of a morning and evening section, which are recited daily at the respective times in observant Quánzhēn temples and monasteries.

225. **Xuánpǐn lù** 玄品錄: Categorized Record of the Mysterious: DZ 781; ZH 1441.

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

Compiled by Zhāng Tiānyǔ 張天雨 (1279-1350), a resident of Máoshān 茅山 (Mount Mao; Nánjīng) and compiler of the *Máoshān zhì* 茅山志 (Chronicle of Mount Mao; DZ 304; ZH 1509), this is a hagiography of 144 adepts compiled in the fourteenth century. These hagiographical accounts are placed within a chronological framework according to dynasty and categorized under eleven headings.

226. **Yǎngshēng lùn** 養生論: Discourse on Nourishing Life: QYC 32.

- A. Selections translated by Donald Holzman. *La vie et la pensée de Hi K’ang*. Leiden: Brill, 1957.
B. Translated by Robert Henricks. *Philosophy and Argumentation in Third Century China: The Essays of Hsi K’ang*. Princeton: Princeton University Press, 1983.

Attributed to Jī Kāng 嵇康 (a.k.a. Xī Kāng; 223-262), a member of the so-called Seven Sages of the Bamboo Grove (*zhúlín qīxián* 竹林七賢), this is a third-century text on longevity and immortality techniques. Here Jī Kāng maintains that “immortality” (*xiān* 仙) is real, but that it is fated at birth through the endowment of prenatal qì (*xiāntiān qì* 先天氣).

Yǎngshēng yàojí 養生要集 see *Zhūbìng yuánhòu lùn*.

227. **Yǎngxìng yánmìng lù** 養性延命錄: Record of Nourishing Innate Nature and Extending Life-Destiny: DZ 838; ZH 952.

- A. Chapters 2 and 3 translated by Walter Switkin. *Immortality: A Taoist Text of Macrobiotics*. San Francisco: H.S. Dakin Company, 1975.
- B. Translated by Michael Stanley-Baker. “Cultivating Body, Cultivating Self: A Critical Translation and History of the Tang Dynasty *Yangxing yanming lu* 養性延命錄 (Records of Cultivating Nature and Extending Life).” Master’s thesis, Indiana University, 2006.
- C. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (165-76, 182-203)
- D. Selections translated by Louis Komjathy. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社, 2022. (Lesson #15)

Traditionally attributed to Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536), the Ninth Patriarch of Shangqing 上清 (Highest Clarity) Daoism, or Sūn Sīmiǎo 孫思邈 (581-682), the famous physician and alchemist, this text may date from the middle of the Táng dynasty (618-907) with earlier textual layers as well. It covers various aspects of Yǎngshēng 養生 (Nourishing Life; health and longevity techniques), including dietetics, prohibitions, qi-ingestion, massage, and gymnastics. The preface to the extant edition claims that it was based on the *Yǎngshēng yàojí* 養生要集 (Essential Anthology on Nourishing Life; lost).

Yībǎi bāshí jiè 一百八十戒 see **Lǎojūn shuō yībǎi bāshí jiè**.

228. **Yímén chángshēng mìshū** 夷門長生秘術: Secret Longevity Techniques from the School of [Xī]yí: JH 102.

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

Associated with the lineage of the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989), this is a Míng-dynasty (1368-1644) text. It provides information on Yǎngshēng 養生 (Nourishing Life; longevity techniques) and Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics) practices, massage, breath control, and meditation.

229. **Yíxiān zhuàn** 疑仙傳: Biographies of Suspected Immortals: DZ 299; ZH 1440.

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

Compiled by a certain Yīn Fūyù 隱夫玉 and of uncertain date, this is a hagiographical collection consisting of twenty-two individual entries.

230. **Yīn zhēnjūn huándān gē zhù** 陰真君還丹歌註: Commentary on the *Yin zhenjun huandan ge* (Song of the Reverted Elixir by Perfected Lord Yin): DZ 134; ZH 812. Abbreviated *Huándān gē zhù* 還丹歌註.

- A. Translated by Livia Kohn. *Chen Tuan: Discussions and Translations*. E-dao series.

Cambridge, MA: Three Pines Press, 2001. (133-44)

B. 1a-4a translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (259-62)

C. Translated by Louis Komjathy. *Traces of a Daoist Immortal: Chén Tuán 陳搏 of the Western Marchmount*. Leiden: Brill, 2024.

