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Dictionary of Taoist Internal Alchemy



By

Fabrizio Pregadio

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Dictionary of Taoist Internal Alchemy

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Cover illustration: A Neidan adept holding three conjoined circles containing the words Spirit (shen 神, top), Breath (qi 氣, right), and Essence (jing 精, left). *Xingming guizhi* 性命圭旨 (Principles of the Conjoined Cultivation of Nature and Existence).

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To Xiaokun
生而知之者上也



著為圖籍，開示後昆，露見枝條，隱藏本根，託號諸名。
They wrote charts and texts to aid posterity in seeing,
but exposed only the branches and left the roots concealed;
they disguised every name and enveiled every word.

The Seal of the Unity of the Three

• • •

異名同出，少人知。
They have different names, but they come forth together.
Few people know this.

Awakening to Reality

• • •

種種異名，無非譬喻，使學者自得之也。
There are different names of all kinds. All of them are metaphors.
They serve to enable students to get it by themselves.

Li Daochun, ca. 1290

• • •

不得泥文執象。
You should not get mired in the words and stuck in the images.

Liu Yiming, 1734–1821

• • •

The most important points are not committed to writing; they are handed down in person from master to disciple and are transmitted by word of mouth. Therefore when the alchemical masters write their books, they are extremely cautious. As the saying goes, they hide the mother and talk of the son, and they leave the root to pursue the branches. Their writings are more complex than riddles.

Wang Mu, 1908–92

• • •

道本無言，言以顯道。
The Dao is fundamentally devoid of words.
Words are used to manifest the Dao.

Anonymous

• •
•

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Preface

The origins of this dictionary date to the late 1990s, when I began to collect in computer files, notebooks, and index cards several dozen terms of Neidan (Internal Alchemy) with translations, definitions, and examples drawn from Chinese sources. Ms Su Xiaoqin, at that time a research assistant at Technische Universität Berlin, deserves credit for helping me to enter those early notes—some of which survive among the pages of this book—into a database. In the subsequent years my work on this project was anything but constant; nevertheless, I slowly continued to gather a considerable amount of materials, drawn initially from Chinese dictionaries of Taoism, and later from my published or unpublished translations of Neidan texts. When the database grew to contain more than 13,000 records—most of them containing a translation, a definition, and an example of a term—I began editing my work, removing unnecessary portions, eliminating duplicates, merging several entries, and improving translations. In one of the final stages I added examples drawn from published works in English, French, and Italian by Farzeen Baldrian-Hussein, Catherine Despeux, Paul van Enkevort, Monica Esposito, Livia Kohn, Louis Komjathy, Ilia Mozias, Isabelle Robinet, Elena Valussi, and Yokote Yutaka. I am grateful to those authors for the examples provided by their works. In order to make the English terminology used in this book as consistent as possible, I have newly translated those passages.

The result of this lengthy venture is a dictionary containing nearly 1,600 entries, each of which is devoted to one term. About 300 entries consist of cross-references; the remaining 1,300 or so contain about 2,150 definitions of the respective terms, almost 80% of which are followed by at least one example, for a total of more than 2,700 examples. While, on the one hand, the dictionary includes a substantial number of terms, and documents their meanings and usages, on the other hand it embraces only a small part of the Neidan vocabulary. The technical language of Neidan is extremely wide and diverse. The freedom granted by Neidan to its masters and authors in formulating and framing their teachings and methods is one of the main reasons for the multiplications of idioms, even though most of them—as those included in this dictionary also show—refer in fact to relatively few fundamental concepts, practices, loci and functions of the human body, and features of the human mind. Each lineage, and to some extent each master and each author, may develop and use their own terminology, often drawing on one or more among the multiple roots and backgrounds of Neidan. In addition, but perhaps more importantly, many Neidan terms may be understood by masters, practitioners, and readers in different ways, due to their different views of the nature and function of Neidan itself. Accounting for the whole of the vocabulary and providing exhaustive definitions for each term on the basis of the entire literature is a virtually impossible task. The purposes of this dictionary, instead, are collecting, translating, defining, and showing examples of the main terms used in the main Neidan sources and shared, in most cases, by a significant part of the tradition.

Providing definitions, and especially consistent definitions for different terms that have the same sense, has been the most complex task. To give one example, from Lead and Mercury to Tiger and Dragon, and from Metal and Wood to Yellow Sprout and White Snow, several dozen pairs of terms have the same value in Neidan—in this case True Yang and True Yin, respectively—and should therefore be defined in a consistent way. Conversely, different senses of the same term should be distinguished and defined as carefully as possible. I have intentionally used short definitions and matched whenever possible each definition to at least one example drawn from Neidan works. In fact, the large majority of terms and definitions included in this dictionary derive from noteworthy instances of their use, and not vice versa.

Concerning the examples, I have used two main criteria. First, to avoid expanding the list of sources beyond reasonable limits, I have selected as many examples as possible from a set of major works. Excluding works not directly related to Neidan, less than fifty examples are drawn from sources quoted five or less times each; on the other hand, almost exactly 2,000 examples come from ten sources (including, when relevant, their commentaries) quoted at least one hundred times each.¹ Second, as far as possible, I have quoted passages that provide actual definitions of the terms or explanations of their meanings, often in the form “A is X,” “A means X,” or “X is called A.” This, however, has not always been feasible, and in several cases the examples consist of representative statements containing the terms. In addition—as this dictionary shows plentifully—Neidan texts often define technical terms by means of other technical terms. As a consequence, I have not hesitated to duplicate examples (either in part or in whole) among different entries when those examples are relevant to more than one term.

The sources of this dictionary include the main scriptural texts of Neidan (e.g., *Zhouyi cantong qi*, *Yinfu jing*, *Ruyao jing*, *Wuzhen pian*, and *Jindan sibai zi*); works by major authors (including Li Daochun, Chen Zhixu, and Liu Yiming); and premodern works on the technical terminology. In addition to Neidan sources, I have included quotations from non-alchemical works (to mention one, the *Daode jing*) when they provide exemplary statements—and often the earliest known statements—on several terms. In order to show that certain terms have an earlier origin, I have also quoted the *Huangting jing* and other works on Taoist meditation that have played an important role in the formation and the history of Neidan.

¹ The ten sources are: *Zhouyi cantong qi* (The Seal of the Unity of the Three, in Accordance with the *Book of Changes*), *Wuzhen pian* (Awakening to Reality), *Jindan sibai zi* (Four Hundred Words on the Golden Elixir), *Ruyao jing* (Mirror for Compounding the Medicine), *Zhong Lü chuandao ji* (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology), *Zhonghe ji* (Centrality and Harmony: An Anthology), *Xingming guizhi* (Principles of the Conjoined Cultivation of Nature and Existence), *Xiuzhen houbian* (Further Discriminations in the Cultivation of Reality), and two premodern works devoted to the Neidan terminology, namely the “Jindan faxiang” (Model Images of the Golden Elixir) and the “Jindan wenda” (Questions and Answers on the Golden Elixir). Examples from the first four sources mentioned above are often followed by quotations from altogether fourteen commentaries.

Entry headers contain the term in *pinyin* transcription and in Chinese characters. Each character is transcribed separately; for compound words and phrases, the more common—and more correct—transcription is shown in parentheses. This is followed by a translation of the term. When more than one translation is provided, the first is usually the one used throughout the dictionary. Antonyms are shown next; if different senses of a term have different antonyms, these are shown in the definitions. As a general rule, examples are arranged in chronological order (often necessarily approximate), unless an example is particularly useful to understand one or more other examples quoted from earlier sources. Examples are given in English translation and in Chinese, with the exception of Wang Mu's *Foundations of Internal Alchemy* (the only contemporary work quoted in the dictionary). Brackets enclose short portions of text added to make quotations understandable and usable in the dictionary; these added portions are not marked in the translations. Several quotations are followed by explanations found in premodern commentaries. The main text, however, is not quoted when a term is found in the commentary but is not mentioned in the main text. Abbreviations and other conventions used in the dictionary are listed after the list of sources.

Readers who do not read Chinese, or do not know the Chinese name of a term found in a translated text, are advised to consult the index of English equivalents found at the end of the book. In addition to all translations used for all terms found in the dictionary, the index reports terms used as part of other terms; for instance, the entry “Dragon” lists cross-references to True Dragon, Yang Dragon, Green Dragon, Red Dragon, and others, and the entry “Tiger” lists cross-references to True Tiger, Yin Tiger, Black Tiger, White Tiger, and others.

This book may be used as a dictionary by those who read Neidan works in Chinese or other languages, and as a reference work to those who study or translate Neidan texts. However, starting from any of its pages and going through its entries in any sequence, it may also be read as a book that offers glimpses into the imagery, poetry, and depth reflected in the language of Neidan.

Several friends and colleagues have read portions of this book, offered suggestions for changes and improvements, and encouraged me to complete it. To all of them, I offer my heartfelt thanks. I am deeply grateful to my editors at Brill, Patricia Radder and Albert Hoffstadt, for their unwavering support and patience. My thanks also go to the production editor, Pieter te Velde, for his expert assistance in bringing this book to light. I would also like to express my sincere appreciation to the two reviewers for their positive feedback and valuable criticism.

Fabrizio Pregadio
Spring 2024

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Sources

1 Chinese Sources

Sources are arranged in alphabetical order according to the abbreviations used in the examples. Commentaries are listed under the relevant text. Unless otherwise stated in the notes to an entry, abbreviations for works in more than one chapter (*juan*) are followed in the examples by chapter numbers. Translations into Western languages are cited for documentation and only for works directly related to Neidan. Except for three passages of the *Zhuangzi*, all translations in the present dictionary are mine.

1.1 Collections

- DZ *Zhengtong Daozang* 道藏 (Taoist Canon of the Zhengtong Reign Period; 1444–45). The abbreviation is followed by the text number in Kristofer Schipper and Franciscus Verellen, eds., *The Taoist Canon: A Historical Companion to the Daozang* (Chicago: The University of Chicago Press, 2004).
- DZJH *Daozang jinghua* 道藏精華 (Record of the Essential Splendors of the Daoist Canon). Edited by Xiao Tianshi 蕭天石 (1908–86). Taipei: Ziyou chubanshe, first published from the mid-1950 onwards; repr. with some changes, 1983. The abbreviation is followed by the text number in Yokote Yutaka 横手裕, *Dōzō seika mokuroku* 道藏精華目錄 (Tokyo: Nihon Bunbu Kagakushō Kagaku Kenkyūhi Hojokin Kenkyūsei Kahō Kakusho, 2009) and, in parentheses, by volume and “collection” (*ji* 集) numbers in the 1983 reprint.
- DZJY *Chongkan Daozang jiyao* 重刊道藏輯要 (New Edition of the *Essentials of the Daoist Canon*; 1906, with a few texts added until 1929). The abbreviation is followed by the text number in Lai Chi Tim 黎志添, ed., *Daozang jiyao tiyao* 道藏輯要提要 (Hong Kong: The Chinese University of Hong Kong Press, 2021).
- ZWDS *Zangwai daoshu* 藏外道書 (Taoist Texts Outside the Canon). Chengdu: Ba-Shu shushe, 1992 and 1995. The abbreviation is followed by the volume number.

1.2 List of Sources

- BZRYL *Haiqiong Bai zhenren yulu* 海瓊白真人語錄 (Recorded Sayings of the Realized Man Bai [Yuchan 玉蟾] of Haiqiong). Peng Si 彭耜 (fl. 1217–51), 1251. DZ 1307.
- CCYL *Changchun zushi yulu* 長春祖師語錄 (Recorded Sayings of the Ancestral Master [Qiu] Changchun). Contains saying attributed to Qiu Chuji 邱處機 (1148–1227). Undated lithographic edition, repr. in DZJH 226 (vol. 5.2).
- CTQ *Zhouyi cantong qi* 周易參同契 (The Seal of the Unity of the Three, in Accordance with the *Book of Changes*). Attributed to Wei Boyang 魏伯陽 (trad. second century CE); probably ca. 450 to ca. 650. Text in 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. [Based on Chen Zhixu's 陳致虛 (1290–ca. 1368) *Zhouyi cantong qi zhujie* 周易參同契注

解 (Commentary and Explication of *The Seal of the Unity of the Three*), Jinling shufang 金陵書坊 ed., 1484.]

References are to section numbers, as numbered in Pregadio, *op. cit.*—Complete translation in Pregadio, *op. cit.*

Commentaries:

- **Anonymous comm.:** *Zhouyi cantong qi zhu* 周易參同契注 (Commentary to *The Seal of the Unity of the Three*), after 1208. DZ 1000.
 - **Comm. Chen Zhixu** 陳致虛 (1290–ca. 1368): See above.
 - **Comm. Liu Yiming** 劉一明 (1734–1821): *Cantong zhizhi* 參同直指 (Straightforward Pointers on *The Unity of the Three*), 1799. *Daoshu shi'er zhong* 道書十二種 ed., 1819 and 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.
 - **Comm. Lu Xixing** 陸西星 (1520–1606): *Zhouyi cantong qi ceshu* 周易參同契測疏 (An Exploratory Commentary to *The Seal of the Unity of the Three*), 1569. *Fanghu waishi* 方壺外史 ed., 1915; repr. in ZWDS 5.
 - **Comm. Peng Xiao** 彭曉 (?–955): *Zhouyi cantong qi fen zhang tong zhenyi* 周易參同契分章通真義 (The True Meaning of *The Seal of the Unity of the Three*, with a Subdivision into Sections), 947. DZ 1002.
 - **Comm. Yu Yan** 俞琰 (1258–1314): *Zhouyi cantong qi fahui* 周易參同契發揮 (An Elucidation of *The Seal of the Unity of the Three*), 1284. DZ 1005.
 - **Comm. Zhu Yuanyu** 朱元育 (fl. 1657–69): *Cantong qi chanyou* 參同契闡幽 (Uncovering the Obscurities of *The Seal of the Unity of the Three*), 1669. DZJY 139.
- CXP *Cuixu pian* 翠虛篇 (The Emerald Emptiness). Chen Nan 陳楠 (?–1213). DZ 1090.
- DDJ *Daode jing* 道德經 (Book of the Way and Its Virtue). Mid-fourth century BCE (?). Text in *Laozi Daode jing* 老子道德經 (The *Book of the Way and Its Virtue* by Laozi), with commentary by Wang Bi 王弼 (226–49). *Sibu beiyao* 四部備要 ed.

References are to section numbers.

Commentaries:

- **Comm. Bai Yuchan** 白玉蟾 (1194–1229?): *Daode baozhang* 道德寶章 (The Precious Stanzas of *The Way and Its Virtue*). DZJY 47.
- **Comm. He Daoquan** 何道全 (1319?–1399): *Taishang Laozi Daode jing shuzhu* 太上老子道德經述注 (Commentary on the *Book of the Way and Its Virtue by the Most High Laozi*). Repr. of early Ming edition in DZJH 487 (vol. 15.3).
- **Comm. Heshang gong** 河上公 (trad. second century CE): *Daode zhenjing zhu* 道德真經注 (Commentary to the *True Book of the Way and its Virtue*). DZ 682.
- **Comm. Huang Yuanji** 黃元吉 (fl. 1850): *Daode jing jingyi* 道德經精義 (The Essential Meaning of the *Book of the Way and Its Virtue*). Ed. of 1920, repr. in DZJH 178 (vol. 4.1).
- **Comm. Li Daochun** 李道純 (fl. 1288–1306): *Daode huiyuan* 道德會元 (Comprehending the Origins of *The Way and Its Virtue*). DZ 699.
- **Comm. Wang Bi** 王弼 (226–49): See above.

- DDZZ *Dadan zhizhi* 大丹直指 (Straightforward Pointers on the Great Elixir). Attributed to Qiu Chuji 邱處機 (1148–1227). DZ 244.
Complete translations: [1] Belamide, “Self-Cultivation and Quanzhen Daoism.” [2] Komjathy, *The Way of Complete Perfection*.
- DQT *Daoqiao tan* 道竅談 (Talks on the Opening of the Dao). Li Xiyue 李西月 (1796–1861).
Dandao kejing hui 丹道刻經會 ed., n.d.; repr. ZWDS 26.
References are to section numbers.—Complete translation: Wong, *Holding Yin, Embracing Yang* (non-technical and frequently loose).
- DS *Daoshu* 道樞 (The Axis of the Dao). Zeng Zao 曾慥 (?–1155). DZ 1017.
References are to chapter numbers, followed by one of the following abbreviations:
– XMP: “Xuemaian pian” 血脈篇 (The Blood Vessels)
– ZXP: “Xiuzhen zhixuan pian” 修真指玄篇 (Pointers to the Mystery for the Cultivation of Reality)
– HDP: “Taibai huandan pian” 太白還丹篇 (The Reverted Elixir of Great Whiteness)
– QSP: “Qishen pian” 七神篇 (The Seven Spirits)
– SYP: “Sanyuan pian” 三元篇 (The Three Primes)
- DX *Daxue* 大學 (The Great Learning). Probably third century BCE. In *Liji* 禮記 (Book of Rites), sec. 42. *Shisan jing zhushu* 十三經注疏 ed., 1815.
- DYEJ *Chongyang zhenren shou Danyang ershi si jue* 重陽真人授丹陽二十四訣 (Twenty-four Instructions Given by the Realized Man [Wang] Chongyang to [Ma] Danyang). Contains sayings attributed to Wang Zhe 王嘉 (Wang Chongyang 王重陽, 1113–70). DZ 1158.
- DYYL *Danyang zhenren yulu* 丹陽真人語錄 (Recorded Sayings of the Realized Man [Ma] Danyang). Contains sayings attributed to Ma Danyang 馬丹陽 (1123–84). DZ 1057.
- Foundations *Foundations of Internal Alchemy: The Taoist Practice of Neidan*. Wang Mu 王沐 (1908–92). Translated by Fabrizio Pregadio. Mountain View, CA: Golden Elixir Press, 2011. Originally published as “Wuzhen pian danfa yaozhi” 「悟真篇」丹法要旨 in Wang Mu, ed., *Wuzhen pian qianjie* 悟真篇淺解 (A Concise Explanation of the *Awakening to Reality*). Beijing: Zhonghua shuju, 1990.
- FX “Jindan faxiang” 金丹法象 (Model Images of the Golden Elixir). Dai Qizong 戴起宗 (fl. 1332–37). In *Ziyang zhenren wuzhen zhizhi xiangshuo sansheng biyao* 紫陽真人悟真直指詳說三乘祕要 (Straightforward Pointers and Detailed Explanations on the *Awakening to Reality* and the Secret Essentials of the Three Vehicles), 25a–34a. DZ 143.
Partial translation in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.—Examples from this source show the section in which a term is mentioned, followed by the relevant term; e.g., 「陰：龜」 means that the term *gui* 龜 Turtle is listed in the section “Yin” 陰.—Synonyms for “Yang zhong yin” 陽中陰 include terms that mean either “True Yin within Yang” or “Yang containing True Yin,” and synonyms for “Yin zhong yang” 陰中陽 include terms that mean either “True Yang within Yin” or “Yin containing True Yang.” These different senses are distinguished in the relevant entries.
- GZZN *Chen Xubai guizhong zhinan* 陳虛白規中指南 (A Guide to the Center, by Chen Xubai). Chen Chongsu 陳冲素 (Yuan dynasty). DZ 243.
- HDNJ LS *Huangdi neijing lingshu* 黃帝內經靈樞 (Inner Book of the Yellow Emperor: The Numinous Pivot). Originally ca. third-second century BCE. *Sibu congkan* 四部叢刊 ed.
References are to section numbers.

HDNJ SW *Huangdi neijing suwen* 黃帝內經素問 (Inner Book of the Yellow Emperor: The Plain Questions). Originally ca. third-second century BCE. *Sibu congkan* 四部叢刊 ed. References are to section numbers.

HNZ *Huainan zi* 淮南子 (The Master of Huainan). Compiled under the supervision of Liu An 劉安 (180–122 BCE), 139 BCE. Ed. by Liu Wendian 劉文典, *Huainan honglie jijie* 淮南鴻烈集解. Beijing: Zhonghua shuju, 1989.

HS *Hanshu* 漢書 (History of the [Former] Han Dynasty). Ban Gu 班固 et al., ca. 90 CE. Zhonghua shuju 中華書局 ed. (Beijing, 1962).

HSh *Huashu* 化書 (Book of Transformations). Tan Qiao 譚峭 (ca. 860–ca. 940). DZ 1044.

HTJ Nei *Huangting neijing* 黃庭內經 (Inner Book of the Yellow Court). Late fourth century. Text in *Huangting neijing yujing zhu* 黃庭內景玉經注 (Commentary to the *Jade Book of the Inner Effulgences of the Yellow Court*), by Liangqiu zi 梁丘子 (Bai Lizhong 白履忠, fl. 722–29). DZ 402. References are to poem numbers.

- **Comm. Liangqiu zi** 梁丘子 (Bai Lizhong 白履忠, fl. 722–29): See above.
- **Comm. Wucheng zi** 務成子 (Tang dynasty): *Shangqing huangting neijing jing* 上清黃庭內景經 (Highest Clarity Book of the Inner Effulgences of the Yellow Court). In *Yunji qiqian* 雲笈七籤 (Seven Lots from the Bookbag in the Clouds), 11–12.27b. DZ 1032. (Contains Liangqiu zi's commentary from section 3 onwards.)

HTJ Wai *Huangting waijing* 黃庭外經 (Outer Book of the Yellow Court). Ca. 200 CE. Text in *Huangting waijing yujing zhu* 黃庭外景玉經注 (Commentary to the *Jade Book of the Outer Effulgences of the Yellow Court*), by Liangqiu zi 梁丘子 (Bai Lizhong 白履忠, fl. 722–29). In *Xiuzhen shishu* 修真十書 (Ten Books on the Cultivation of Reality), j. 58–60. DZ 263.

- **Comm. Liangqiu zi** 梁丘子 (Bai Lizhong 白履忠, fl. 722–29): See above.
- **Comm. Wucheng zi** 務成子 (Tang dynasty). *Taishang huangting waijing jing* 太上黃庭外景經 (Most High Book of the Outer Effulgences of the Yellow Court). In *Yunji qiqian* 雲笈七籤 (Seven Lots from the Bookbag of the Clouds), 12.28a–56b. DZ 1032.

HZJ *Huanzhen ji* 還真集 (Returning to Reality: An Anthology). Wang Jie 王玠 (Wang Daoyuan 王道淵, ?–ca. 1380). DZ 1074.

JDDY *Shangyang zi jindan dayao* 上陽子金丹大要 (Great Essentials of the Golden Elixir, by Shangyang zi). Chen Zhixu 陳致虛 (1290–ca. 1368). DZ 1067. Selections translated in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.

JDSBZ *Jindan sibai zi* 金丹四百字 (Four Hundred Words on the Golden Elixir). Attributed to Zhang Boduan 張伯端 (987?–1082). Text in *Jindan sibai zi zhushi* 金丹四百字注釋 (Commentary to the *Four Hundred Words on the Golden Elixir*), by Peng Haogu 彭好古 (fl. 1586–99). *Daozang xubian* 道藏續編 ed., 1952.

References are to poem numbers.—Complete translations: [1] Cleary, *The Inner Teachings of Taoism*, with commentary by Liu Yiming 劉一明 (1734–1821). [2] Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*, with commentary by Peng Haogu.

Commentary:

- **Comm. Peng Haogu** 彭好古 (fl. 1586–99): See above. Complete translation in Pregadio, *op. cit.*

- JDWD **“Jindan wenda”** 金丹問答 (Questions and Answers on the Golden Elixir). Xiao Tingzhi 蕭廷芝 (fl. 1260–64). In his *Jindan da chengji* 金丹大成集 (A Great Anthology on the Golden Elixir), in turn included in *Xiuzhen shishu* 修真十書 (Ten Books on the Cultivation of Reality), j. 10. DZ 263.
Partial translation in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.
- JGYS **Chongyang zhenren jinguan yusuo jue** 重陽真人金關玉鎖訣 (Instructions on the Metal Barrier and the Jade Lock, by the Realized Man Chongyang). Attributed to Wang Zhe 王嘉 (Wang Chongyang 王重陽, 1113–70). DZ 1156.
Complete translation in Komjathy, *Cultivating Perfection*.
- JHZZ **Taiyi jinghua zongzhi** 太乙金華宗旨 (Ancestral Teachings on the Golden Flower of Great Unity). Also known under the English title *The Secret of the Golden Flower*. Attributed to Lü Dongbin 呂洞賓; dating from the late seventeenth century. *Daozang xubian* 道藏續編 ed., 1952.
Complete translations: [1] Wilhelm, with a Foreword and Commentary by C.G. Jung, *The Secret of the Golden Flower*. [2] Cleary, *The Secret of the Golden Flower*.—Translation of chapters 1 and 3 in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Note that each of these three translations is based on a different edition of the Chinese text.
- JZYL **Jin zhenren yulu** 晉真人語錄 (Recorded Sayings of the Realized Man Jin). Thirteenth century. DZ 1056.
Selections translated in Komjathy, *The Way of Complete Perfection*.
- LBBF **Lingbao bifa** 靈寶畢法 (Complete Methods of the Numinous Treasure). Attributed to Zhongli Quan 鍾離權 and Lü Dongbin 呂洞賓; probably ca. tenth century. DZ 1191.
Complete translations: [1] Baldrian-Hussein, *Procédés Secrets du Joyau Magique*. [2] Kohn, *The Zhong-Lü System of Internal Alchemy*.
- LYTYL **Leyu tang yulu** 樂育堂語錄 (Recorded Sayings from the Hall of Joyful Education). Huang Yuanji 黃元吉 (fl. mid-nineteenth century). Beijing Tianhua guan 北京天華館 ed., 1933; repr. in ZWDS 25.
- LZZJ **Laozi zhongjing** 老子中經 (Central Book of Laozi). Ca. 200 CE. In *Yunji qiqian* 雲笈七籤 (Seven Lots from the Bookbag in the Clouds), j. 18–19. DZ 1032.
References are to section numbers.
- MDZY **Ma Danyang zhenren zhiyan** 馬丹陽真人直言 (Straightforward Words of the Realized Man Ma Danyang). Contains sayings attributed to Ma Danyang 馬丹陽 (1123–84). In *Qunxian yaoyu* 群仙要語 (Essential Words of the Immortals), 2.703–7. *Daoshu quanji* 道書全集 ed., 1591; repr. Beijing: Zhongguo shudian, 1990.
- MW **Maiwang** 脈望 (The Essence). Zhao Taiding 趙台鼎 (Ming dynasty). Baoyan tang biji 寶顏堂秘笈 ed., ca. 1600.
- MZ **Mengzi** 孟子 (Master Meng). Fourth century BCE. Text in *Mengzi zhuzi suoyin* 孟子逐字索引 (A Concordance to the *Mengzi*). Hong Kong: Shangwu yinshuguan, 1995.
- NDJY **Zhuzhen neidan jiyao** 諸真內丹集要 (Collected Essentials of the Internal Elixir by the Realized Ones). Xuanquan zi 玄全子 (fourteenth century; identity unknown). DZ 1258.
Quotations are from the section entitled “Jindan leiming” 金丹類名 (Names of the Golden Elixir Arranged into Categories).
- NGJ **Taishang Laojun neiguan jing** 太上老君內觀經 (Book of Inner Contemplation, by the Most High Lord Lao). Tang dynasty. DZ 641.

- NGZF *Nügong zhengfa* 女功正法 (Correct Methods for Women's Practice). Attributed to He Xiangtu 何仙姑; probably dating from the Qing dynasty. Ed. by Chen Yingning 陳櫻寧 (1880–1969). Edition of 1935, repr. in DZJH 232 (vol. 5.5).
References are to section numbers.—Complete translation in Despeux, *Pratiques des femmes taoïstes*.
- NJD *Nüjindan* 女金丹 (The Golden Elixir for Women). Anonymous, probably dating from the Qing dynasty. Unidentified edition, repr. in ZWDS 26.
Complete translation in Despeux, *Pratiques des femmes taoïstes*.
- NJT *Neijing tu* 內經圖 (Chart of the Inner Warp). Late nineteenth century.
- NRJ *Taishang Laojun nei riyong miaojing* 太上老君內日用妙經 (Wondrous Book for Inner Daily Practice, by the Most High Lord Lao). Yuan dynasty (?). DZ 645.
- NXSZ *Xiawangmu nüxiu zhengtushize* 西王母女修正途十則 (Ten Rules on the Correct Path for Women's Self-Cultivation, by the Queen Mother of the West). Attributed to Lü Dongbin 呂洞賓. Ed. by Shenyang zi 沈陽子 (identity unknown) in 1799. *Daozang xubian* 道藏續編 ed., 1952.
Complete translation in Despeux, *Pratiques des femmes taoïstes*.
- NY “*Neiyi danzhi gangmu juyao*” 內義丹旨綱目舉要 (Systematic Essentials of the Teachings on the Elixir in the Inner Meaning). Lin Yuanding 林元鼎 (Southern Song dynasty). An appendix to *Wuliang duren shangpin miaojing neiyi* 無量度人上品妙經內義 (Inner Meaning of the Wondrous Superior Book on Limitless Salvation), by Xiao Yingsou 蕭應叟 (fl. 1226). DZ 90.
- QHBW *Yuqing jinsi qinghua biwen jinbao neilian danjue* 玉清金笥青華祕文金寶內煉丹訣 (Alchemical Instructions on the Inner Refinement of the Golden Treasure, a Secret Text from the Golden Box of the Jade Clarity Transmitted by the Immortal of Green Florescence). Attributed to Zhang Boduan 張伯端 (987?–1082); probably ca. 1400. DZ 240.
- QJB *Quanzhen jixuan biyao* 全真集玄祕要 (Collected Mysteries and Secret Essentials of Quanzhen). Li Daochun 李道純 (fl. 1288–1306). DZ 251.
- QJJ *Qingjing jing* 清靜經 (Book of Clarity and Quiescence). Probably ca. 700. Text in *Taishang Laojun shuo chang qingjing jingzhu* 太上老君說常清靜經注 (Commentary to the Book of Constant Clarity and Quiescence, Spoken by the Most High Lord Lao), by Li Daochun 李道純 (fl. 1288–1306). DZ 755.
Complete translations: [1] Despeux, *Lao-tseu: Le guide de l'insondable*. [2] Komjathy, *The Way of Complete Perfection*, with commentary by Liu Tongwei 劉通微 (1167–96).
Commentaries:
– **Comm. Li Daochun** 李道純 (fl. 1288–1306): See above.
– **Comm. Wang Jie** 王玠 (Wang Daoyuan 王道淵, ?–ca. 1380): *Taishang Laojun shuo chang qingjing miaojing zuantu jiezhu* 太上老君說常清靜妙經纂圖解注 (Commentary to the Scripture of Constant Clarity and Quiescence Spoken by the Most High Lord Lao, with Illustrations). DZ 760.
- QYC *Qinyuan chun* 沁園春 (Spring at the Qin Garden). Attributed to Lü Dongbin 呂洞賓; ca. tenth century. Text in *Jiezhu Lü gong Qinyuan chun* 解注呂公沁園春 (Commentary to the

Spring at the Qin Garden, by Master Lü), by Xiao Tingzhi 蕭廷芝 (fl. 1260–64). In *Xiuzhen shishu* 修真十書 (Ten Books on the Cultivation of Reality), 13.9b–17b. DZ 263.

Commentaries:

- **Comm. Li zhenren** 李真人 (Realized Man Li): *Qinyuan chun zhujie* 沁園春注解 (Commentary to the *Spring at the Qin Garden*), Song dynasty. In *Longhu huandan jue* 龍虎還丹訣 (Instructions on the Reverted Elixir of the Dragon and the Tiger), 8b–16b. DZ 1084.
- **Comm. Xiao Tingzhi** 蕭廷芝 (fl. 1260–64): See above.
- **Comm. Yu Yan** (1258–1314): *Lü Chunyang zhenren Qinyuan chun danci zhujie* 呂純陽真人沁園春丹詞注解 (Commentary to the Alchemical Lyric *Spring at the Qin Garden* by the Realized Man Lü Chunyang). DZ 136.

QYG *Qiaoyao ge* 敲爻歌 (Songs Metered on the Hexagram Lines). Attributed to Lü Dongbin 呂洞賓; probably dating from the Ming or the Qing dynasty. Text in *Qiaoyao ge zhijie* 敲爻歌直解 (Straightforward Explication of the *Songs Metered on the Hexagram Lines*), by Liu Yiming 劉一明 (1734–1821). *Daoshu shi'er zhong* 道書十二種 ed., 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.

QZJ *Chongyang quanzhenji* 重陽全真集 (Complete Reality: An Anthology by Wang Chongyang). Contains works attributed to Wang Zhe 王嘉 (Wang Chongyang 王重陽, 1113–70). DZ 1153.

RYJ *Ruyao jing* 入藥鏡 (Mirror for Compounding the Medicine). Attributed to Cui Xifan 崔希範 (ca. 880–940). Text in *Cui gong ruyao jing zhujie* 崔公入藥鏡注解 (Commentary and Explication of the *Mirror for Compounding the Medicine*), by Wang Jie 王玠 (Wang Daoyuan 王道淵, ?–ca. 1380). DZ 135.
References are to poem numbers.—Complete translation in Pregadio, *Wang Jie: Commentary on the Mirror for Compounding the Medicine*.

Commentaries:

- **Comm. Wang Jie** 王玠 (Wang Daoyuan 王道淵, ?–ca. 1380): See above.
Complete translation in Pregadio, *op. cit.*

ShJ *Shujing* 書經 (Book of Documents). Ca. tenth century BCE to fourth century CE. *Shisan jing zhushu* 十三經注疏 ed., 1815.

SJ *Shiji* 史記 (Records of the Historian). Sima Qian 司馬遷, ca. 90 BCE. *Zhonghua shuju* 中華書局 ed. (Beijing, 1985).

SWL *Chongyang lijiao shiwu lun* 重陽立教十五論 (Fifteen Essays by Wang Chongyang to Establish the Teaching). Attributed to Wang Zhe 王嘉 (Wang Chongyang 王重陽, 1113–70). DZ 1233.

References are to section numbers.—Complete translations include: [1] Cleary, *Vitality, Energy, Spirit*. [2] Komjathy, *The Way of Complete Perfection*. [3] Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.

SYJ *Shuiyun ji* 水雲集 (Water and Clouds: An Anthology). Tan Chuduan 譚處端 (1123–85). DZ 1160.