This is an internal alchemy (*nèidān* 內丹) work probably dating to the eleventh century. It consists of a twenty-eight-line poem titled *Huándān gē* 還丹歌 (Song of the Reverted Elixir), which is attributed to the legendary immortal Yīn Chángshēng 陰長生 (ca. 100 CE?), and an accompanying commentary attributed to the Daoist mountain hermit and eventual immortal Chén Tuán 陳搏 (Xīyí 希夷 [Infinitesimal Subtlety]; d. 989).

Yīnfú jīng 陰符經 see **Huángdì yīnfú jīng**.

231. **Yīnfú jīng zhù** 陰符經注: Commentary on the *Yinfu jing* (Scripture on the Hidden Talisman): ZW 255.

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

This is a commentary on the *Huángdì yīnfú jīng* 黃帝陰符經 (Yellow Thearch's Scripture on the Hidden Talisman; DZ 31; ZH 642). It was written by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an eleventh-generation Lóngmén 龍門 (Dragon Gate) monastic, and is contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts).

232. **Yīnshìzǐ jìngzuò fǎ** 因是子靜坐法: Master Yīnshì's Methods of Quiet Sitting. Contained in the *Jìngzuò fǎ jīyào* 靜坐法輯要: Collected Essentials of Methods of Quiet Sitting: JH 22. Abbreviated as *Jìngzuò fǎ* 靜坐法.

A. Selections translated by Lu K'uan Yü (Charles Luk). *The Secrets of Chinese Meditation*. York Beach (ME): Samuel Weiser, Inc., 1969/1964. (167-90)

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

C. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (136-41)

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

E. Selections translated by Yang Shuhui and Yang Yunqin. *Quiet Sitting: The Daoist Approach for a Healthy Mind and Body*. Shanghai: Shanghai Press and Publishing Development Company, 2012. (76-140)

A meditation manual dated to 1914 and written by Jiǎng Wéiqiáo 蔣維喬 (Yīnshì 因是 [Adaptive Presence]; 1872-1954), a central figure in the development of Qìgōng 氣功 (Energy Work/Qi Exercise). The text is a simple, straightforward and accessible discussion of Daoist "quiet sitting" (*jìngzuò* 靜坐). It also provides an outline of gymnastics, breathing exercises, and qi circulation techniques, which became especially influential in twentieth-century Qìgōng circles.

Yīnzhì wén 陰騭文 see **Wéndì yīnzhì wén zhù**.

233. **Yōngchéng jíxiān lù** 壙城集仙錄: Records of Assembled Immortals of the Walled City: DZ 783; ZH 1435.

- A. Selections translated by Suzanne Cahill. “Practice Makes Perfect: Paths to Transcendence for Women in Medieval China.” *Taoist Resources* 2.2 (1990): 23-42.
- B. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (55-62, 330-32)
- C. Translated by Suzanne Cahill. *Divine Traces of the Daoist Sisterhood: Records of the Assembled Transcendents of the Fortified Walled City*. Cambridge, MA: Three Pines Press, 2006.

Dated to 913 and compiled by Dù Guāngtíng 杜光庭 (Guāngchéng 廣成 [Expansive Completion]; 850-933), a court Daoist, scholastic and ritual expert, this is a hagiographical collection that provides information on women who attained perfection and were honored particularly in texts and rites of Shàngqīng 上清 (Highest Clarity). Originally containing 109 hagiographies, the extant DZ version covers the lives of thirty-seven eminent women.

234. **“Yùhuá shè shū”** 玉華社疏: Guidance for the Jade Flower Society. Contained in the *Quánzhēn jí* 全真集: Anthology of Complete Perfection: DZ 1153, 10.20b-21a.

- A. Translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (76-77)
- B. Translated by Louis Komjathy. 2013. “Wang Chongyang’s Guidance for the Jade Flower Society.” *The Dragon’s Mouth* 2013.2: 23-29.
- C. Translated by Louis Komjathy. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition. 3 vols. Ravinia, IL: Square Inch Press 方寸書社, 2023 (2003). (Handbook #8)

This is an undated text, probably dating between 1167-1170, that contains instructions given by Wáng Zhé 王嘉 (Chóngyáng 重陽 [Redoubled Yang]; 1113-1170) to the Yùhuá huì 玉花會 (Jade Flower Association; Níngzhāi, Shāndōng), which was one of five early Quánzhēn religious communities on the eastern peninsula of Shāndōng. It is unclear if Wáng presented his guidance as a public talk or as a written record. Here he provides basic instruction on the cultivation of innate nature and life-destiny. He suggests that attention to one’s essential needs, specifically food and sleep, is the foundation of Daoist practice. He also advocates Daoist practice as an all-pervasive existential approach.