- TXJ *Taixi jing* 胎息經 (Book of Embryonic Breathing). Comm. by Huanzhen 幻真 (Tang dynasty), probably also the author of the main text. Text in *Taixi jing zhu* 胎息經注 (Commentary to the *Book of Embryonic Breathing*). DZ 130.
- TXQS *Tianxian zhengli zhilun qianshuo* 天仙正理直論淺說 (A Straightforward Essay on the Correct Principles of Celestial Immortality, with Concise Explanations). Main text and comm. by Wu Shouyang 伍守陽 (1574–1644); additional comm. by Wu Shouxu 伍守虛 (fl. 1630–40). DZJY 234.
- TXZZ *Tianxian zhengli zhilun zengzhu* 天仙正理直論增注 (A Straightforward Essay on the Correct Principles of Celestial Immortality, with an Additional Commentary). Main text and comm. by Wu Shouyang 伍守陽 (1574–1644); additional comm. by Wu Shouxu 伍守虛 (fl. 1630–40). DZJY 233.
References are to section numbers.
- WFTG *Xuanzong zhizhi wanfa tonggui* 玄宗直指萬法同歸 (Straightforward Pointers on the School of Mysteries: Reintegrating the Ten Thousand Dharmas). Mu Changzhao 牧常晁 (Yuan dynasty). DZ 1066.
- WZP *Wuzhen pian* 悟真篇 (Awakening to Reality). Zhang Boduan 張伯端 (987?–1082). Text in Wang Mu 王沐, ed., *Wuzhen pian qianjie* 悟真篇淺解 (A Concise Explanation of the *Awakening to Reality*). Beijing: Zhonghua shuju, 1990.
References are to the titles of the main portions, abbreviated as follows and followed where relevant by the respective poem numbers or titles:
- DCTQ: *Du Zhouyi cantong qi* 讀周易參同契 (Reading the *Zhouyi cantong qi*)
 - JJ: *Jueju* 絕句 (Poems in “Cut-off Lines”)
 - LS: *Lüshi* 律詩 (Poems in “Regulated Verses”)
 - QYJJ: *Qiyán jueju* 七言絕句 (Heptasyllabic Poems in “Cut-off Lines”; also known as *Qijue* 七絕)
 - SY: *Shiyi* 拾遺 (Supplement; also known under several other titles, including *Chanzong gesong* 禪宗歌頌 or *Songs in Praise of the Chan School*)
 - WYLS: *Wuyan lüshi* 五言律詩 (Pentasyllabic Poems in “Regulated Verses”; also known as *Wülü* 五律)
 - XJY: *Xijiang yue* 西江月 (Moon on the Western River; the final poem 13 is also known as “Xutian Xijiang yue” 續添西江月)
Complete translations: [1] Cleary, *Understanding Reality*, with commentary by Liu Yiming 劉一明 (1734–1821). [2] Robinet, *Introduction à l'alchimie intérieure taoïste*.—Translations of the *Lüshi* 律詩 portion: [1] Crowe, “Chapters on Awakening to the Real.” [2] Pregadio, *Awakening to Reality*.—Other poems in the *Jueju* 絕句 portion are translated in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.
Commentaries:
 - Comm. Chen Zhixu 陳致虛 (1290–ca. 1368): In *Ziyang zhenren Wuzhen pian sanzhu* 紫陽真人悟真篇三注 (Three Commentaries to the *Awakening to Reality* by the Realized Man [Zhang] Ziyang). DZ 142.
 - Comm. Liu Yiming 劉一明 (1734–1821): *Wuzhen zhizhi* 悟真直指 (Straightforward Pointers on the *Awakening to Reality*), 1799. *Daoshu shi'er zhong* 道書十二種 ed., 1819

- and 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.
Complete translation in Cleary, *op. cit.*
- **Comm. Weng Baoguang** 翁葆光 (fl. 1173): In *Ziyang zhenren Wuzhen pian zhushu* 紫陽真人悟真篇注疏 (Commentary to the *Awakening to Reality* by the Realized Man [Zhang] Ziyang). DZ 141.
 - **Comm. Xue Daoguang** 薛道光 (?–1191): In *Ziyang zhenren Wuzhen pian sanzhu* 紫陽真人悟真篇三注 (Three Commentaries to the *Awakening to Reality* by the Realized Man [Zhang] Ziyang). DZ 142. (Contains substantial portions corresponding to Weng Baoguang's commentary.)
 - **Comm. Zhu Yuanyu** 朱元育 (fl. 1657–69): *Wuzhen pian chanyou* 悟真篇闡幽 (Uncovering the Obscurities of the *Awakening to Reality*). DZJY 181.
- XFL *Xuanfu lun* 玄膚論 (Discourse on the Surface of the Mystery). Lu Xixing 陸西星 (1520–1606). *Fanghu waishi* 方壺外史 ed., 1915; repr. in ZWDS 5.
- XFYL *Xian Fo hezong yulu* 仙佛合宗語錄 (Recorded Sayings on the Common Origin of Immortals and Buddhas). Wu Shouyang 伍守陽 (1574–1644); comm. by Wu Shouxu 伍守虛 (fl. 1630–40). DZJY 232.
- XJL *Xiyi zhimi lun* 析疑指迷論 (Essays on Resolving Doubts and Pointing Out Delusions). Niu Daochun 牛道淳 (fl. 1296). DZ 276.
- XMGGZ *Xingming guizhi* 性命圭旨 (Principles of the Conjoined Cultivation of Nature and Existence). Early seventeenth century. Text in Fu Fengying 傅鳳英, ed., *Xinyi Xingming guizhi* 新譯性命圭旨 (A New Explanation of the *Principles of the Conjoined Cultivation of Nature and Destiny*). Taipei: Sanmin shuju, 2017.
References are to the titles of the four main sections, abbreviated as follows:
- HJ: “Hengji” 亨集
 - LJ: “Liji” 利集
 - YJ: “Yuanji” 元集
 - ZJ: “Zhenji” 貞集
- Translation of the thirty-one “Discourses” (“Shuo” 說) in the first section in Darga, *Das alchemistische Buch von innerem Wesen und Lebensenergie*.
- XSHZJ *Xishan qunxian huizhen ji* 西山群仙會真記 (Records of the Immortals in the Huizhen Hall of the Western Mountains). Attributed to Shi Jianwu 施肩吾 (fl. 820–35); probably late tenth century. DZ 246.
- XTJ *Xie tianji* 泄天機 (Disclosing the Celestial Mechanism). Attributed to Li Niwan 李泥丸, ed. by Min Yide 閔一得 (1748–1836). *Daozang xubian* 道藏續編 ed., 1952.
- XYPY *Xiangyan poyi* 象言破疑 (Removing Doubts on Symbolic Language). Liu Yiming 劉一明 (1734–1821). *Daoshu shi'er zhong* 道書十二種 ed., 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.
- XZBN *Xiuzhen biannan* 修真辨難 (Discriminations on Difficult Points in the Cultivation of Reality). Liu Yiming 劉一明 (1734–1821). *Daoshu shi'er zhong* 道書十二種 ed., 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.

XZHB *Xiuzhen houbian* 修真後辨 (Further Discriminations in the Cultivation of Reality).

Liu Yiming 劉一明 (1734–1821). *Daoshu shi'er zhong* 道書十二種 ed., 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.

Complete translation in Pregadio, *Liu Yiming: Cultivating the Tao*.

XZSS *Xiuzhen shishu* 修真十書 (Ten Books on the Cultivation of Reality). Mid-thirteenth to mid-fourteenth centuries. DZ 263.

References are to chapter numbers, followed by one of the following abbreviations:

- BHL: “Xiuxian bianhuo lun” 修仙辨惑論 (Essay on Resolving Doubts in the Cultivation of Immortality), attributed to Bai Yuchan 白玉蟾 (1194–1229?), in *j.* 4.
Complete translation in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.
- BRG: “Bijing rendi ge” 必竟恁地歌 (Song of “It is Indeed Like This”), attributed to Bai Yuchan, in *j.* 39.
- DCJ: “Jindan da chengji” 金丹大成集 (A Great Anthology on the Golden Elixir), by Xiao Tingzhi 蕭廷芝 (fl. 1260–64), in *j.* 9–13.
- GBL: “Gushen busi lun” 谷神不死論 (Essay on “The Spirit of the Valley does not Die”), attributed to Bai Yuchan, in *j.* 4.
Complete translation in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.
- SGT: “Sanguan tu” 三關圖 (Chart of the Three Barriers), attributed to Bai Yuchan, in *j.* 1.
- WZP: “Wuzhen pian” 悟真篇 (Awakening to Reality), with commentaries by Ye Shibiao 葉士表 (1161) and Yuan Gongfu 遠公輔 (1202), in *j.* 26–30.
Quotations are from the lists of synonyms of Lead and Mercury in 26.5b–6a. Both lists are also found in *Shangyang zi jindan dayao tu* 上陽子金丹大要圖 (Charts for the Great Essentials of the Golden Elixir, by Shangyang zi; DZ 1068), by Chen Zhixu 陳致虛 (1290–ca. 1368), 9b–10b.—Examples from this source show the section in which a term is mentioned, followed by the relevant term; e.g., 「汞：流珠」 means that the term *liuzhu* 流珠 Flowing Pearl is listed in the section “Hong” 汞 Mercury.
- ZXP: “Zazhu zhixuan pian” 雜著指玄篇 (Pointers on the Mystery: A Miscellany), attributed to Bai Yuchan, in *j.* 1–8.
- ZZJJ: “Zazhu jiejing” 雜著捷徑 (Shortcuts: A Miscellany), probably by Yu Juehua 余覺華 (fl. ca. 1340), in *j.* 17–25.

YFJ *Yinfu jing* 陰符經 (Book of the Hidden Agreement). Attributed to the mythical Yellow Emperor (Huangdi 黃帝); probably dating from between the late sixth and the early eighth centuries. Text in *Huangdi yinfu jing zhu* 黃帝陰符經注 (Commentary to the Yellow Emperor's *Book of the Hidden Agreement*), by Yu Yan 俞琰 (1258–1314). DZ 125.

Complete translations include: [1] Cleary, *Vitality, Energy, Spirit*, with commentary by Liu Yiming 劉一明 (1734–1821). [2] Komjathy, *The Way of Complete Perfection*, with commentary by Liu Chuxuan 劉處玄 (1147–1203). [3] Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*, with commentary by Yu Yan.

Commentaries:

- **Comm. Wang Jie** 王玠 (Wang Daoyuan 王道淵, ?–ca. 1380): *Huangdi yinfu jing jiasong jiezhu* 黃帝陰符經夾頌解注 (Commentary to the Yellow Emperor's *Book of the Hidden Agreement*, with Additional Poems). DZ 126.

- **Comm. Yu Yan** 俞琰 (1258–1314): See above.
Complete translation in Pregadio, *op. cit.*
- **Comm. Liu Yiming** 劉一明 (1734–1821): *Yinfu jing zhu* 陰符經注 (Commentary to the *Book of the Hidden Agreement*), 1798. *Daoshu shi'er zhong* 道書十二種 ed., 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.
Complete translation in Cleary, *op. cit.*
- YJ ***Yijing*** 易經 (Book of Changes). Original portions, late ninth century BCE; commentaries and appendixes, ca. 350 to 250 BCE. Text in *Zhouyi yinde* 周易引得 (A Concordance to the *Zhouyi*). Yenching [Beijing]: Harvard-Yenching Institute, 1935.
Quotations are from the “Hexagram Statements” (unmarked) and from the following appendixes:
 - ***Shuogua*** 說卦 (Explanation of the Trigrams)
 - ***Tuanzhuan*** 彖傳 (Commentary on the Judgments)
 - ***Wenyan zhuan*** 文言 (Commentary on the Words of the Text)
 - ***Xici*** 繫辭 (Appended Sayings)
- ZHJ ***Zhonghe ji*** 中和集 (Centrality and Harmony: An Anthology). Li Daochun 李道純 (fl. 1288–1306). DZ 249.
Selections translated in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.
- ZLCDJ ***Zhong Lü chuandao ji*** 鍾呂傳道集 (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology). Anonymous, or attributed to Shi Jianwu 施肩吾 (fl. 820–35); probably ca. tenth century. In *Xiuzhen shishu* 修真十書 (Ten Books on the Cultivation of Reality), j. 14–16. DZ 263.
References are to section numbers.—Complete translations: [1] Kohn, *The Zhong-Lü System of Internal Alchemy*. [2] Wong, *The Tao of Health, Longevity, and Immortality* (non-technical and frequently loose).—Chapter 8 is translated in Pregadio, *Taoist Internal Alchemy: An Anthology of Neidan Texts*.
- ZY ***Zhongyong*** 中庸 (The Middle Course). Ca. third/second century BCE. In *Liji* 禮記 (Book of Rites), sec. 31. *Shisan jing zhushu* 十三經注疏 ed., 1815.
- ZYCZ ***Zhou Yi chanzhen*** 周易闡真 (Uncovering the Reality of the Zhou Changes). Liu Yiming 劉一明 (1734–1821). *Daoshu shi'er zhong* 道書十二種 ed., 1819 and 1880; repr. in *Daoshu shi'er zhong* 道書十二種 (Beijing: Zhongguo zhongyiyao chubanshe, 1990); in turn repr. in ZWDS 8.
Translation (with omission of the first chapter containing charts with explications) in Cleary, *The Taoist I Ching*.
- ZZ ***Zhuangzi*** 莊子 (Master Zhuang). Original portions fourth century BCE, completed in the second century BCE. Ed. by Guo Qingfan 郭慶藩, *Zhuangzi jishi* 莊子集釋. Beijing: Zhonghua shuju, 1961.
- ZZYL ***Zhenxian zhizhi yulu*** 真仙直指語錄 (Straightforward Pointers and Recorded Sayings of the Realized Immortals). Xuanquan zi 玄全子 (fourteenth century; identity unknown). DZ 1256.

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Conventions

- Entries are arranged by *pinyin* transcription. Entries with the same *pinyin* heading are arranged by radical and stroke numbers of the first (and if necessary, any subsequent) character.
- Terms used in substantially different ways are devoted separate entries marked by numbers enclosed in circles (①, ②, etc.). For two examples, see the three entries for the term BA 八 “eight” and the two entries for the term SAN GUAN 三關 “three barriers.”
- Terms in SMALL CAPS refer to entries in the dictionary. Cross-references are not given for common words such as Dao, Yin, Yang, Elixir (*dan* 丹), Golden Elixir (*jindan* 金丹), and a few others.
- In the headings of relevant entries, hexagrams names are translated, with a few exceptions, in accordance with the translations by Richard Wilhelm, Richard Lynn, and (except for variant names found in the Mawangdui manuscript) Edward Shaughnessy.² Within the entries, they are as a rule translated in accordance with the translations by Wilhelm.
- Translations of the names of the twenty-eight lodges (*xiu* 宿) follow John Major, *Heaven and Earth in Early Han Thought*.³
- For the sake of consistency, in quotations of Chinese sources I have always represented the word *lian* “to refine” with the graph 「煉」 instead of 「鍊」.

² Richard Wilhelm, *The I Ching or Book of Changes* (London: Routledge and Kegan Paul, 1951); Richard Lynn, *The Classic of Changes: A New Translation of the I Ching as Interpreted by Wang Bi* (New York: Columbia University Press, 1994); Edward Shaughnessy, *I Ching: The Classic of Changes* (New York: Ballantine Books, 1996).

³ John Major, *Heaven and Earth in Early Han Thought* (Albany: State University of New York Press, 1993), 127.

Abbreviations and Symbols

Ant. Antonym

Comm. Commentary *or* commentary by

Skt. Sanskrit



Introduces a definition of a term



Introduces an example



Introduces a representative statement on a term, found in non-alchemical sources (in several cases, the statement contains the earliest known occurrence of a term)



Introduces closely related entries

Dictionary

∴



○. ■ A symbol that represents the Dao, used especially to indicate the impossibility of defining it through concepts or words. 𠄎 DDJ 1: The Dao ○ that can be said to be the Dao is not the constant Dao. 道○可道非常道。Comm. Bai Yuchan: Like this and nothing else. 如此而已。Comm. Li Daochun: Open your mouth, and you are already wrong. 開口即錯。

■ In Li Daochun's exposition of Neidan, a symbol that represents True Suchness (ZHEN RU) in Buddhism, the Great Ultimate (TAI JI) in Confucianism, and the Elixir in Taoism. ● ZHJ 3: The Buddhists say that ○ is the True

Suchness, the Confucians say that ○ is the Great Ultimate, and we Taoists say that ○ is the Golden Elixir. The foundation is the same, the names are different. 釋氏曰○，此者真如也。儒曰○，此者太極也。吾道曰○，此乃金丹也，體同名異。

■ In Li Daochun's exposition of Neidan, also a symbol that represents inner Nature (XING). ● ZHJ 3: This ○ is the true Nature; bringing forth this ○ within the Elixir is called "achieving the Elixir" (DAN CHENG). ○者，真性也。丹中取出○者，謂之丹成。

an jing xu wu 安靜虛無 (*anjing xuwu*). “Serene and quiescent in empty Non-Being.” ▣ A phrase that describes the state attained by the realized person, either innately or through self-cultivation. ◎ CTQ 18: Innerly nourish yourself, serene and quiescent in empty Non-Being. Going back to the fundament conceal your light, and innerly illuminate your body. 內以養己，安靜虛無，原本隱明，內照形軀。Comm. Chen Zhixu: Only by knowing where to stop (ZHI ZHI) can you be stable (DING); only by being stable can you be quiescent (JING); only by being quiescent can you be serene; only by being serene can you ponder; and only by pondering can you attain. This corresponds to the essentials of the phrase “serene and quiescent in Empty Non-Being.” 知止而後能定，定而後能靜，靜而後能安，安而後能慮，慮而後能得，此正合安靜虛無之要。

☞ JING 靜; XU WU 虛無

an min 安民 (*anmin*). “Pacifying the people.” ▣ The state of quiescence of Essence (JING), Breath (QI), and Spirit (SHEN). ◎ WZP JJ 22: First you should contemplate Heaven and understand the five bandits (WU ZEI), then you must examine the Earth in order to pacify the people. 先且觀天明五賊，次須察地以安民。Comm. Chen Zhixu: Those who practice self-cultivation take their own person (SHEN) as a kingdom, and Essence, Breath, and Spirit as the people. 修行之人以神為國，以精氣神為民。

▣ The state of quiescence of Essence (JING), Spirit (SHEN), HUN, PO, and Intention (YI).

◎ WZP JJ 22 Comm. Liu Yiming: “Pacifying the people” means pacifying Essence, Spirit, HUN, PO, and Intention, so that each of them dwells in its proper place. 「安民」者，安精神魂魄意，各居其所也。

☞ FU GUO AN MIN 富國安民

an mo 按摩 (*anmo*). “Pressing and rubbing.” See AN YIN 按引.

an yin 按引 (*anyin*). “Pressing and pulling.” ▣ An abbreviation of *anmo daoyin* 按摩導引 “pressing and rubbing” and “guiding and pulling.” *Anmo* is a massage technique; *daoyin* is based on postures that facilitate the circulation of Essence (JING) and Breath (QI) in the body. By extension, an allusion to physiological practices, disapproved of in the *Wuzhen pian* (Awakening to Reality). ◎ WZP LS 9: Toiling your body by pressing and pulling is certainly not the Way, ingesting breath (FU QI) and swallowing mist (CAN XIA) is entirely foolish. 勞形按引皆非道，服氣餐霞總是狂。Comm. Liu Yiming: Toiling one’s body, pressing and pulling, ingesting breath, and swallowing mist: all of this consists either in cultivating the Yin Essence or in replenishing the Yin Essence. This is unrelated to the Dao: the more one cultivates oneself, the more one goes away from the Dao. How could one subdue the True Lead (ZHEN QIAN) and the True Mercury (ZHEN HONG), and return to the One Breath (YI QI)? 勞形按引，服氣餐霞，不是煉陰精便是補陰精，與道相隔，愈修愈遠，安能伏真鉛真汞而歸於一氣耶？

ba 八. ① “8; eight.” ▣ A number emblematic of one of the stages in the sequence leading from Unity to the “ten thousand things” (WAN WU, multiplicity). In the *Yijing* (Book of Changes), this sequence is represented as $1 \rightarrow 2 \rightarrow 4 \rightarrow 8$, corresponding to the Great Ultimate (TAI JI), the “two principles” (LIANG YI, Yin and Yang), the “four images” (SI XIANG), and the eight trigrams (BA GUA). See BA GUA 八卦 eight trigrams.

ba 八. ② “8; eight.” ▣ One of the numbers in the system of the five agents (WU XING). Corresponds, with number 3, to Wood and the East. See table 1.