Yùhuáng xīnyìn jīng 玉皇心印經 see **Gāoshàng yùhuáng xīnyìn jīng**.

Yùshū jīng 玉樞經 see **Jiǔtiān yìngyuán léishēng Pǔhuà tiānzūn yùshū bǎojīng**.

235. **Yuánshǐ tiānzūn shuō Zītóng dìjūn yìngyàn jīng** 元始天尊說梓潼帝君應驗經: Scripture on Responses and Proofs Spoken by Celestial Worthy of Original Beginning to Divine Lord of Zītóng: DZ 28; ZH 445. Abbreviated as **Yìngyàn jīng** 應驗經.

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

This is a Yuán-dynasty (1280-1368) text that focuses on Zītóng dìjūn 梓潼帝君 (Divine Lord of Zītóng), a viper cult figure who became identified with the nationally-venerated Wénchāng 文昌, the God of Literature, during the Sòng dynasty (960-1279). It describes the Divine Lord of Zītóng's audience with Yuánshǐ tiānzūn 元始天尊 (Celestial Worthy of Original Beginning).

“Yuǎnyóu” 遠遊 see *Chǔcí*.

236. **Zázhu jiējīng** 雜著捷徑: Shortcuts from Various Authors: Contained in the *Xiūzhēn shíshū* 修真十書: Ten Books on Cultivating Perfection: DZ 263, j. 17-25.

A. 19.1a-6b translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (255-59)

Possibly dating to the late thirteenth century, this is an anonymous collection of writings on “cultivating perfection” (*xiūzhēn* 修真), including breathing exercises, Dǎoyīn 導引 (Guided Stretching; calisthenics/gymnastics), subtle anatomy and physiology, as well as poems on these subjects. Kohn's translation focuses on the Seated Bāduàn jīn 八段錦 (Eight Brocades), a famous and influential Dǎoyīn set often used by Daoists as a self-massage practice after meditation.

237. **Zázhu zhǐxuán piān** 雜著指玄篇: Chapters Pointing to the Mysterious from Various Authors. Contained in the *Xiūzhēn shíshū* 修真十書: Ten Books on Cultivating Perfection: DZ 263, j. 1-8.

A. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (109-20).

This text is an anthology of chapters or essays on internal alchemy (*nèidān* 內丹) by various authors, especially those associated with the so-called Nánzōng 南宗 (Southern School). Pregadio's translation focuses on two essays attributed to Bái Yùchán's 白玉蟾 (Hǎiqióng 海瓊 [Oceanic Jade]; 1134-1229). The first is titled “Xiūxiān biànhuò lùn” 修仙辨惑論 (Discourse on Resolving Doubts about Cultivating Immortality), while the second is titled “Gǔshén bùsǐ lùn” 谷神不死論 (Discourse on the Valley Spirit Not Dying). The latter is a commentary on chapter six of the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power).

238. **Zēngxiàng lièxiān zhuàn** 繒像列仙傳: Illustrated Biographies of Arrayed Immortals.

A. Selections translated by W. Perceval Yetts (1878-1957). “The Eight Immortals.” *Journal of the Royal Asiatic Society* 1916: 773-807.

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

C. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (126-32, 355-58)

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

239. **Zhāi jièlù** 齋戒錄: Precepts and Statutes for Purification Rites: DZ 464; ZH 1308.

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

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

240. **Zhāng Sānfēng tàijí liàndān mìjué** 張三丰太極煉丹秘訣: Zhang Sanfeng's Secret Instructions on Taiji and Refining the Elixir: JH 19. Abbreviated as *Liàndān mìjué* 煉丹秘訣.

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

Associated with Zhāng Sānfēng 張三丰 d. 1457?), legendary originator of Tàijí quán 太極拳 (Yin-Yang Boxing) and alchemist, this text consists of a variety of distinct treatises on Tàijí quán, Yǎngshēng 養生 (Nourishing Life; longevity techniques), internal alchemy (*nèidān* 內丹), and meditation.

241. **Zhēn'gào** 真誥: Declarations of the Perfected: DZ 1016; ZH 91.

- A. Chapter 1 translated by Elizabeth Hyland. "Oracles of the True Ones: Scroll One." Ph.D. diss., University of California, Berkeley, 1984.
B. Selections translated by Terrence C. Russell. "Songs of the Immortals: The Poetry of the *Chen-kao*." Ph.D. diss., Australian National University, 1985.
C. Selections translated by Stephen Bokenkamp. "*Declarations of the Perfected*." In *Religions of China in Practice*, edited by Donald Lopez, Jr., 166-79. Princeton: Princeton University Press, 1996.
D. Selections translated by Paul W. Kroll. "Seduction Songs of One of the Perfected." In *Religions of China in Practice*, edited by Donald Lopez, Jr., 180-87. Princeton: Princeton University Press, 1996.
E. Selections translated by Kristofer Schipper. "Pronouncements of the Perfected." In *Sources of Chinese Tradition*, edited by Wm. Theodore de Bary and Irene Bloom, 402-4. New York: Columbia University Press, 1999.
F. Translated by Thomas Smith (I). *Declarations of the Perfected—Part One: Setting Scripts and Images into Motion*. St. Petersburg, FL: Three Pines Press, 2013.
G. Translated by Thomas Smith (II). *Declarations of the Perfected—Part Two: Instructions on Shaping Destiny*. St. Petersburg, FL: Three Pines Press, 2020.
H. Translated by Stephen Bokenkamp (I). *A Fourth-Century Daoist Family: The Zhen'gao, or Declarations of the Perfected, Volume 1*. Berkeley: University of California Press, 2021.

Dated to 499, this collection of Shàngqīng 上清 (Highest Clarity) revelations was compiled by Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536), the Ninth Shàngqīng Patriarch, accomplished herbalist and alchemist, as well as relative of both the Xǔ 許 and Gé 葛 families. Among its varied constituents, there is material from the original Shàngqīng revelations given to the spirit-medium Yáng Xī 楊羲 (330-386) and members of the Xǔ 許 family between 364 and 370.

242. **Zhēnzhōng jì** 枕中記: Pillowbook Record: DZ 837; ZH 956. Also known as *Shèyǎng zhēnzhōng fāng* 攝養枕中方: Pillowbook of Methods for Preserving Life.

- A. Translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL:

Three Pines Press, 2012. (149-59)

This is a collection of various Yǎngshēng 養生 (Nourishing Life; longevity techniques) methods attributed to Sūn Sīmiǎo 孫思邈 (581-682), a famous physician and alchemist. It gathers various quotations and practices from Six Dynasties (220-589) compilations.

243. **Zhēnqì huányuán míng** 真氣還元銘: Inscription on Perfect Qi and Returning to the Origin: DZ 264; ZH 917.

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

Containing a commentary by a certain Qiángmíngzǐ 強名子 (10th c.), this text provides information on Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qì-ingestion (fúqì 服氣), and embryonic respiration (tāixī 胎息) methods.

Zhèngyì xīnfǎ 正易心法 see *Máyī dào zhě zhèngyì xīnfǎ*.

244. **Zhìyán zǒng** 至言總: Summary of the Utmost Sayings: DZ 1033; ZH 942.

A. 4.1a-14a and 5.1a-4a translated by Jane Huang. *The Primordial Breath: An Ancient Chinese Way of Prolonging Life through Breath Control*. Volume 2. Torrance, CA: Original Books, 1990.^(P) (19-44)

This is a collection compiled by the otherwise unknown Daoist Fàn Xiāorán 范翺然 (10th c.). It covers Dǎoyǐn 導引 (Guided Stretching; calisthenics/gymnastics), qì-ingestion (fúqì 服氣), and embryonic respiration (tāixī 胎息) methods.

245. **Zhōnghé jí** 中和集: Anthology of Central Harmony: DZ 249; ZH 1046.

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

B. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (163-182)

Written by Lǐ Dàochún 李道純 (Yíngchán 瑩蟾 [Shining Toad]; fl. 1288-1306), a Daoist priest, exegete, and synthesizer. Advocating an internal alchemy model, this text stresses the relevance of Daoism, Buddhism, and Ruism (“Confucianism”) for self-cultivation and transformation.