▣ The “achievement number” (CHENG SHU) of the agent Wood, forming a pair with number 3, its “generation number” (SHENG SHU). See table 4. ☉ CTQ 55: The 9 reverts, the 7 returns, the 8 goes back, the 6 remains.¹ 九還七返，八歸六居。

▣ A Yin number, because of its association with the Earth. *Ant.* QI 七 7. ☰ YJ Xici: Heaven is 7, Earth is 8. 天七，地八。

▣ An emblem of True Yin within Yang, because of its association with Wood and East. *Ant.* JIU 九 9. ☉ FX: Number 8 is Yin within Yang. Number 9 is Yang within Yin. 陽中陰：八。陰中陽：九。

☞ ER BA CHA NÜ 二八姤女

ba 八. ③ “The 8th [day of the lunar month].”

▣ A number emblematic of a stage in the cycle of the lunar month. The third and most significant day of the 2nd of the six stages of the Moon cycle, which lasts from the 6th to the 10th days. This stage is represented by the

trigram DUI ☱ and the celestial stem DING 丁. See table 12. ☉ CTQ 13: On the eighth day, when DUI ☱ matches DING, the waxing quarter is level as a string. 八日兌受丁，上弦平如繩。☉ CTQ 49: On the third day ZHEN ☳ moves, on the eighth, DUI ☱ is in action. 三日震動，八日兌行。

ba gua 八卦 (*bagua*). “Eight trigrams.” ▣ Eight emblems at the basis of the *Yijing* (Book of Changes), formed by different combinations of three solid (Yang) or broken (Yin) lines. Their names and graphic representations are: [1] QIAN 乾 ☰; [2] DUI 兌 ☱; [3] LI 離 ☲; [4] ZHEN 震 ☳; [5] XUN 巽 ☴; [6] KAN 坎 ☵; [7] GEN 艮 ☶; [8] KUN 坤 ☷. See the respective entries and tables 8 and 9. As shown below, in Chinese cosmology and in Neidan the eight trigrams are used to represent different aspects of the cosmos, explicitly or implicitly illustrating their relation to Unity (YI).

▣ Eight emblems that represent one of the stages in the sequence leading from Unity to the “ten thousand things” (WAN WU, multiplicity). In the *Yijing*, this sequence is represented as $1 \rightarrow 2 \rightarrow 4 \rightarrow 8$. In Neidan, reversing this sequence is one of the ways to represent the return to Unity. ☰ YJ Xici: In the *Changes* there is the Great Ultimate (TAI JI, Unity). This generates the two principles (LIANG YI). The two principles generate the four images (SI XIANG). The four images generate the eight trigrams. 易有太極，是生兩儀，兩儀生四象，四象生八卦。☉ RYJ 8 *Comm.* Wang Jie: The greatness of Heaven and Earth, and the depth of creation and transformation (ZAO HUA), lies in the fact that the five agents (WU XING) part and distribute themselves, and that the eight trigrams arrange themselves in a ring. By which art can you steal them and seize them,

¹ On this example, see QI FAN JIU HUAN 七返九還 ① “the 7 returns, the 9 reverts.”

cause them to gather and bring them together? 天地之大，造化之深，五行分布，八卦環列，以何術能盜之奪之，攢之會之？

▣ Eight emblems that represent the properties or qualities of any entity or phenomenon. According to the *Book of Changes* itself, they were created for this reason. ䷗ XJ Xici: When in early antiquity Bao Xi (*i.e.*, *Fu Xi*) ruled the world, he looked upward and contemplated the images in Heaven, he looked downward and contemplated the models on the Earth. ... Thus he was the first to make the eight trigrams. Through them he communicated with the virtue of Numinous Light and classified the qualities of the ten thousand things. 古者包犧氏之王天下也，仰則觀象於天，俯則觀法於地。... 於是始作八卦，以通神明之德，以類萬物之情。

▣ Eight emblems that represent different states of Yin and Yang. [1] QIAN ☰ represents precelestial True Yang, or Pure Yang. [2] DUI ☱ represents the balance of Yin and Yang during the growth of Yang. [3] LI ☲ represents postcelestial Yang containing precelestial True Yin. [4] ZHEN ☳ represents True Yang at the incipient state. [5] XUN ☴ represents True Yin at the incipient state. [6] KAN ☵ represents postcelestial Yin containing precelestial True Yang. [7] GEN ☶ represents the balance of Yin and Yang during the growth of Yin. [8] KUN ☷ represents precelestial True Yin, or Pure Yin.

▣ Eight emblems that represent the Yin and Yang aspects of the five agents (WU XING). ☉ WZP LS 11 *Comm. Liu Yiming*: The eight trigrams are the Yin and Yang aspects of the four images (SI XIANG) and the five agents. QIAN ☰ is the Yang Metal, and DUI ☱ is the Yin Metal. KAN ☵ is the Yang Water, and GEN ☶ is the Yin Water. ZHEN ☳ is the Yang Wood, and XUN ☴ is the Yin Wood. LI ☲ is the Yang Fire, and KUN ☷ is the Yin Fire. While the eight trigrams match [in this way] the Yin and Yang of the four

images, KUN and GEN in addition possess the two Soils (ER TU), namely WU and JI: KUN is the Yin Soil, and GEN is the Yang Soil. Thus the Breaths (QI) of the five agents are within them. 八卦者，即四象五行之陰陽：乾陽金，兌陰金；坎陽水，艮陰水；震陽木，巽陰木；離陽火，坤陰火。八卦雖配四象陰陽，而坤艮又具戊己二土：坤為陰土，艮為陽土。五行之氣，亦在其中。

▣ Eight emblems that represent different segments in the cycle of time and the compass of space. ☉ CTQ 14: The eight trigrams spread out among the constellations; in rotating they shift, but never take leave of the Center. 八卦布列曜，運移不失中。

☉ GUA 卦; HUI BA GUA 會八卦

ba jie 八節 (*bajie*). “Eight nodes.” ▣ The two equinoxes, the two solstices, and the first day of each of the four seasons. Their names are: [1] Beginning of spring (*lichun* 立春); [2] Spring equinox (*chun fen* 春分); [3] Beginning of summer (*lixia* 立夏); [4] Summer solstice (*xia zhi* 夏至); [5] Beginning of autumn (*liqiu* 立秋); [6] Autumn equinox (*qiu fen* 秋分); [7] Beginning of winter (*lidong* 立冬); [8] Winter solstice (*dong zhi* 冬至).

ba mai 八脈 (*bamai*). “Eight vessels.” Also known as *qijing bamai* 奇經八脈 “eight extraordinary vessels.” ▣ Eight channels through which Breath (QI) circulates within the human body. Two of them—the Control vessel and the Function vessel (DU MAI and REN MAI) play a key role in the practice of the Lesser Celestial Circuit (XIAO ZHOU TIAN). All of them are involved in the practice of the Greater Celestial Circuit (DA ZHOU TIAN). ☉ Foundations: The eight vessels are: [1] the Thoroughfare vessel (*chong mai*), found below the cavity of the Mansion of Wind (*fengfu xue*; see FENG FU); [2] the Control vessel (DU MAI), found behind

cai qu 採取 (*caiqu*). “Collecting and gathering.” See CAI YAO 採藥.

cai yao 採藥 (*caiyao*). “Collecting the Medicine(s) (or: the ingredient[s]).” (This entry also contains an example for the equivalent term *caiqu* 採取 “collecting and gathering.”) ▣ Collecting True Yin and True Yang in order to use them as components of the Elixir. ◎ ZHJ 3: “Collecting the Medicine” means collecting the True Lead (ZHEN QIAN) and the True Mercury (ZHEN HONG) within the body. 採藥者，採身中真鉛、真汞也。◎ JDDY 5: In the collection, you collect the Breath prior to Heaven (XIAN TIAN ZHI QI) and gather the Lead of the True Unity (ZHEN YI); you collect the central line of KAN ☵ and gather the Tiger (HU) within the Water (SHUI); you collect the white (BAI) within the black (HEI) and gather the Yang within the Yin. 夫採取者，採先天之氣，取真一之鉛；採坎中之爻，取水中之虎；採黑中之白，取陰中之陽。

can xia 餐霞 (*canxia*). “Swallowing mist.” ▣ An allusion to breathing practices, disapproved of in the *Wuzhen pian* (Awakening to Reality) when they are performed outside of the Neidan practice. ◎ WZP LS 9: Toiling your body by pressing and pulling (AN YIN) is certainly not the Way, ingesting breath (FU QI) and swallowing mist is entirely foolish. 勞形按引皆非道，服氣餐霞總是狂。Comm. Liu Yiming: Toiling one's body, pressing and pulling, ingesting breath, and swallowing mist: all this consists either in cultivating the Yin Essence or in replenishing the Yin Essence. This is unrelated to the Dao: the more one cultivates oneself, the more one goes away from the Dao. How could one subdue the True Lead (ZHEN QIAN) and the True Mercury (ZHEN

HONG), and return to the One Breath (YI QI)? 勞形按引，服氣餐霞，不是煉陰精便是補陰精，與道相隔，愈修愈遠，安能伏真鉛真汞而歸於一氣耶？

cang ye 蒼液 (*cangye*). “Green Liquid.” Ant. BAI HU 白虎 White Tiger. ▣ An image of True Yin within Yang. The essence of Wood (MU), or Liquor of Wood (MU YE), associated with the color green in the system of the five agents (WU XING). ◎ CTQ 78: The White Tiger leads the song ahead, the Green Liquid joins after. 白虎導唱前兮，蒼液和於後。Comm. Zhu Yuanyu: The Essence of Metal (JIN JING) of the Western direction is the White Tiger, the Liquor of Wood of the Eastern direction is the Green Liquid. 西方金精為白虎，東方木液為蒼龍。

cao mu 草木 (*caomu*). “Herbs and trees.” ▣ An allusion to the ingestion of herbal drugs, disapproved of in the *Wuzhen pian* (Awakening to Reality). ◎ WZP LS 15: If you do not comprehend that True Lead (ZHEN QIAN) is the proper ancestor, the ten thousand practices will all be vain exercises. ... Herbs and trees and gold and silver (JIN YIN) are all dregs, clouds and mist (YUN XIA) and Sun and Moon (RI YUE) partake of haziness. 不識真鉛正祖宗，萬般作用枉施功。... 草木金銀皆滓質，雲霞日月屬朦朧。

cha 姹. “Lovely Maid; Girl.” See CHA NÜ 姹女.

cha nü 姹女 (*chanü*). “Lovely Maid; Girl.” ▣ One of the main images of True Yin in Neidan. Ant. JIN GONG 金公 Lord of Metals; JIN WENG 金翁 Golden Old Man; LAO LANG 老郎 Old Gentleman; YING ER 嬰兒 ② Young

Boy. ☉ RYJ 14: Count on the Yellow Dame (HUANG PO) as match-maker for the Lovely Maid. 托黃婆，媒姤女。Comm. Wang Jie: The Lovely Maid is the DUI ☱ Metal; DUI is the younger daughter (SHAO NÜ), and Metal (JIN) hides itself within Water (SHUI). 姤女，兌金也。兌為少女，金隱水中。☉ WZP JJ 25: The Lord of Metals in the first place is the son of a family in the East, but is sent to neighbors in the West to spend some time with them. Once recognized, he is called back and given nourishment, and is coupled to the Lovely Maid so that they pair up in love. 金公本是東家子，送在西鄰寄體生。認得喚來歸舍養，配將姤女作親情。☉ WZP JJ 26: The roaming of the Lovely Maid follows set directions: her journey in the front takes a shorter time, and the one in the back, a longer time.¹ 姤女遊行自有方，前行須短後須長。☉ XZSS 26 WZP: Mercury is the Lovely Maid. Lead is the Young Boy. 汞：姤女。鉛：嬰兒。☉ FX: The Lovely Maid is Yin within Yang. The Golden Old Man is Yang within Yin. 陽中陰：姤女。陰中陽：金翁。☉ JDWD: The Lovely Maid is in the heart (XIN). ... The heart pertains to LI ☲: within Yang there is Yin, and this is the True Yin. 姤女在心，... 心屬離，陽中有陰，乃真陰也。☉ ZHJ 3: LI ☲ is the Great Yang. Why is it represented by the Lovely Maid? LI has its foundation in QIAN ☰, therefore it is called Great Yang. As it is formed by receiving the Yin of KUN ☷, it is the Minor Yin (SHAO YIN). Therefore it is represented by the Lovely Maid. 或問：

1 These verses allude to the ascent of the Essence (JING) along the back of the body during the first half of the Lesser Celestial Circuit (XIAO ZHOU TIAN), which is more arduous and takes more time compared to the downward journey along the front of the body during the second half.



FIGURE 3
The Yin moon issuing its Yang essence.
YUQING JINSI QINGHUA
BIWEN 玉清金笥青華祕文
(SECRET TEXT FROM THE GOLDEN BOX OF THE JADE CLARITY TRANSMITTED BY THE IMMORTAL OF GREEN FLORESCENCE; DZ 240), J. 2

離為太陽，卻如何喻為姤女？曰：離本乾之體，故曰太陽。因受坤陰而成，離為少陰，故喻之為姤女。☉ ZHJ 3: True Mercury (ZHEN HONG) is called the Lovely Maid. 真汞，謂之姤女。☉ CTQ 68 Comm. Chen Zhixu: The Lovely Maid is the essence of one's own Yin Mercury (HONG). 「姤女」即自己陰汞之精。☉ XMGZ LJ: When we say Flowing Pearl (LIU ZHU) and Lovely Maid, they both refer to numinous Mercury. 曰流珠，曰姤女，皆指靈汞而言。

☐ An image of the liver (GAN). Ant. YING ER 嬰兒 ② Young Boy. ☉ DYEJ: The Lovely Maid is the liver, the Young Boy is the lungs (FEI). 嬰兒是肝，姤女是肺。

☞ ER BA CHA NÜ 二八姤女; HE SHANG CHA NÜ 河上姤女

chan guang 蟾光 (*changuang*). “Moonlight” (lit., “radiance of the toad”). According to a Chinese myth, a toad is said to live on the Moon and represents its “essence” (*jing* 精); hence the sense of “moonlight.” (This entry also contains an example for the equivalent term *chanhui* 蟾輝 “brightness of the toad.”) ☐ An image of True Yang within Yin. See BA YUE SHI WU 八月十五 15th day of the 8th lunar month, and fig. 3. ☉ WZP JJ 6: If you ask what is True Lead (ZHEN QIAN), the moonlight shines all day on the Western River (XI CHUAN). 若

D

da 大. “Great.” See DA XIAO 大小.

da chu 大畜 (*dachu*). The Dachu ䷙ hexagram (The Taming Power of the Great; Great Domestication). ䷙ The 26th of the sixty-four hexagrams. With WU WANG ䷘, forms the pair of hexagrams that represent the 12th day of the lunar month. See table 11. ䷙ YJ: Mountain and Heaven: Dachu (The Taming Power of the Great). GEN ䷋ above, QIAN ䷀ below. 山天大畜，艮上乾下。

da dan 大丹 (*dadan*). “Great Elixir.” *Ant.* HUAN DAN 還丹 ① Reverted Elixir. ䷙ In Liu Yiming’s exposition of Neidan, one of the names of the Elixir achieved in a higher stage of Neidan. Equivalent to DA HUAN DAN 大還丹 ② Great Reverted Elixir and to QI FAN JIU HUAN JIN YE DA DAN 七返九還金液大丹 Great Elixir of the Golden Liquor of “the 7 Returns” and “the 9 reverts.” ䷙ XZHB 11: In the Reverted Elixir, QIAN ䷀ and KUN ䷁ are the Furnace and Tripod (LU DING), and the Crow and the Hare (WU TU) are the ingredients. In the Great Elixir, Emptiness and Non-Being (XU WU) are the Furnace and Tripod, and the One Breath (YI QI) is the ingredient. 還丹以乾坤為爐鼎，烏兔為藥物。大丹以虛無為爐鼎，一氣為藥物。

da guo 大過 (*daguo*). The Daguo ䷛ hexagram (Preponderance of the Great; Excess of the Great; Major Superiority). ䷛ The 28th of the sixty-four hexagrams. With YI ䷄, forms the pair of hexagrams that represent the 13th day of the lunar month. See table 11. ䷛ YJ: Lake and Wind: Daguo (Preponderance of the Great). DUI ䷹ above, XUN ䷮ below. 澤風大過，兌上巽下。

da hai 大海 (*dahai*). “Great Ocean.” ䷙ One of the names of the lower Cinnabar Field (DAN TIAN ②). ䷙ JDDY 5: [The lower Cinnabar Field is called] Great Ocean because it stores the blood (XUE) and the breath (QI) of the entire body. 大海者，以貯人一身之血氣。

da he che 大河車 (*da heche*). “Great River Chariot.” ䷙ In the *Zhong Lü chuandao ji* (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology) and related texts, a metaphoric vehicle that leads to the second of three different levels of accomplishment. See also XIAO HE CHE 小河車 Small River Chariot; ZI HE CHE 紫河車 Purple River Chariot. ䷙ ZLCDJ 12: Causing the Essence of Metal (JIN JING) to ascend by pulling the elbows behind (ZHOU HOU), reverting the Essence to enter the Muddy Pellet (NI WAN), extracting Lead and augmenting Mercury (CHOU QIAN TIAN HONG) to form the Great Medicine (DA YAO): this is the Great River Chariot. 肘後飛金精，還精入泥丸，抽鉛添汞而成大藥者，大河車也。

䷙ The second of the three main parts of the Neidan practice in the Zhong-Lü codification. Corresponds to the 5th stage of the twelve-stage practice. See table 14.

䷙ SAN CHE 三車

da huan dan 大還丹 (*da huandan*). ① “Great reversion to the Cinnabar [Field].” ䷙ In the *Zhong Lü chuandao ji* (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology), the repeated cycles of reversion of the Essence of Metal (JIN JING) and the True Breath (ZHEN QI) to the lower Cinnabar Field (DAN TIAN ②). ䷙ ZLCDJ 13: What is the great reversion to the Cinnabar [Field]? ...