246. **Zhōngjí jiè** 中極戒: Precepts of Medium Ultimate: JY 293; ZW 405.

A. Translated by Livia Kohn. Electronic supplement to *Cosmos and Community: The Ethical Dimension of Daoism*. Cambridge, MA: Three Pines Press, 2004. (#19)

Compiled by Wáng Chángyuè 王常月 (Kūnyáng 崑陽 [Paradisiacal Yang]; 1622?-1680), the first Qíng-dynasty abbot of Báiyún guān 白雲觀 (White Cloud Temple; Běijīng) and founder of the official Lóngmén 龍門 (Dragon Gate) lineage, this is a collection of precepts (jiè 戒) and monastic codes. It focuses on the Three Hundred Precepts of Medium Ultimate, which correspond to the second ordination rank of the Lóngmén lineage of the Quánzhēn 全真 (Complete Perfection) monastic order.

247. **Zhōng-Lǚ chuándào jí** 鍾呂傳道集: Anthology of the Transmission of the Dao from Zhōng to Lǚ. Contained in the *Xiūzhēn shíshū* 修真十書: Ten Books on Cultivating Perfection: DZ 263, j. 14-16. See also the *Chuándào piān* 傳道篇 (Treatise on Transmitting the Dao), as contained in the *Dàoshū* 道樞 (Pivot of the Dao): DZ 1017, j. 39-41. Abbreviated as *Chuándào jí* 傳道集.

- A. Translated by Eva Wong. *The Tao of Health, Longevity, and Immortality: The Teachings of Immortals Chung and Lü*. Boston: Shambhala, 2000.^(P)
- B. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (61-66)
- C. Translated by Livia Kohn. *The Zhong-Lü System of Internal Alchemy*. St. Petersburg, FL: Three Pines Press, 2020.

Part of the so-called “Zhōng-Lǚ” 鍾呂 school, one of the earliest textual traditions of internal alchemy (*nèidān* 內丹) associated with the immortals Zhōnglí Quán 鍾離權 (Zhèngyáng 正陽 [Aligned Yang]; 168?-256?) and Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?). Probably dating to the late Tang (618-907), the text is in question-and-answer format, containing a dialogue between Lǚ and his teacher Zhōnglí on aspects of alchemical terminology and methods.

248. **Zhōngnán shān Zǔtíng xiānzhēn nèizhuàn** 終南山祖庭仙真內傳: Esoteric Biographies of Immortals and Perfected of the Ancestral Hall of the Zhōngnán Mountains: DZ 955; ZH 1489. Abbreviated *Zhōngnán nèizhuàn* 終南內傳.

- A. 1.4a-5b and 1.5b-8a translated by Louis Komjathy. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press, 2013. (224-93)
- B. 3.28b-32a translated by Louis Komjathy. *Taming the Wild Horse: An Annotated Translation and Study of the Daoist Horse Taming Pictures*. New York: Columbia University Press, 2017. (133-37)

This is a Quánzhēn 全真 (Complete Perfection) hagiographical collection. It was compiled by Lǐ Dàoqiān 李道謙 (Héfū 和甫 [Harmonious Beginning]; 1219-1296), one of the greatest Quánzhēn historiographers. Translation A. focuses on the first-generation adherents. Translation B. focuses on Gāo Dàokuān 高道寬 (Yuánmíng 圓明 [Complete Illumination]; 1195-1277), a third-generation Quánzhēn 全真 (Complete Perfection) monk and author of the Daoist Horse Taming Pictures.

249. **Zhōushì míngtōng jì** 周氏冥通記: Master Zhōu's Records of Obscure Pervasion: DZ 302; ZH 1462. Abbreviated as *Míngtōng jì* 冥通記.

- A. Translated by William Doub. “A Taoist Adept's Quest for Immortality: A Preliminary Study of the *Chou-shih Ming-t'ung chi* by T'ao Hung-ching.” Ph.D. diss., University of Washington, 1971.
- B. Selections translated by Stephen Bokenkamp. “Answering a Summons.” In *Religions of China in Practice*, edited by Donald Lopez, Jr., 188-202. Princeton: Princeton University Press, 1996.

This text is a partial record of visions received by Zhōu Ziliáng 周子良 (497-516) between the years of 515 and 516. Zhōu was a disciple of Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536), the Ninth Patriarch of Shàngqīng 上清 (Highest Clarity), and served as an assistant during Táo's collection of the early Shàngqīng manuscripts that resulted in the

Zhēn'gào 真誥 (Declarations of the Perfected; DZ 1016; ZH 91). These visions centered on visitations by important Shàngqīng immortals (*xiān* 仙) and perfected (*zhēn* 真), some of whom had visited the spirit-medium Yáng Xī 楊羲 (330-386) himself.

250. *Zhōuyì cāntóng qì* 周易參同契: Token for the Kinship of the Three According to the *Changes* of the Zhōu Dynasty: DZ 999; ZH 665. Abbreviated as *Cāntóng qì* 參同契.

- A. Translated by Wu Lu-ch'iang and Tenney Davis. "An Ancient Chinese Treatise on Alchemy Entitled Ts'an T'ung Ch'i." *Isis* 18 (1932): 210-289.
- B. Translated by Zhou Shiyi. *The Kinship of the Three, According to the Book of Changes*. Changsha: Hunan jiaoyu, 1988.
- C. Translated by Richard Bertschinger. *The Secret of Everlasting Life: The First Translation of the Ancient Chinese Text on Immortality*. Rockport, MA: Element, 1994.^(P)
- D. Selections translated by Eva Wong. *Teachings of the Tao*. Boston: Shambhala, 1997.^(P) (80-86)
- E. Translated by Fabrizio Pregadio. *The Seal of the Unity of the Three: A Study and Translation of the Cantong qi*. Mountain View, CA: Golden Elixir Press, 2011.
- F. Selections translated by Fabrizio Pregadio. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press, 2019. (3-21)

This is a foundational and influential outer alchemical (*wàidān* 外丹) text traditionally attributed to Wèi Bóyáng 魏伯陽 (151-221), the received version probably dates to the eighth century, with earlier layers possibly going back to the third and fourth centuries. Utilizing symbology derived from the *Yìjīng* 易經 (Classic of Change), this is a highly obscure and metaphorical text that connects alchemical processes to cosmogonic and cosmological patterns.

251. *Zhōuyì chǎnzhēn* 周易闡真: True Explanations of the *Zhōuyì* (*Changes* of the Zhōu Dynasty): ZW 245.

- A. Translated by Thomas Cleary. *The Taoist I Ching*. Boston: Shambhala, 1986.^(P)

This is a commentary on the *Yìjīng* 易經 (Classic of Change) by Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734-1821), an eleventh-generation Longmen 龍門 (Dragon Gate) monastic. It is contained in his *Dàoshū shíèr zhǒng* 道書十二種 (Twelve Daoist Texts). Here Liú interprets the various hexagrams in terms of alchemical transformation and eighteenth-century Lóngmén concerns.

252. *Zhūbìng yuánhòu lùn* 諸病源後論: Discourse on the Origins and Symptoms of Various Diseases.

- A. Selections translated by Stephan Stein. *Zwischen Heil und Heilung: Zur frühen Tradition des Yangsheng in China*. Uelzen: Medizinisch-Literarische Verlagsgesellschaft, 1999. (233-46)
- B. Selections translated by Livia Kohn. *A Source Book in Chinese Longevity*. St. Petersburg, FL: Three Pines Press, 2012. (40-45)

This is a medical compendium in fifty *juǎn*. It was compiled by a committee under the direction of the court physician Cháo Yuánfāng 巢元方 (550-630) and presented to the throne in 610. The text includes fragments from the lost Daoist work *Yǎngshēng yàojí* 養生要集 (Essential Collection

of Nourishing Life) by Zhāng Zhàn 張湛 (fl. 370s), with the current medical compendium focusing on the therapeutic dimensions of health and longevity practice.

253. **Zhuāng Zhōu qìjué jiě** 莊周氣訣解: Explanations of Zhuang Zhou's Instructions on Qi: DZ 823; ZH 937.

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

Drawing inspiration from the *Zhuāngzǐ* 莊子 (Book of Master Zhuāng), this is an anonymous text of uncertain date. Specifically, it frames the fire-transference mentioned in *Zhuāngzǐ* 3 as related to Yǎngshēng 養生 (Nourishing Life; longevity techniques). The text, in turn, covers Dǎoyīn 導引 (Guided Stretching; calisthenics/gymnastics), qì-ingestion (fúqì 服氣), and embryonic respiration (tāixī 胎息) methods.