When the Essence of Metal begins to rise from within the Palace of the Mysterious Warrior (*xuanwu gong*, the lower Cinnabar Field), and the True Breath (ZHEN QI) starts to ascend from below the Mountain of the Jade Capital (YU JING SHAN), move the River Chariot (HE CHE) to the top of the mountains (*i.e.*, to the upper Cinnabar Field) and cause the Jade Liquor (YU YE) to irrigate the central thoroughfare (*i.e.*, the middle Cinnabar Field). From the lower Cinnabar Field they enter the upper one, and from the upper Cinnabar Field they return to the lower one. Ascending through the back and returning through the front [of the body], the circle is completed. This is called “great reversion to the Cinnabar [Field].” 所謂大還〔丹〕者何也？… 玄武宮中而金精纔起，玉京山下而真氣方升，走河車於嶺上，灌玉液於中衢，自下田入上田，自上田復下田，後起前來，循環已滿，而曰大還丹也。

☞ HUAN DAN 還丹 ②

da huan dan 大還丹 (*da huandan*). ② “Great Reverted Elixir.” *Ant.* XIAO HUAN DAN 小還丹 ② Small Reverted Elixir. ☐ In Liu Yiming’s exposition of Neidan, one of the names of the Elixir achieved in a higher stage of Neidan. Equivalent to DA DAN 大丹 Great Elixir and to QI FAN JIU HUAN JIN YE DA DAN 七返九還金液大丹 Great Elixir of the Golden Liquor of “the 7 Returns” and “the 9 reverts.” ☉ XZHB 9: The Small Reverted Elixir is called Golden Elixir (JIN DAN). The Great Reverted Elixir is called Great Elixir of the Golden Liquor of “the 7 Returns” and “the 9 reverts.”¹ 小還丹名曰金丹，大還丹名曰七返九還金液大丹。

☞ HUAN DAN 還丹 ①

1 On this example, see QI FAN JIU HUAN 七返九還 ① “the 7 returns, the 9 reverts.”

da lü 大呂 (*dalü*). “Great Regulator.” ☐ The 2nd of the twelve pitch-pipes (ZHONG LÜ). Main associations: hexagram LIN ䷏; earthly branch CHOU 丑; 12th lunar month; 2nd hour (1h–3h). See table 13.

☐ One of the emblems of the 2nd of the twelve stages of the Sun cycle during the year, corresponding to the 12th lunar month. ☉ CTQ 51: Great Regulator is at CHOU, binding and aligning what is above and what is below. 丑之大呂，結正低昂。

☐ One of the emblems of the 2nd of the twelve stages of the Fire phases (HUO HOU).

da po xu kong 打破虛空 (*dapo xukong*). “Smashing Emptiness.” ☐ One of the expressions that describe the achievement of the Neidan practice. In particular, going past the state of “inert emptiness” (WAN KONG). (In Li Daochun’s exposition of Neidan, this term pertains to the Supreme One Vehicle, ZUI SHANG YI SHENG.) ☉ ZHJ 2: In the Supreme One Vehicle, reaching completion (LIAO DANG) is “smashing Emptiness.”〔最上一乘，以〕打破虛空為了當。

☞ LIAN XU HE DAO 煉虛合道

da xiao 大小 (*daxiao*). “Great and small.” ☐ Two instances of Yin and Yang. ☉ FX: What is great is Yang. What is small is Yin. 陽：大。陰：小。

da yao 大藥 (*dayao*). “Great Medicine.” ☐ The Elixir. ☉ ZLCDJ 10: Joining this Water of True Unity (ZHEN YI ZHI SHUI) with the Breath of Correct Yang (ZHENG YANG ZHI QI) in the heart (XIN) is called conjunction of the Dragon and the Tiger (LONG HU JIAO GOU); they transmute into the Yellow Sprout (HUANG YA), and then the Yellow Sprout becomes the Great Medicine. 若以此真一之水，合於心之正陽之氣，乃曰龍虎交媾，而變黃芽，以黃芽而為大藥。

er 二. ① “2; Two.” ▣ A number emblematic of one of the stages in the sequence leading from the Dao or Unity to the “ten thousand things” (WAN WU, multiplicity). ① In the *Daode jing* (Book of the Way and Its Virtue), this sequence is represented as Dao → 1 → 2 → 3 → 10,000 things. The “two” are Yin and Yang. In this sequence, number 2 is also said to represent Breath (QI). ② DDJ 42: The Dao generates the One, the One generates the Two, the Two generate the Three, the Three generate the ten thousand things. 道生一，一生二，二生三，三生萬物。② In the *Yijing* (Book of Changes), this sequence is represented as 1 → 2 → 4 → 8, corresponding to the Great Ultimate (TAI JI), the “two principles” (LIANG YI), the “four images” (SI XIANG), and the eight trigrams (BA GUA). In this sequence too, the “two principles” are Yin and Yang. See LIANG YI 兩儀.

▣ The operation of the Dao through Yin and Yang. ③ ZLCDJ 2: The One is the foundation, the Two is the operation, and the Three is the creations and transformations (ZAO HUA). 一為體，二為用，三為造化。

▣ Breath (QI) and Spirit (SHEN). See ER TI GUI YI 二體歸一 “the two bodies return to one body.”

er 二. ② “2; two.” ▣ One of the numbers in the system of the five agents (WU XING). Corresponds, with number 7, to Fire and the South. See tables 1 and 2.

▣ The “generation number” (SHENG SHU) of the agent Fire, forming a pair with number 7, its “achievement number” (CHENG SHU). See table 4. ④ WZP LS 14: East is 3, South is 2, together they make 5; North is 1, West is 4, they are the same. 東三南二同成五，北一西方四共之。

▣ A Yin number, because of its association with the Earth. *Ant.* YI — ② 1. ⑤ YJ Xici: Heaven is 1, Earth is 2. 天一，地二。⑥ ZLCDJ 3: The Earth obtains the Way of KUN ☷ and takes number 2 as its foundation. 地得坤道，以二為體。

▣ A Yang number, being the “generation number” (SHENG SHU) of the agent Fire. *Ant.* YI — ② one. ⑦ FX: Number 2 is Yang. Number 1 is Yin. 陽：二。陰：一。

⑧ ER BA CHA NÜ 二八姤女

er 兒. “Child.” See YING ER ① ②.

er 耳. “Ears.” The hearing organ. ▣ One of the “three treasures” (SAN BAO). ⑨ CTQ 58: Ears, eyes, and mouth are the three treasures: shut them, and let nothing pass through. 耳目口三寶，閉塞勿發通。

▣ One of the “four gates” (SI MEN). ⑩ SWL 7: Shut the four gates—eyes, ears, nose, and mouth—and do not let any external condition enter. 把斷四門眼耳口鼻，不令外景入內。

▣ The sense organ related to the Essence (JING), and through which the Essence is depleted. ⑪ JDSBZ Preface: When the Essence is in the kidneys (SHEN), it is not depleted through the ears. 精在腎而不從耳漏。⑫ YFJ *Comm. Wang Jie*: The ears are the gate of the Essence. ... If one listens without pause, the Essence is depleted through the ears. 耳為精之門。... 聽之不息，則精從耳漏。

▣ With the eyes (MU) and the nose (BI), one of the sense organs through which Spirit (SHEN) is depleted. ⑬ QHBW 2: The ears are the site where Spirit is sent off. On the whole, if the ears hear a sound coming from one hundred miles away, Spirit follows it and leaves. ... [Therefore] if one detaches oneself from the ears, Spirit returns to the Tripod (DING) and

the ears listen inwardly. On the whole, when this becomes “unceasing and continuous” [DDJ 6], the ears innerly hear what lies below. 兩耳為送神之地，蓋百里之音聞於耳，而神隨之而去。… 忘於耳，則神歸於鼎，而聞於內，蓋綿綿若存之時，耳內聽於下也。

▣ The sense organ related to the kidneys (SHEN). ● ZLCDJ 6: The kidneys use the ears as their gate. [腎] 以兩耳為門戶。

▣ An instance of the Yin principle. *Ant.* MU 目 eyes. ● FX: The eyes (MU) are Yang. The ears are Yin. 陽：目。陰：耳。

er ba 二八 (*erba*). ① “Two Eights; two times 8.” ▣ The symbolic weight of the two components of the Elixir. Refers to the equal parts of Mercury (True Yin) and Lead (True Yang) required to compound the Elixir. Each component weighs eight ounces (*liang* 兩), and together they amount to one pound (*jin* 斤). (In the traditional Chinese weight system, where one pound is divided into sixteen ounces, “eight ounces” is equivalent to “half pound.”) ● CTQ 29: Two times 8 corresponds to one pound: the Way of the *Changes* is correct and unbiased. 二八應一斤，易道正不傾。● WZP LS 7: For the Medicine to weigh one pound, the Two Eights are needed. 藥重一斤須二八。● *Comm. Weng Baoguang*: Eight ounces of Crow’s liver (WU GAN) and half pound of Hare’s marrow (TU SUI) together make one pound. 烏肝八兩，兔髓半斤，合成一斤。● WZP LS 8: When Yin and Yang are of one kind, they conjoin; when the Two Eights match one another, they merge. 陰陽得類俱交感，二八相當自合親。● WZP JJ 18: Then you diligently cultivate the Two Eights, and within one hour (YI SHI) you manage the achievement of the Elixir. 便好用功修二八，一時辰內管丹成。● ZHJ 3: What are the Two Eights? They are the numbers that make one pound: half pound of Lead, eight ounces of Mercury. It is not that

there are truly pounds and ounces. It is only important that the two things (ER WU) are balanced. 或問：何謂二八？曰：一斤之數也。半斤鉛，八兩汞。非真有斤兩。只要二物平勻。● JDSBZ 14 *Comm. Peng Haogu*: The human being is endowed with the true Original Breath (YUAN QI) of Heaven and Earth. There are 384 scruples (*zhu*) of this Breath, which altogether amount to one pound.¹ Eight ounces are the essence of the Sun. ... Eight ounces are the essence of the Moon. 人稟天地真元之炁，三百八十四銖，共重一斤。八兩日之精，… 八兩月之精。

☞ YI JIN 一斤

er ba 二八 (*erba*). ② “2 and 8.” See ER BA CHA NÜ 二八姹女 and JIU SAN LANG JUN 九三郎君。

er ba cha nü 二八姹女 (*erba chanü*). “Lovely Maid of 2 and 8.” See ER BA CHA NÜ 二八姹女 and JIU SAN LANG JUN 九三郎君。

☞ CHA NÜ 姹女

er ba cha nü 二八姹女 (*erba chanü*) and **jiu san lang jun** 九三郎君 (*jiusan langjun*). “Lovely Maid of 2 and 8” and “Gentleman of 9 and 3.” ▣ Two images of True Yin and True Yang, respectively. ● WZP XJY 5: To which family does the Lovely Maid of 2 and 8 belong, and where does the Gentleman of 9 and 3 come from? They call themselves Liquor of Wood (MU YE) and Essence of Metal (JIN JING), and when they meet Soil (TU), they form the three natures (SAN XING). 二八誰家姹女，九三何處郎君？自稱木液與金精，遇土卻成三性。● *Comm. Weng Baoguang*: The numbers 2 and 8 are Yin; the Lovely Maid

1 The “scruple” (*zhu* 銖) is the lowest unit in the premodern Chinese weight system. One pound contains 384 scruples.

fa 罰. “Punishment.” See SHANG FA 賞罰.

fa cai lü di 法財侶地. “Method, assets, companions, locale.” Four items deemed to be necessary for the practice of Neidan. Often distinguished between “external” (*wai* 外), where they are understood in a literal sense, and “internal” or “inner” (*nei* 內), as shown by the following example. ◎ LYTYL 2: The one Yang [line] within KAN ☵ and the one Yin [line] within LI ☲ are the inner assets. ... Being able to find out the One Wondrous Opening (YI GE MIAO QIAO) in one’s own body and mind is the inner method. ... The “original man” (BEN LAI REN) is the inner companion. The One Cavity of Emptiness and Rooftop (XU WEI YI XUE) is the inner locale. If you wish to refine the Spirit Elixir (*shendan*), how could you not possess all four of them? 坎中一陽、離中一陰，即內財也。... 能向自家身心尋出一箇妙竅，即內法也。... 本來人，即內伴侶也。云虛危一穴，即內地也。欲煉神丹，四者豈可不備乎？

fa shen 法身 (*fashen*). “Dharma-body.” A term derived from Buddhism, where—in one of its main meanings—it denotes the unmanifested body of the Buddha, not subjected to birth and death (Skt. *dharmakāya*). ▣ Some Neidan masters apply this term to the precelestial (XIAN TIAN) body of each individual, adding that the awareness of that body is obstructed by the ordinary physical body. They regard the dharma-body to be the “immortal body” attained through the Neidan practice, equivalent to the Yang Spirit (YANG SHEN) delivered at the end of the practice and represented by the alchemical embryo (SHENG TAI). See fig. 25. The corresponding term for the mind is TIAN XIN 天心 ② celestial mind.

◎ SWL 14: The dharma-body is a representation of formlessness (WU XING). It is neither emptiness nor existence, it has neither front nor back, it is neither low nor high, it is neither long nor short. When it operates, there is nothing it does not pervade; when it is stored, it is inchoate and silent and does not leave any trace. 法身者，無形之相也。不空不有，無後無前，不下不高，非短非長，用則無所不通，藏之則昏默無跡。◎ DDZZ 2: Spontaneously (ZI RAN), one has a body outside the body (SHEN WAI YOU SHEN); this is called the dharma-body of clarity and purity (QING JING). 自然身外有身，號曰清淨法身。◎ JDSBZ 1 *Comm. Peng Haogu*: The body of flesh appears to be dead, but the dharma-body is constantly alive. 肉身若死，而法身常生。◎ JHZZ 1: All of you should only entirely focus on reversing the light (HUI GUANG): this is the supreme wondrous Truth. After you reverse it for a long time, this light will coagulate and become a spontaneous dharma-body, which will be filled by it. 諸子只去專一回光，便是無上妙諦。回之既久，此光凝結，即成自然法身。廓而充之。◎ XZHB 4: As for the true body and the true mind, they are the dharma-body and the celestial mind. 至於真正之身，法身也；真正之心，天心也。◎ LYTYL 4: In the learning of refining the Elixir, it is necessary to nourish the postcelestial Spirit and Breath (SHEN QI) in order to strengthen the physical body (*seshen*), and especially to cultivate the precelestial mind (XIN) and the [inner] Nature (XING) in order to achieve the dharma-body. However, although the physical body and the dharma-body are different in purity and appearance, they should not be separated from one another. If there is no physical body, what

would the dharma-body depend on? If there is no dharma-body, the physical body would be worthless. 夫煉丹之學，固須養後天之神氣以固色身，尤必養先天之心性以成法身。然色身、法身雖有精粗、表裏不同，而要不可相離也。無色身，則法身何依？無法身，則色身徒具。

☞ SAN SHEN 三身; SHEN WAI YOU SHEN 身外有身; YANG SHEN 陽神; ZHEN SHEN 真身

fa shui 法水 (*fashui*). “Dharma-water.” A term derived from Buddhism, where it denotes a teaching that removes illusions and attachments. ▣ Used in the Neidan expression “irrigating with dharma-water” (FA SHUI GAI GUAN) as a metaphor for the stages of “bathing” (MU YU) during the practice of the Fire phases (HUO HOU).

☞ FA SHUI GAI GUAN 法水溉灌

fa shui gai guan 法水溉灌 (*fashui gaiguan*). “Irrigating with dharma-water.” ▣ In Li Daochun’s exposition of Neidan, the operation defined by the term “bathing” (MU YU). (This meaning applies to the “middle vehicle,” ZHONG SHENG.) ◎ ZHJ 2: In the Middle Vehicle, the bathing is “irrigating with dharma-water.” [中乘者，以] 法水溉灌為沐浴。

☞ FA SHUI 法水

fa xiang 法象 (*faxiang*). “Exemplary image; model image.” See XIANG 象.

fan ben 返本 (*fanben*). “Returning to the fundament.” ▣ Returning to the Dao. ◎ WZP LS 9: I exhort you to probe and grasp the place where one comes to life (SHENG SHEN CHU): return to the fundament, revert to the origin, and you are a Medicine King. 勸君窮取生身處，返本還元是藥王。

☞ HUAN YUAN 還元

fan gen 返根 (*fangen*). “Returning to the root.” See GUI GEN FU MING 歸根復命.

fan gen fu ming 返根復命 (*fangen fuming*). “Reverting to the root and returning to the mandate.” See GUI GEN FU MING 歸根復命.

fan sha 凡砂 (*fansha*). “Ordinary powder.” ▣ Cinnabar; an expression used in Neidan in contrast with such terms as ZHEN SHA 真砂 True Powder, which denotes the Yang principle itself rather than the mineral cinnabar. ◎ WZP LS 8: The people of our times should comprehend the true Lead and Mercury (QIAN HONG): they are not the ordinary powder and quicksilver (SHUI YIN). 時人要識真鉛汞，不是凡砂及水銀。

fan zhao 返照 (*fanzhao*). “Inverting the radiance.” ▣ A term equivalent to HUI GUANG 回光 “reversing the light.” ◎ JHZZ 3: What the sages have transmitted to one another is nothing but inverting the radiance. ... However, although people can pronounce [the words “inverting the radiance”], they cannot attain it: they do not comprehend the meaning of these words. “Inverting” means that the conscious mind returns to the initial point in which neither form nor spirit are yet manifested. Within one’s own six-feet [body], one turns around and seeks the body before the birth of Heaven and Earth. People nowadays sit idly for a couple of hours, glance back at their own selves, and call this “inverting the radiance.” How can they have results? 聖聖相傳，不離返照。… 人人能言，不能得手，未識二字之義耳。返者，自知覺之心，返乎形神未兆之初。即吾六尺之中，返求箇天地未生之體。今人但一二時間坐，反顧其私，便云返照，安得到頭？

☞ HUI GUANG 回光

gan 肝. “Liver.” ▣ One of the five viscera (WU ZANG) of the human body in the system of the five agents (WU XING). Main associations: Wood; East; spring; green. See table 1. ◎ CTQ 72: The liver is green and is the father. 肝青為父。◎ ZLCDJ 6: The liver is Wood. 肝為木。

▣ An instance of Yang containing True Yin. See GAN FEI 肝肺 liver and lungs.

▣ The residence of the HUN. 肝藏魂。◎ DDJ 6 *Comm. Heshang gong*: The liver stores the HUN. 肝藏魂。◎ JDSBZ Preface: When the HUN is in the liver, it is not depleted through the eyes. 魂在肝而不從眼漏。◎ JDWD: When the eyes do not see, the HUN is in the liver. 眼不視而魂在肝。

▣ The internal organ related to the eyes. ◎ ZLCDJ 6: The liver uses the eyes as its gate. 〔肝〕以眼目為門戶。

☞ GAN FEI 肝肺

gan fei 肝肺 (*ganfei*). “Liver and lungs.” ▣ Two instances of Yin containing True Yang (lungs) and Yang containing True Yin (liver). This definition derives from the associations of liver with the East and the lungs with the West, respectively. ◎ FX: The liver is Yin within Yang. The lungs are Yang within Yin. 陽中陰：肝。陰中陽：肺。

▣ The referents of the terms Dragon and Tiger (LONG HU). (In Li Daochun’s exposition of Neidan, this meaning applies to the “lower vehicle,” XIA SHENG. See LONG HU 龍虎 Dragon and Tiger.) ◎ ZHJ 2: In the Lower Vehicle, Dragon and Tiger are liver and lungs. 〔下乘者，以〕肝肺為龍虎。

☞ FEI 肺; GAN 肝

gan lu 甘露 (*ganlu*). “Sweet Dew.” An expression derived from the *Daode jing* (Book of the

Way and Its Virtue), where it describes the conjunction of Yin and Yang. 天地相合，以降甘露，民莫之令而自均。▣ This meaning is retained in Neidan, but overlaps with the use of this term as an image of True Yin. *Ant. HUANG YA* 黃芽 Yellow Sprout. ◎ WZP LS 6: When the Sweet Dew descends, Heaven and Earth join one another; where the Yellow Sprout grows, KAN ☵ and LI ☲ conjoin. 甘露降時天地合，黃芽生處坎離交。 *Comm. Zhu Yuanyu*: The Sweet Dew descends from Heaven: it is a metaphor for the precelestial One Breath (XIAN TIAN YI QI), which suddenly comes from within empty Non-Being (XU WU). ... The Yellow Sprout rises from the Earth: it is a metaphor for the one particle of True Yang (ZHEN YANG), which bursts forth from the KUN ☷ Soil when the two things (ER WU) conjoin. 甘露從天而降，喻言先天一炁倏然從虛無中來。... 黃芽從地而出，喻言二物交會，一點真陽從坤土中迸出。

gang 剛. “Firm; firmness.” ▣ A quality associated with QIAN ☰ / ☰, the trigram and the hexagram that represent the active principle (Yang). See GANG ROU 剛柔 firm and yielding.

gang rou 剛柔 (*gangrou*). “Firm and yielding; firmness and yieldingness.” ▣ Two qualities associated with the active (Yang) and the passive (Yin) principles, represented by the trigrams/hexagrams QIAN ☰ / ☰ (Yang, the “firm”) and KUN ☷ / ☷ (Yin, the “yielding”). 剛柔相濟，天下之義。YJ Xici: QIAN is something Yang, KUN is something Yin. When Yin and Yang join their virtues, the firm and the yielding take form.

乾陽物也，坤陰物也。陰陽合德而剛柔有體。☰ XJ Xici: The firm and the yielding follow one another and generate change and transformation. 剛柔相推，而生變化。◎

CTQ 7: Sun and Moon make change, the firm and the yielding match one another. 日月為易，剛柔相當。◎ CTQ 43: QIAN ☰ the firm and KUN ☷ the yielding join and embrace one another. 乾剛坤柔，配合相包。◎ CTQ 55: The firm gives forth and then recedes, the yielding transmutes and thereby nurtures. 剛施而退，柔化以滋。◎ FX: The firm is Yang. The yielding is Yin. 陽：剛。陰：柔。

▣ The corresponding qualities in the human being. ◎ WZP LS 3 *Comm. Liu Yiming*: QIAN is firm and strong, KUN is yielding and compliant. By being firm and strong, it is easy to know and avoid difficulties; by being yielding and compliant, it is simple to do and refrain from forcing. 乾剛健也，坤柔順也。因其剛健，故易知而不犯難，因其柔順，故簡能而無勉強。

▣ In the thirty pairs of hexagrams that rule on the thirty days of the lunar month, the first, Yang hexagram is called “firm,” and the second, Yin hexagram is called “yielding.” See LIU SHI GUA 六十卦 sixty hexagrams, and table 11. ◎ CTQ 3: The firm is external, the yielding internal. 剛柔有表裏。

ge 革. The Ge ☱ hexagram (Revolution; Radical Change). ▣ The 49th of the sixty-four hexagrams. With DING ☱, forms the pair of hexagrams that represent the 23rd day of the lunar month. See table 11. ☰ YJ: Lake and Fire: Ge (Revolution). DUI ☱ above, LI ☲ below. 澤火革，兌上離下。

gen 艮. ① The Gen ☶ trigram. ▣ One of the eight trigrams (BA GUA). Main associations: North-West (in the precelestial arrangement of the trigrams); North-East (in the postcelestial

arrangement); celestial stem BING 丙; mountain; younger son. See tables 8 and 9.

▣ With the celestial stem BING 丙, an emblem of the 5th of the six stages of the Moon cycle during the month. This stage lasts from the 21st to the 25th days; its most significant day is the 23rd day. See table 12. ◎ CTQ 13: When Gen ☶ aligns with BING in the South, it is the twenty-third, the waning quarter. 艮直於丙南，下弦二十三。◎ CTQ 49: Gen ☶ rules over arrest and advance, so that nothing contravenes the timing. 艮主止進，不得踰時。

▣ An emblem of the balance of Yin and Yang during the growth of Yin in the second half of the lunar month. *Ant.* DUI 兌 ☱. ◎ CTQ 29: The waxing quarter is DUI ☱, its number is 8; the waning quarter is Gen ☶, it is also 8. 上弦兌數八，下弦艮亦八。

▣ In the human body, associated with: ① The hands. ☰ YJ Shuogua: Gen ☶ is the hands. 艮為手。② The bladder (*pangguang* 膀胱). ◎ ZLCDJ 3: Gen ☶ is the bladder. 艮為膀胱。◎ JDWD: The bladder is Gen ☶. 膀胱為艮。

☞ SHAO NAN 少男

gen 艮. ② The Gen ☶ hexagram (Keeping Still; Restraint). ▣ The 52nd of the sixty-four hexagrams. With ZHEN ☳, forms the pair of hexagrams that represent the 24th day of the lunar month. See table 11. ☰ YJ: Gen is the Mountain: GEN ☶ above, GEN ☶ below. 艮為山，艮上艮下。

geng 庚. ▣ The 7th of the ten celestial stems (TIAN GAN). Main associations: Metal; West; white; number 4. See table 5. Because of these associations, *geng* is an emblem of the Yin principle. *Ant.* JIA 甲. ◎ FX: JIA is Yang. *Geng* is Yin. 陽：甲。陰：庚。

▣ In Neidan, also an emblem of True Yang within Yin, because Metal represents the True Yang principle. *Ant.* JIA 甲. ◎ FX: JIA is

H

hai 亥. 𠄎 The 12th of the twelve earthly branches (DI ZHI). Main associations: Water; 10th lunar month; 12th hour (21h–23h); numbers 1 and 6. See table 6. Because of these associations, *hai* is an emblem of the Yin principle.

𠄎 One of the emblems of the 12th of the twelve stages of the Sun cycle during the year, corresponding to the 10th lunar month. ㊟ CTQ 5: Mysterious and obscure! Subtle and remote! Separate are they, and yet they are bound. In due measure they nurture the seed that is the origin of Yin and Yang.¹ 玄幽遠眇，隔閼相連，應度育種，陰陽之元。

𠄎 One of the emblems of the 12th of the twelve stages of the Fire phases (HUO HOU).

hai long 海龍 (*hailong*). “Dragon of the Sea.” See DONG HAI QING LONG 東海青龍 and XI SHAN BAI HU 西山白虎.

han 寒. “Cold.” See HAN SHU 寒暑.

han guang 含光 (*hanguang*). “Holding the radiance.” 𠄎 In Li Daochun’s exposition of Neidan, the operation defined by the term “sealing firmly” (GU JI). (This meaning applies to the “higher vehicle,” SHANG SHENG.) ㊟ ZHJ 2: In the Higher Vehicle, sealing firmly is “holding one’s radiance.” 〔上乘者，以〕含光為固濟。

han san 函三 (*hansan*). “Holding the Three.” 𠄎 A designation of the Center. Understood as an abbreviation of *hansan weiyi* 函三為一, “holding the Three into One,” with reference to the conjunction of Essence (JING), Breath (QI), and Spirit (SHEN). ㊟ FX: “Holding the Three” is the Central Palace. 中宮：函三。

¹ The character *he* 閼 (“distant, separated”) contains the character for the branch *hai* 亥.

han shu 寒暑 (*hanshu*). “Cold and heat.” 𠄎 Two images of Yin and Yang. ㊟ FX: Heat is Yang. Cold is Yin. 陽：暑。陰：寒。

𠄎 A model for the sequence of the Fire phases (HUO HOU). Heat represents the Yang portion (JIN YANG HUO), cold represents the Yin portion (TUI YIN FU). (In Li Daochun’s exposition of Neidan, this meaning applies to the “middle vehicle,” ZHONG SHENG. See HUO HOU 火候 Fire phases.) ㊟ ZHJ 2: In the Middle Vehicle, the Fire phases are [established according the increase and decrease of] cold and heat during the year. 〔中乘者，以〕一年寒暑為火候。

☞ CHEN HUN 晨昏; RI YUE 日月; ZHAO MU 朝暮; ZHOU YE 晝夜

he che 河車 (*heche*). “Waterwheel; River Chariot.” 𠄎 The metaphoric “waterwheel” that inverts the downward flow of the Essence (JING) and enables it to start its upward course along the Lesser Celestial Circuit (XIAO ZHOU TIAN). See fig. 5.

𠄎 The metaphoric vehicle that, by means of the practitioner’s breathing, transports the Essence along the Lesser Celestial Circuit. See fig. 6. ㊟ ZLCDJ 12: Ascending towards Heaven, above it enters Mount KUN LUN; after [Water and Fire] have been balanced, it rushes below towards the Phoenix Towers. Carrying Original Yang (YUAN YANG), it enters directly the Palace of LI 𠄎 (LI GONG); transporting True Breath (ZHEN QI), it bends back to the Mansion of Long Life. Coming and going through the Nine Continents, it does not stop for an instant; journeying through the three [Cinnabar] Fields (SAN TIAN), it does not pause for a moment.² 昇天則上入崑崙，既濟則下奔鳳

² Mount Kunlun is the upper Cinnabar Field. The Phoenix Towers (*fengque*) are the space between



FIGURE 5
The “waterwheel” (HE CHE).
NEIJING TU 內經圖 (CHART OF
THE INNER WARP), DETAIL

關，運載元陽直入於離宮，般負真氣曲歸於壽府，往來九州而無暫停，巡歷三田何時休息。◎ WZP XJY 5: The River Chariot dares not stop for a moment, as it enters the summit of Mount Kunlun. 河車不敢暫留停，運入崑崙峰頂。◎ JDWD: The correct Breath (ZHENG QI) of the North is called River Chariot. The wheel on the left is called the wheel of the Sun, and the wheel on the right is called the wheel of the Moon. [The River Chariot] carries the correct Breath and revolves and stores the Original Yang (YUAN YANG). It follows its course by responding to the nodes [of time] (JIE ②). When you set to practice, you cannot do without the force of this Chariot. 北方正氣，名曰河車。左曰日輪，右曰月輪。搬負正氣，運藏元陽，應節順行，下手無非此車之力。◎ Foundations: In the circulation of the River Chariot, the External Medicine (WAI YAO) rises to the Muddy Pellet (NI WAN), then descends and coagulates in the Earthenware Crucible (TU FU); in other words, it rises along

the heart and the lungs. The Palace of LI is the middle Cinnabar Field. The Mansion of Long Life (*shoufu*) is the lower Cinnabar Field. The Nine Continents (*jiuzhou*) are the kidneys, the bladder, the liver, the gallbladder, the heart, the small intestine, the lungs, the large intestine, and the spleen.

河車圖



FIGURE 6
The River Chariot (HE CHE)
XIAO TINGZHI 蕭廷芝, *JINDAN DA CHENGJI* 金丹大成集. (A GREAT ANTHOLOGY ON THE GOLDEN ELIXIR), IN *XIUZHEN SHISHU* 修真十書 (TEN BOOKS ON THE CULTIVATION OF REALITY; DZ 263), J. 9

the Control vessel (DU MAI) and reaches the top of the head, then descends from the top of the head along the Function vessel (REN MAI) and enters the lower Cinnabar Field (DAN TIAN ②).

▣ A synonym of the Lesser Celestial Circuit itself. ◎ XFL: You should know that the route of the River Chariot is made of two vessels, the Control vessel and the Function vessel (DU MAI and REN MAI), in the front and the back of the body. When Breath (QI) begins to ascend, it streams and flows, steaming between the kidneys (SHEN). ... Using my Spirit (SHEN), I quickly carry it to the Caudal Funnel (WEI LÜ); then from the Caudal Funnel I let it proceed until it reaches the double barrier of the Spinal Handle (JIA JI); from there it rises to the Mansion of Wind (FENG FU), and directly arrives to the Muddy Pellet (NI WAN). Here Spirit and Breath conjoin and, without obstructions, merge into a fluid: you will know this with no need of words. Shortly afterwards, it descends in the form of fresh and fine saliva; then from the Storied Tower (CHONG LOU)

J

ji 奇. “Odd.” See **JI OU** 奇耦.

ji 己. *Ant.* **WU** 戊. ䷔ The 6th of the ten celestial stems (TIAN GAN). Main associations: Soil; Center; yellow; number 5. See table 5. Because of these associations, *ji* is an emblem of the Center and Unity; in particular, it represents the Yin aspect of Unity. See **WU JI** 戊己.

☞ **JI TU** 己土; **LI JI RI GUANG** 離己日光; **WU JI** 戊己

ji 機. “Mechanism; inner workings.” ䷒ The patterns underlying the operation of the Dao in the cosmos; in particular, the distribution of its One Breath (YI QI) in space and time through the alternation of Yin and Yang. ☉ QYC: The essential of the Way is subtle and mysterious, the mechanism of Heaven is deep and remote. 道要玄微，天機深遠。 *Comm. Xiao Tingzhi*: If you do not thoroughly understand Yin and Yang and do not deeply comprehend creation and transformation (ZAO HUA), how can you crack open the Inchoate (HUN DUN), collect the roots of Heaven the father and Earth the mother, and use them as the foundation of the Great Elixir? How can you break apart the Boundless (*hongmeng*), take the pure and unmixed essences of Yin and Yang, and use them as the foundation of the Great Way? 苟非洞曉陰陽，深達造化，安能鑿開混沌，採天地父母之根，而為大丹之基。擘裂鴻濛，取陰陽純粹之精，而為大道之基。☉ WZP JJ 38: The plenitude and emptiness of Heaven and Earth have their own time; if you examine attentively and are able to follow the ebb and the flow, you will begin to understand the mechanism. 天地盈虛自有時、審能消息始知機。

䷒ The heart, or the mind (XIN). ☉ YFJ: The human mind is the mechanism. 人心機

也。 *Comm. Liu Yiming*: The human mind is the material nature (QI ZHI ZHI XING), the nature that has knowledge and cognition. What we call the “mechanical mind” (*jixin*) sees a sight and develops emotions, follows the wind and stirs up waves. It is because of it that a human being is born and dies. 人心者，氣質之性，即知識之性，所謂機心，見景生情，隨風揚波，而人因之有生有死者是也。

䷒ The eyes (MU). ☉ YFJ: The mechanism is in the eyes. 機在目。 *Comm. Yu Yan*: The heart (*or*: mind, XIN) is the residence of Spirit (SHEN), and the eyes are the windows of Spirit. Wherever the eyes go, the heart (*or*: mind) also goes; on the whole, its mechanism lies in the eyes. 心者神之舍，目者神之牖。目之所至，心亦至焉，其機蓋在於目也。

☞ **DAO JI** 盜機; **HUA JI** 化機; **ZAO HUA JI** 造化機

ji 箕. “Winnowing Basket.” ䷌ The 7th of the twenty-eight lodges (XIU), placed in the eastern sector of heaven. See table 8.

☞ **JI DOU** 箕斗

ji 雞. “Rooster.” ䷌ An emblem of the 8th lunar month. See **TU JI** 兔雞 hare and rooster.

ji dou 箕斗 (*jidou*). “Winnowing Basket and Dipper.” ䷌ The 7th and the 8th lodges (XIU). Winnowing Basket is the last lodge in the eastern sector of heaven, and Dipper is the first lodge in the northern sector of heaven. Together, they represent the 1st day of the Moon cycle during the month (the beginning of a new time cycle). ☉ CTQ 49: It (*i.e.*, the Moon) rises in the northeast, the hamlet of Winnowing Basket and Dipper. Revolving and turning to the right, it brings out its disk and

emits its first bud of light. 始於東北，箕斗之鄉，旋而右轉，嘔輪吐萌。

☞ DOU 斗; JI 箕

ji ji 既濟 (jiji). The Jiji ䷾ hexagram (After Completion; Ferrying Complete; Already Completed). ䷾ The 63rd of the sixty-four hexagrams. With WEI JI ䷧, forms the pair of hexagrams that represent the 30th day of the lunar month. See table 11. ䷾ YJ: Water and Fire: Jiji (After Completion). KAN ䷜ above, LI ䷲ below. 水火既濟，坎上離下。CTQ 3: With Jiji ䷾ and WEI JI ䷧ comes the clear light of the month's last day; after the end there is another beginning. 既未至晦爽，終則復更始。

䷾ The state in which one has terminated "anger and desires." *Ant.* WEI JI 未濟 Before Completion. ䷾ NDJY: When you terminate anger, Fire descends; when you cease desires, Water rises. This is called "after completion." 懲忿則火降，窒慾則水升，謂之既濟。

ji le guo 極樂國 (jile guo). "Country of Ultimate Bliss." ䷾ One of the names of the One Opening of the Mysterious Barrier (XUAN GUAN YI QIAO). ䷾ XMGZ HJ: Our companions in the past referred to it as the Country of Ultimate Bliss. 前輩指為... 極樂國。

ji ou 奇耦 (ji'ou). "Odd and even." ䷾ Two images of Yin and Yang. ䷾ FX: Odd [numbers] are Yang. Even [numbers] are Yin. 陽：奇。陰：耦。

ji tu 己土 (jitu). "JI-Soil." See JI TU 己土 and WU TU 戊土.

ji tu 己土 (jitu) and wu tu 戊土 (wutu). "JI-Soil" and "WU-Soil." ䷾ The Yin and Yang aspects, respectively, of Unity (YI) and Soil

(TU). In Neidan, they enable the conjunction of True Yin (Mercury) and True Yang (Lead). In this function, they are equivalent to the inner lines of the trigrams LI ䷲ and KAN ䷜, respectively. ䷾ FX: The *wu*-Soil is Yang. The *ji*-Soil is Yin. 陽：戊土。陰：己土。 ䷾ RYJ 6 *Comm.* Wang Jie: When you compound the Elixir, you always move the *wu*-Soil upwards to extract the Lead within KAN ䷜ ... [and] you always use the *ji*-Soil to take hold of the Mercury within LI ䷲. 凡作丹之時，飛戊土抽坎中之鉛... 用己土攝離中之汞。 ䷾ JDDY 5: If the *wu*-Soil and the *ji*-Soil conjoin in a single place, the Golden Flower (JIN HUA) spontaneously coagulates. 戊土與己土一處相交，則金花自結。 ䷾ JDSBZ 1 *Comm.* Peng Haogu: Within KAN ䷜ there is the *wu*-Soil, and within LI ䷲ there is the *ji*-Soil. 坎中有戊土，離中有己土。 ䷾ XMGZ Preface: By refining the *ji*-Soil you obtain the Mercury within LI ䷲, the Sun. By refining the *wu*-Soil you obtain the Lead within KAN ䷜, the Moon. The *wu*-Soil rises, the *ji*-Soil descends. 煉己土者，得離日之汞，煉戊土者，得坎月之鉛。戊土上行，己土下降。

☞ JI 己; TU 土; WU 戊; ZHEN TU 真土

ji wang 既望 (jiwang). ䷾ Beginning of waning. Corresponds to the 16th day of the lunar month, but also designates the whole 4th stage ("node," JIE ②) of the month, from the 16th to the 20th days. This stage is the 1st of the three stages of increase of the Yin principle during the month. Main associations: trigram XUN ䷴; celestial stem XIN 辛. See table 12.

ji zhen gong 極真宮 (jizhen gong). "Palace of the Ultimate Truth." ䷾ One of the nine sectors or "palaces" of the upper Cinnabar Field (the Muddy Pellet, NI WAN). See JIU GONG 九宮 ① nine palaces.