Zhuāngzǐ 莊子 see *Nánhuá zhēnjīng*.

254. **Zītōng dìjūn huàshū** 梓潼帝君化書: Book of Transformations of the Divine Lord of Zitong: DZ 170; ZH 447.

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

Dating from 1316, this text deals with Wénchāng 文昌, the God of Literature. During the twelfth century, this star-deity became the new spiritualized identity of an earlier Sichuān-based viper cult figure known as the god of Zītóng 梓潼. It documents the gradual deification of this god.

255. **Zǐyáng zhēnrén nèizhuàn** 紫陽真人內傳: Esoteric Biography of Perfected Purple Yang: DZ 303; ZH 1456.

- A. Translated by Manfred Porkert (1933-2015). *Biographie d'un taoïste légendaire: Tcheou Tseu-yang*. Paris: Mémoires de l'Institut des Hautes Études Chinoises 10, 1979.
B. Translated by James Miller. *The Way of Highest Clarity: Nature, Vision and Revelation in Medieval China*. Magdalena, NM: Three Pines Press, 2008. (103-60)

Transcribed by Huá Qiáo 華僑 (4th c.) and dated to 399, this text contains Shàngqīng 上清 (Highest Clarity) hymns, a list of texts received by Zhōu Yìshān 周義山 (Zǐyáng 紫陽 [Purple Yang]; b. 80 BCE), who was one of the immortals appearing to the spirit-medium Yáng Xī 楊羲 (330-386), and a preface detailing the life of Huá Qiáo. It also describes methods similar to those of “guarding the One” (shǒuyī 守一).

256. **Zōngxuán xiānshēng wénjí** 宗玄先生文集: Collected Works of Master Ancestral Mystery: DZ 1051; ZH 994.

- A. Selections translated by Edward Schafer. “Wu Yün's ‘Cantos on Pacing the Void’.” *Harvard Journal of Asiatic Studies* 41 (1981): 377-415.
B. Selections translated by Edward Schafer. “Wu Yün's ‘Stanzas on Saunters in Sylphdom’.” *Monumenta Serica* 35: 1-37.
C. Selections translated by Jan De Meyer. *Wu Yun's Way: Life and Works of an Eighth-*

Century Daoist Master. Leiden: Brill, 2006.

- D. Selections translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (226-30)

This is a literary collection of Wú Yún 吳筠 (Zōngxuán 宗玄 [Ancestral Mystery]; d. 778), a Daoist poet recluse with connections to the Shàngqīng 上清 (Highest Clarity) tradition. He is especially well-known for his ecstatic poetry, documenting astral travel and utilizing Shàngqīng symbolic language.

Zuòbō jiéfǎ 坐鉢捷法 see **Quánzhēn zuòbō jiéfǎ**.

257. **Zuòwàng lùn** 坐忘論: Discourse on Sitting-in-Forgetfulness: DZ 1036; ZH 992.

- B. Translated by Livia Kohn. *Seven Steps to the Tao: Sima Chengzhen's Zuowang lun*. St. Augustin: Steyler Verlag, 1987. (77-111)
 C. Translated by Thomas Cleary. *Taoist Meditation*. Boston: Shambhala, 2000.^(P) (81-105)
 D. Selections translated by Livia Kohn. *The Taoist Experience: An Anthology*. Rev. ed. Albany: State University of New York Press, 1993. (235-41)
 E. 8b-12a translated by Livia Kohn. *Readings in Daoist Mysticism*. Magdalena, NM: Three Pines Press, 2009. (214-18)
 F. Translated by Livia Kohn. *Sitting in Oblivion: The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010. (137-58)
 G. Translated by Wu Jyh Cherng. *Daoist Meditation: The Purification of the Heart Method and Discourse on Sitting and Forgetting (Zuo Wang Lun) by Si Ma Cheng Zhen*. Translated by Benjamin Adam Kohn. London and Philadelphia: Singing Dragon, 2015.^(P)

Written by Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735), the Twelfth Patriarch of Shàngqīng 上清 (Highest Clarity), this is a detailed manual on the practice of observation (*guān* 觀). It provides guidelines for gradual progress towards mystical attainment of the Dao (*dédào* 得道), with the path outlined in seven successive steps.

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