K

kan 坎. ① The Kan ☵ trigram (Water). *Ant.* LI 離 ☲. ▣ One of the eight trigrams (BA GUA). Main associations: West (in the precelestial arrangement of the trigrams); North (in the postcelestial arrangement); celestial stem WU 戊; water; middle son. See tables 8 and 9.

▣ An emblem of postcelestial Yin containing precelestial True Yang (ZHEN YANG). ☉ RYJ 9 *Comm.* Wang Jie: Water dwells in the North. Among the trigrams it is Kan ☵, and in the body it is the kidneys (SHEN). ... Water stores Fire within itself. 水居北方，在卦為坎，在身為腎。... 水中藏火。

▣ In the cosmos, represented by the Moon, which alternates with the Sun in its cycles of ascent and descent. ☉ CTQ 70: Kan ☵ is man and is the Moon, LI ☲ is woman and is the Sun. 坎男為月，離女為日。

▣ In the human body, associated with: ① The ears (ER). 耳 YJ Shuogua: Kan ☵ is the ears. 坎為耳。☉ CTQ 58: Kan ☵ is not employed for listening. 坎乃不用聰。Comm. Chen Zhixu: This means that the ears should hear inwardly. 耳須內聽也。② The kidneys (SHEN). ☉ ZLCDJ 3: Kan ☵ is the kidneys. 坎為腎。☉ JDWD: The kidneys are Kan ☵. 腎為坎。☉ JDWD: The kidneys pertain to Kan ☵: within Yin there is Yang, and this is the True Yang. 腎屬坎，陰中有陽，乃真陽也。

☞ KAN GONG 坎宮; KAN LI 坎離; KAN NAN 坎男; KAN WEI 坎位; KAN WU YUE JING 坎戊月精; QIAN KUN KAN LI 乾坤坎離; ZHONG NAN 中男

kan 坎. ② The Kan ☵ hexagram (Water; The Abysmal; The Constant Sinkhole). ▣ The 29th of the sixty-four hexagrams. 耳 YJ: Kan is Water: KAN ☵ above, KAN ☵ below. 坎為水，坎上坎下。

kan gong 坎宮 (*kangong*). “Palace of KAN ☵.” ▣ One of the names of the lower Cinnabar Field (DAN TIAN ②). Equivalent to KAN WEI 坎位 position of KAN ☵. ☉ JGYS: From the Palace of KAN ☵ carry [the Essence, JING] with the three chariots (SAN CHE) of the sheep, the deer, and the great ox. 於坎宮便用羊、鹿、大牛三車搬。

☞ KAN 坎 ①

kan hu 坎虎 (*kanhu*). “KAN ☵ Tiger.” *Ant.* ZHEN LONG 震龍 Zhen ☳ Dragon. ▣ An emblem of the Yin principle. ☉ FX: The ZHEN ☳ Dragon is Yang. The KAN ☵ Tiger is Yin. 陽：震龍。陰：坎虎。

☞ HU 虎; KAN 坎 ①

kan li 坎離. “KAN ☵ and LI ☲.” ▣ The “functions” (*yong* 用) of QIAN ☰ and KUN ☷, which enable the True Yang (ZHEN YANG) of QIAN and the True Yin (ZHEN YIN) of KUN (represented by the inner lines of KAN and LI, respectively) to operate in the postcelestial domain (HOU TIAN). ☉ CTQ 1: KAN ☵ and LI ☲ are the inner and the outer walls, they spin the hub and align the axle. 坎離匡郭，運轂正軸。☉ CTQ 4: KAN and LI are the two functions of QIAN and KUN. 坎離者，乾坤二用。

▣ Two of the main emblems of Yin containing True Yang and Yang containing True Yin. True Yang and True Yin are represented by the solid and the broken line, respectively, at the center of the two trigrams. ☉ CTQ 7: WU in KAN ☵ is the essence of the Moon, JI in LI ☲ is the radiance of the Sun. 坎戊月精，離己日光。☉ WZP JJ 15: The Sun resides in the position of LI ☲, but is a woman; KAN ☵ matches the Palace of the toad (*i.e., the Moon*), yet is a man. 日居



FIGURE 12 A Neidan adept holding two conjoined circles containing the trigrams KAN ☵ and LI ☲.
XINGMING GUIZHI 性命圭旨
(PRINCIPLES OF THE CONJOINED CULTIVATION OF NATURE AND EXISTENCE)

離位反為女，坎配蟾宮卻是男。◎ WZP JJ 14: If LI ☲ and KAN ☵ do not return to WU and JI, they may hold the four images (SI XIANG) but will not achieve the Elixir. 離坎若還無戊己，雖含四象不成丹。◎ WZP JJ 17: The Mercury of the ZHEN ☵ Dragon (ZHEN LONG) comes forth in the village of LI ☲, the Lead of the DUI ☴ Tiger (DUI HU) is born in the land of KAN ☵. 震龍汞出是離鄉，兌虎鉛生在坎方。◎ FX: LI is Yin within Yang. KAN is Yang within Yin. 陽中陰：離。陰中陽：坎。◎ JDSBZ 10–11: True Lead (ZHEN QIAN) is born in KAN ☵, but its operation is in the Palace of LI ☲ (LI GONG) ... True Mercury (ZHEN HONG) is born in LI ☲, its operation instead is in KAN ☵. 真鉛生於坎，其用在離宮。... 真汞生於離，用之卻在坎。◎ JDSBZ 16: If you comprehend the foundation of KAN ☵ and LI ☲, the Three Worlds (SAN JIE)

return to the one body.¹ 會得坎離基，三界歸一身。Comm. Peng Haogu: If you comprehend that the WU-Soil (WU TU) within KAN ☵ has its foundation and origin in the Yang, and that the JI-Soil (JI TU) within LI ☲ has its foundation and origin in the Yin, then the Heaven and the Earth within the body, and the Sun and the Moon within the body, will operate by relying on True Soil (ZHEN TU). Then “the Three Worlds return to the one body.” 會得坎中戊土基始於陽，離中己土基始於陰，則身中天地，身中日月，皆由真土為之運用，而三界歸於一身矣。◎ JDDY 11: The Golden Elixir is nothing outside of KAN ☵ and LI ☲. Now, what are KAN and LI? You should know that they are True Yin and True Yang, and nothing else. Thus you know that the Way of the Golden Elixir is nothing outside of Yin and Yang. 金丹者，無外乎坎離二物。且坎離為何物？要知只是兩箇真陰真陽而已。是知金丹之道，不外乎陰陽也。◎ RYJ 4 Comm. Wang Jie: Extract the Yang within KAN ☵ to replenish the Yin within LI ☲ and form the image of QIAN ☰. 抽出坎中之陽，去補離中之陰，成乾之象。◎ XZHB 14: When the Yang culminates and generates the Yin, the Yang within QIAN ☰ moves to the Palace of KUN ☷. QIAN becomes empty in the center and forms LI ☲; KUN becomes full in the center and forms KAN ☵. 陽極生陰，乾之中陽，走於坤宮，乾中虛成離，坤中實成坎。◎ XZHB 6: KAN is externally Yin and internally Yang. Its external Yin is the postcelestial Yin, and its internal Yang is

1 The “three worlds” here are True Yin (found within LI ☲), True Yang (found within KAN ☵), and Soil (TU, which contains both True Yin and True Yang). When they are conjoined through the intermediation of Soil, they become “one body.”

L

lan tai gong 蘭臺宮 (*lantai gong*). “Palace of the Orchid Terrace.” ▣ A name of the liver (GAN). See JIU GONG 九宮 ② nine palaces.

lang gan 琅玕 (*langgan*). *Langgan*. ▣ A mythical gemstone, said to be found on Mount Kunlun at the center of the world. ☉ CTQ 62: The Golden Flower (JIN HUA) is the first to sing; in the space of an instant it dissolves into water—horse-tooth and *langgan*. 金華先唱，有頃之間，解化為水，馬齒琅玕。

lang jun 郎君 (*langjun*). “Gentleman.” See JIU SAN LANG JUN 九三郎君.

lao lang 老郎 (*laolang*). “Old Gentleman.” *Ant.* CHA NÜ 姹女 Lovely Maid; QING E 青娥 Green Beauty. ▣ An image of True Yang within Yin. ☉ WZP JJ 26: The roaming of the Lovely Maid follows set directions: her journey in the front takes a shorter time, and the one in the back, a longer time. Coming back, she enters the Yellow Dame’s (HUANG PO) dwelling, and marries the Lord of Metals (JIN GONG) turning him into an Old Gentleman.¹ 姹女遊行自有方，前行須短後須長。歸來卻入黃婆舍，嫁個金公作老郎。☉ FX: The Green Beauty is Yin within Yang. The Old Gentleman is Yang within Yin. 陽中陰：青娥。陰中陽：老郎。

lao nen 老嫩 (*laonen*). “Old and youthful.” ▣ Two words that define the flourishing or withered state of the Yang principle, which should be in its prime in order to compound the Elixir. See also REN GUI 壬癸. ☉ JDWD: When you

collect the Medicine (CAI YAO), you examine whether it is old or youthful. Peng Helin (Peng Si) said: “When it is youthful it should be collected, when it is old it has withered.” This is what Ziyang (Zhang Boduan) meant when he said: “When Lead meets the birth of GUI, quickly you should collect it: if Metal goes past the full Moon, it is not fit to be savored.”² 採藥之時，審其老嫩，彭鶴林曰：「嫩時須採老時枯。」紫陽曰：「鉛見癸生須急採，金逢望遠不堪嘗，」是也。

li 裏. “Inward; internal.” See BIAO LI 表裏.

li 離. ① The Li ☲ trigram (Fire). *Ant.* KAN 坎 ① ☵. ▣ One of the eight trigrams (BA GUA). Main associations: East (in the precelestial arrangement of the trigrams); South (in the postcelestial arrangement); celestial stem JI 己; fire; middle daughter. See tables 8 and 9.

▣ An emblem of postcelestial Yang containing precelestial True Yin (ZHEN YIN). ☉ RYJ 9 *Comm.* Wang Jie: Fire dwells in the South. Among the trigrams it is Li ☲, and in the body it is the heart (XIN). ... Fire stores Water within itself. 火居南方，在卦為離，在身為心。... 火中藏水。

▣ In the cosmos, represented by the Sun, which alternates with the Moon in its cycles of ascent and descent. ☉ CTQ 70: KAN ☵ is man and is the Moon, Li ☲ is woman and is the Sun. 坎男為月，離女為日。

▣ In the human body, associated with: ① The eyes (MU). ䷛ YJ Shuogua: Li ☲ is the eyes. 離為目。☉ CTQ 58: The Breath of Li ☲ strengthens and guards you within. 離氣內營衛。 *Comm.* Chen Zhixu: This means that the

¹ See the note to these verses in the entry CHA NÜ 姹女.

² On the second sentence quoted in this example, see REN GUI 壬癸.

radiance of the eyes illuminates within. 目光內照也。② The heart (XIN). ☉ ZLCDJ 3: Li ☲ is the heart. 離為心。☉ JDWD: The heart is Li ☲. 心為離。☉ JDWD: The heart pertains to Li ☲: within Yang there is Yin, and this is the True Yin. 心屬離，陽中有陰，乃真陰也。

☞ KAN LI 坎離; LI GONG 離宮; LI JI RI GUANG 離己日光; LI NÜ 離女; QIAN KUN KAN LI 乾坤坎離; ZHONG NÜ 中女

li 離. ② The Li ☲ hexagram (Fire; The Clinging; Cohesion). ▣ The 30th of the sixty-four hexagrams. ☞ YJ: Li is Fire: LI ☲ above, LI ☲ below. 離為火，離上離下。

li fan shi 離凡世 (*li fanshi*). “Leaving the ordinary world.” ▣ One of the expressions that describe the achievement of the Neidan practice. ☉ SWL 15: Leaving the ordinary world does not mean leaving it with one’s body: it refers to the mind ground (*xindi*). The body is like a lotus root, the mind is like a lotus flower: the root is in the mud, the flower is in empty space. For one who attains the Dao (DE DAO), the body is in the ordinary world, but the mind is in the realm of the sages. Nowadays, people want to avoid death forever and leave the ordinary world. They are truly foolish: they do not understand the principles of the Dao. 離凡世者，非身離也，言心地也。身如藕根，心似蓮花，根在泥而花在虛空矣。得道之人，身在凡而心在聖境矣。今之人欲永不死而離凡世者，大愚不達道理也。

li gong 離宮 (*ligong*). “Palace of LI ☲.” ▣ One of the names of the middle Cinnabar Field (the Crimson Palace, JIANG GONG). ☉ ZLCDJ 6: The Yang Dragon (YANG LONG) comes forth from the True Water (ZHEN SHUI) in the Palace of LI ☲. ... The Yin Tiger (YIN HU) comes forth from the True Fire (ZHEN HUO) in

the position of KAN ☵ (KAN WEI). 陽龍出在離宮真水之中。... 陰虎出在坎位真火之中。☉ JDSBZ 11 *Comm. Peng Haogu*: As soon as the Mercury (HONG) within LI ☲ sees the Lead (QIAN) within KAN ☵, Lead and Mercury seize one another. Mercury leaves the palace of LI and they descend together to the position of KAN ☵. 離中之汞，一見坎中之鉛，則鉛汞相投，將舍離宮而同降坎位。

▣ One of the names of the upper Cinnabar Field (the Muddy Pellet, NI WAN). ☉ NY: The Palace of QIAN ☰, Ocean of Marrow (SUI HAI). Other names: ... Palace of LI ☲. 乾宮髓海，異名... 離宮。

☞ LI 離 ①

li ji ri guang 離己日光 (*liji riguang*). “JI in LI ☲ is the radiance of the Sun.” *Ant.* KAN WU YUE JING 坎戊月精 “WU in KAN ☵ is the essence of the Moon.” ▣ An emblem of True Yin within Yang, represented by the broken Yin line within two solid Yang lines in the trigram LI ☲. ☉ CTQ 7: WU in KAN ☵ is the essence of the Moon, JI in LI ☲ is the radiance of the Sun. 坎戊月精，離己日光。 *Comm. Peng Xiao*: The Sun is Yang, JI is Yin, therefore it is Yin within Yang. 日，陽也，己，陰也，乃陽中有陰。☉ FX: “JI in LI ☲ is the radiance of the Sun” means Yin within Yang. “WU in KAN ☵ is the Essence of the Moon” means Yang within Yin. 陽中陰：離己日光。陰中陽：坎戊月精。

☞ JI 己; LI 離 ①

li nü 離女 (*linü*). “Woman in LI ☲.” See KAN NAN 坎男 and LI NÜ 離女.

li zang 歷臟 (*lizang*). “Passing through the viscera.” ▣ A meditation practice based on the visualization of the five viscera (WU ZANG) and their deities, disapproved of in the *Cantong qi* (Seal of the Unity of the Three). ☉ CTQ 26: This

M

mao 卯. ▣ The 4th of the twelve earthly branches (DI ZHI). Main associations: Wood; East; 2nd lunar month; 4th hour (5h–7h); numbers 3 and 8. See tables 6 and 7. Because of these associations, *mao* is an emblem of the Yang principle.

▣ One of the emblems of the 4th of the twelve stages of the Sun cycle during the year, corresponding to the 2nd lunar month. ☉ CTQ 51: Gradually comes the turn of DA ZHUANG 大壯, when the knights array themselves at the gates of *mao*. 漸歷大壯，俠列卯門。

▣ The spring equinox (CHUN FEN), when the growth of the Yang principle reaches the midpoint and the Yin principle prepares its rebirth. ☉ JDWD: The time of *mao* represents the spring equinox: Yang holds Yin within. 卯時象春分，陽中含陰。

▣ One of the emblems of the 4th of the twelve stages of the Fire phases (HUO HOU).

▣ In the human body, corresponds to the location of the Gate of Life (MING MEN). ☉ Foundations: In terms of locations ... *mao* is the Gate of Life.

☞ JIA MAO 甲卯; MAO YOU 卯酉; SI ZHENG 四正; ZI WU MAO YOU 子午卯酉

mao 昴. “Pleiades.” *Ant.* FANG 房 Room. ▣ The 18th of the twenty-eight lodges (XIU), placed in the western sector of heaven. Because of its association with the West, and therefore with the agent Metal (JIN), this lodge is an emblem of the Yin principle. See table 8. ☉ FX: Room-6 is Yang. Pleiades-7 is Yin. 陽：房六。陰：昴七。

☞ MAO BI 昴畢

mao bi 昴畢 (*maobi*). “Pleiades and Net.” ▣ The 18th and the 19th lodges (XIU). As both are placed at the center of the western sector of heaven, they represent the 3rd day of the

Moon cycle during the month, when the Moon becomes visible in the West. ☉ CTQ 49: Above Pleiades and Net, ZHEN 震 comes forth as an inkling, and the Yang Breath (YANG QI) makes its start. 昴畢之上，震出為徵，陽氣造端。

☞ BI 畢; MAO 昴

mao you 卯酉 (*maoyou*). “MAO and YOU.” ▣ Two earthly branches (DI ZHI), emblems of True Yin within Yang (MAO) and True Yang within Yin (YOU). ☉ CTQ 73: Dragon in the West, Tiger in the East, across the way are *mao* and *you*.¹ 龍西虎東，建緯卯酉。☉ FX: *Mao* is Yin within Yang. *you* is Yang within Yin. 陽中陰：卯。陰中陽：酉。

▣ When the circular pattern of the twelve earthly branches is used to represent the alchemical process, their sequence is reversed compared to the customary cycle (see fig. 14). With regard to the four main branches, instead of ZI → MAO → WU → YOU, the inverted sequence is ZI (Water, North, which premodern Chinese cartography places at the bottom) → YOU (Metal, West, on the right) → WU (Fire, South, at the top) → MAO (Wood, East, on the left). According to this sequence, Water (Yin) generates Metal (True Yang) at YOU, and Fire (Yang) generates Wood (True Yin) at MAO. ☉ CTQ 64: From ZI duly it turns to the right (*i.e., the west*), from WU it revolves to the east (*i.e., the left*). 子當右轉，午乃東旋。☉ JDSBZ Preface: The Liquor of Wood (MU YE, *i.e., True Yin*) flourishes in *mao*, the Essence of Metal (JIN JING, *i.e., True Yang*) flourishes in *you*. 木液旺在卯，金精旺在酉。

1 Dragon (Yang) and Tiger (Yin) are ordinarily positioned in the East (Yang) and the West (Yin), respectively. This sentence alludes to the exchange of their positions.



FIGURE 14

The four main earthly branches (DI ZHI). Bottom to top, counter-clockwise: ZI 子, YOU 酉, WU 午, and MAO 卯. In the inner circle, the sentences “it turns to the right” and “it revolves to the east,” which refer to the inverted cycle in Neidan.

YU YAN 俞琰, *ZHOUYI CANTONG QI FAHUI* 周易參同契發揮 (AN ELUCIDATION OF THE SEAL OF THE UNITY OF THE THREE; DZ 1005), J. 7

☐ In the cycle of the Fire phases (HUO HOU), MAO and YOU mark two moments of pause, corresponding to the emergence of True Yin and True Yang, respectively. These stages are called MU YU, “bathing.” ☉ CTQ 64: MAO and YOU are the boundaries; the host and the guest are two. 卯酉界隔，主客二名。Comm. Peng Xiao: “MAO and YOU are the boundaries” means that the Breaths (QI) of Metal and Wood pause. 卯酉二界，金木氣停也。☉ XZHB 21: When the Yang is advanced and reaches the central and correct position,² the Yang Breath (YANG QI) is even and harmonious. At that time you must pause and let the Yin be in accord with

2 The “central and correct position” is the intermediate stage in both the first and the second half of the cycle, respectively. The intermediate stage is represented by MAO (East, spring equinox) for the Yang portion and by YOU (West, autumn equinox) for the Yin portion.

it, in order to avoid troubles caused by excessive strength. This is why it is said, “you should bathe at the time of MAO.” When the Yin is withdrawn and reaches the central and correct position, the Yin Breath is even and compliant. At that time you must rest and let the Yang be in accord with it, in order to avoid errors caused by excessive weakness. This is why it is said, “you should bathe at the time of YOU.” 陽進而至於中正，則陽氣平和，此時宜休歇，須當以陰濟之，庶無剛而過躁之患，故曰，「卯時宜沐浴」；陰退而至於中正，則陰氣平順，此時宜止息，須當以陽濟之，庶無柔而過懦之失，故曰，「酉時宜沐浴。」

☞ MAO 卯; MU YU 沐浴; YOU 酉; ZI WU MAO YOU 子午卯酉

mao you mu yu 卯酉沐浴 (*maoyou muyu*). “Bathing at MAO and YOU.” See MAO YOU 卯酉; MU YU 沐浴.

mei he 媒合 (*meihe*). “To match.” ☐ Conjoining Yin and Yang in order to return to Unity. ☉ JDSBZ Preface: Within the “vague and indistinct” (HUANG HU) there appears the True Lead (ZHEN QIAN), and inside the “dim and obscure” (YAO MING) there is the True Mercury (ZHEN HONG). The Yellow Dame (HUANG PO) matches them with one another, and they are guarded within the Central Palace (ZHONG GONG). 恍惚之中見真鉛，杳冥之內有真汞。以黃婆媒合，守在中宮。

mei pin 媒聘 (*meipin*). “Go-between; match-maker.” ☐ Soil (TU) as the agent of the conjunction of Yin and Yang. As it incorporates a Yin and a Yang aspect—represented by the celestial stems JI and WU, respectively, also called in this function “go-betweens” or “match-makers”—Soil enables their conjunction. See also the equivalent term HUANG PO 黃婆 Yellow Dame, and WU JI 戊己. ☉ WZP

N

na qi 納氣 (*naqi*). “Inhaling breath.” ▣ A breathing practice disapproved of in the *Wuzhen pian* (Awakening to Reality). ☉ WZP JJ 5: Swallowing saliva (YAN JIN) and inhaling breath are human actions; only when you have the Medicine can you form and transform. 咽津納氣是人行，有藥方能造化生。

nan 南. “South.” *Ant.* BEI 北 North. ▣ A direction emblematic of the Yang principle. Main associations in the system of the five agents (WU XING): Fire; summer; red; Vermilion Bird. See tables 1 and 2. ☉ FX: The South is Yang. The North is Yin. 陽：南。陰：北。

☞ XI NAN 西南

nan 男. “Man.” See HUANG NAN 黃男; KAN NAN 坎男; NAN NÜ 男女; SAN NAN 三男.

nan lü 南呂 (*nanlü*). “Southern Regulator.” ▣ The 10th of the twelve pitch-pipes (ZHONG LÜ). Main associations: hexagram GUAN ䷮; earthly branch YOU 酉; 8th lunar month; 10th hour (17h–19h). See table 13.

▣ One of the emblems of the 10th of the twelve stages of the Sun cycle during the year, corresponding to the 8th lunar month.

▣ One of the emblems of the 10th of the twelve stages of the Fire phases (HUO HOU).

nan nü 男女 (*nannü*). “Man and woman; male and female.” ▣ Two images of Yin and Yang, and their conjunction. ☉ CTQ 70: Each upon the other should man and woman wait, inhaling, exhaling, each nourishing the other. Feminine and masculine should mingle, each seeking the other kind. 男女相胥，含吐以滋，雌雄錯雜，以類相求。☉ CTQ 71: Man is movement and gives without, woman is

quiescence and stores within. 男動外施，女靜內藏。☉ FX: Man is Yang. Woman is Yin. 陽：男。陰：女。

▣ Two images of True Yin within Yang and True Yang within Yin. ☉ FX: Woman is Yin within Yang. Man is Yang within Yin. 陽中陰：女。陰中陽：男。

▣ In the system of the five agents (WU XING), two images of Metal (JIN, related to the white color of male semen) and Fire (HUO, related to the red color of female menstrual blood). ☉ CTQ 55: Man is white, woman is red; Metal and Fire seize one another. 男白女赤，金火相拘。

☞ KAN NAN 坎男 and LI NÜ 離女; PIN MU 牝牡; XIONG CI 雄雌

nao 腦. “Brain.” ▣ The upper Cinnabar Field (the Muddy Pellet, NI WAN), or its residence. ☉ JDWD: The brain is the upper Field, the heart is the middle Field, the Ocean of Breath (QI HAI) is the lower Field. 腦為上田，心為中田，氣海為下田。

▣ The residence of marrow (*sui* 髓). ☉ ZLCDJ 7: The brain is the Ocean of Marrow (SUI HAI). 腦為髓海。

nei dan 內丹 (*neidan*). “Internal Elixir.” *Note:* With few exceptions, in premodern Neidan sources the terms *neidan* and *waidan* do not refer to Internal Alchemy and External Alchemy, respectively, but to two aspects or stages of what is nowadays called Neidan. *Waidan* usually refers to an earlier or lower stage or level, and *neidan* refers to a later or higher stage or level. What is nowadays called Neidan was ordinarily called “Golden Elixir” (JIN DAN), “Way of the Golden Elixir” (JIN DAN ZHI DAO), or in similar ways. ▣ The Elixir obtained through the Neidan practice.

◎ GZZN 2: The essentials of the Internal Elixir are three: the Mysterious-Female (XUAN PIN), the ingredients (YAO WU), and the Fire phases (HUO HOU). 內丹之要有三，曰玄牝、藥物、火候。

▣ In Mu Changzhao's exposition of Neidan, the Elixir obtained through one's own internal Original Breath (YUAN QI), as distinct from the Elixir obtained through the external Original Breath found in the cosmos. Mu Changzhao, however, deems these Breaths and the corresponding Elixirs to be ultimately equivalent. *Ant.* WAI DAN 外丹 External Elixir. ◎ WFTG 3: The Internal Elixir is one's own Original Breath. The External Elixir is the Original Breath of Heaven and Earth. However, in this Elixir there is fundamentally neither "internal" or "external." One's own Original Breath is the same as the Original Breath of Heaven and Earth, and the Original Breath of Heaven and Earth is the same as one's own Original Breath. Internal and external cannot be separated even for one instant; if they can be separated, it is not the Dao. 內丹者，自己之元炁也。外丹者，天地之元炁也。然此之丹本無內外，自己元炁即天地之元炁，天地元炁即自己之元炁也。內外不可須臾離了，可離非道也。

▣ In Chen Zhixu's exposition of Neidan, a synonym of NEI YAO 內藥 Internal Medicine and of YIN DAN 陰丹 Yin Elixir, which he deems to be names of True Yin within Yang, as distinct from WAI YAO 外藥 External Medicine and YANG DAN 陽丹 Yang Elixir, which he deems to be names of True Yang within Yin. *Ant.* WAI DAN 外丹 External Elixir. ◎ JDDY 5: The Yin Elixir is the Internal Elixir, or the Internal Medicine. 陰丹者，即內丹也，即內藥也。◎ WZP JJ 43 *Comm. Chen Zhixu*: "Inside the masculine is sheltered the feminine" (XIONG LI HUAI CI) is the Yin within the Yang, an exemplary image of the Internal Elixir. 雄裏懷雌，乃陽中得陰，內丹法象。

▣ In Huanzhen's commentary to the *Taixi jing* (Book of Embryonic Breathing), a term equivalent to "embryonic breathing" (TAI XI). ◎ TXJ: Exhalation should be very slight, and inhalation should be very long drawn. ... This is metaphorically called "embryonic breathing," but in fact its name is Internal Elixir. 吐唯細細，納唯綿綿。... 假名胎息，實曰內丹。

nei guan 內觀 (*neiguan*). "Inner contemplation; inner observation." ▣ Turning the function of seeing (through which Spirit is depleted) away from external objects, in order to "see one's mind." ◎ JHZZ 1: If one cannot see one's own mind, how can one join the mind transmitted by the Most High (*i.e.*, Laozi)? This why the Confucians value inner observation (NEI XING) and the Taoists value inner contemplation. Moreover, the Buddhist *Sishier zhang jing* (Sutra in Forty-two Sections) says: "Fix your mind on one point, and nothing will be impossible." 不能自見其心，又何能合太上所傳之心？故儒崇內省，道崇內觀，佛氏『四十二章經』，亦云「置心一處，何事不辦。」

▣ Contemplation of the mind (XIN). One of three types of contemplation, which reveal the emptiness of mind, forms, and objects, respectively. ◎ QJJ: One contemplates the mind within (*neiguan*), and the mind is devoid of mind. One contemplates a form outside, and the form is devoid of form. One contemplates an object from a distance, and the object is devoid of object. When one awakens to these three things, one sees them in their Emptiness (KONG). 內觀其心，心無其心；外觀其形，形無其形；遠觀其物，物無其物。三者既悟，惟見於空。

▣ In the *Zhong Lü chuandao ji* (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology), this term has two meanings: ① Attaining a deep state of

O

ou 耦. “Even.” See **JI OU** 奇耦.

pang men 傍門 (*pangmen*). “Side gates.” ▣ A general designation of teachings and practices that, in the Neidan perspective, are deemed to be inadequate or harmful for true realization. ◎ ZLCDJ 2: With the minor methods (XIAO FA) of the side gates it is easy to see results; the ordinary people receive them without effort and transmit them to one another. Until they die they will not be awakened: following the fashions, they spoil the great Dao. 以傍門小法易為見功，而俗流多得，互相傳授。至死不悟，遂成風俗敗壞大道。◎ NY: Nowadays, the different methods of the side gates all take Lead and Mercury (QIAN HONG) as Yin and Yang, essences (JING) and liquors (YE) as ingredients, the mouth and the nose (KOU BI) as the Mysterious-Female (XUAN PIN), and the heart and the kidneys (XIN SHEN) as KAN ☵ and LI ☲. They captivate [people] with flowery words and compete in boasting themselves, but they can hardly distinguish between vermilion and purple.¹ Their delusions and errors are uncountable. How can they know that as soon as emotions and cognition move, those are the Essence (JING) and the HUN, and that as soon as they trifle with the Essence and the HUN, they lose their fundamental nature (BEN XING)? When [inner] Nature has been obscured, where is the Dao? 今旁門別法，皆以鉛汞為陰陽，精液為藥物，口鼻為玄牝，心腎為坎離。簫鼓競吹，朱紫難辯，妄亂誤謬，不可縷數。夫豈知情識一動，是為精魂；既弄精魂，即失本性；性既昧矣，道

¹ An allusion to *Lunyu* 17.18: “I hate the way in which purple takes away [the lustre of] vermilion” 惡紫之奪朱也。A metaphor for the wrong overcoming the right.

安在哉！◎ XZHB 5: [Those who follow] the external ways of the side gates do not know what is Existence (MING): some maintain that Existence is the postcelestial breath (HOU TIAN QI); others that Existence is the impure essence within the kidneys; and others that Existence is [Heaven’s] decree. They do not know what is [inner] Nature (XING): some maintain that Nature is awareness (*lingming*) or consciousness (*zhijue*); others that Nature is silence and extinction in inert emptiness (WAN KONG); and others that Nature is the acquired material nature (QI ZHI ZHI XING). 旁門外道不知何者是命，或以後天氣為命，或以腎中濁精為命，或以令為命；不知何者是性，或以靈明知覺為性，或以頑空寂滅為性，或以秉受氣質為性。

☞ WAI DAO 外道; XIAO SHU 小術

peng hu 蓬壺 (*penghu*). “Penghu.” Another name of Penglai 蓬萊, one of the mythical mountain-islands located in the Eastern Ocean, residences of the immortals (see SAN DAO 三島 Three Islands). ▣ One of the names of the lower Cinnabar Field (DAN TIAN ②). ◎ XMGZ JY (listed in the illustration “Puzhao tu” 普照圖).

pi 否. The Pi ☷ hexagram (Obstruction; Stagnation). ▣ The 12th of the sixty-four hexagrams. With TAI ☰, forms the pair of hexagrams that represent the 5th day of the lunar month. See table 11. ☞ YJ: Earth and Heaven: Pi (Obstruction). QIAN ☰ above, KUN ☷ below. 地天否，乾上坤下。

▣ The 9th of the twelve “sovereign hexagrams” (BI GUA) that represent a complete cycle of increase and decrease of Yin and Yang. In this

function, Pi represents the third stage in the rise of the Yin principle. Main associations: earthly branch SHEN 申; pitch-pipe YI ZE 夷則; 7th lunar month; 9th hour (15h–17h). See table 13.

▣ One of the emblems of the 9th of the twelve stages of the Sun cycle during the year, corresponding to the 7th lunar month. ☉ CTQ 51: At Pi (Obstruction) there are stagnation and blockade, and no new buds are generated. Yin stretches and Yang bends: the surname and forename of Yang have been erased. 否塞不通，萌者不生，陰伸陽屈，沒陽姓名。Comm. Peng Xiao: The Pi hexagram has three Yang lines and three Yin lines: Heaven and Earth both pause, Yin and Yang do not conjoin, and the ten thousand things (WAN WU) do not emit new buds. 否卦三陽三陰，天地俱息，陰陽不交，萬物不萌。

▣ One of the emblems of the 9th of the twelve stages of the Fire phases (HUO HOU).

☯ PI TAI 否泰

pi 脾. “Spleen.” ▣ One of the five viscera (WU ZANG) of the human body in the system of the five agents (WU XING). Main associations: Soil; Center; yellow. See table 1. ☉ CTQ 72: The spleen is yellow and is the forefather. 脾黃為祖。Comm. Chen Zhixu: The spleen is yellow and pertains to Soil (TU). It is the forefather of the [other] four [agents]. 脾黃屬土，四者之祖。☉ ZLCDJ 6: The spleen is Soil. 脾為土。▣ The center of the human body, when the framework used to define the center is the five viscera. ☉ FX: The spleen is the Central Palace. 中宮：脾。

▣ The residence of the Intention (YI). 📖 HDNJ SW 23: The spleen stores the Intention. 脾藏意。☉ JDSBZ Preface: When the Intention is in the spleen, it is not depleted through the four limbs and the [bodily] openings. 意在脾不從四肢孔竅漏。

▣ The residence of the will (ZHI). ☉ DDJ 6 Comm. Heshang gong: The spleen stores the will. 脾藏志。

▣ The internal organ related to the mouth. ☉ ZLCDJ 6: The spleen uses the mouth as its gate. [脾] 以唇口為門戶。

☯ PI WEI 脾胃

pi pei yin yang 匹配陰陽 (*pipei yinyang*). “Matching Yin and Yang.” ▣ The 1st of the twelve stages in the Zhong-Lü codification of the Neidan practice. See table 14.

pi tai 否泰. The PI ䷋ and TAI ䷊ hexagrams.

▣ The 9th and the 3rd of the twelve “sovereign hexagrams” (BI GUA) that represent a complete cycle of increase and decrease of Yin and Yang. TAI ䷊ stands for the balance of Yin and Yang during the first half of the cycle, and PI ䷋ stands for their balance during the second half.

▣ As the two hexagrams are formed by equal combinations of solid (Yang) and broken (Yin) lines, and they are also reverse images of one another, they are emblems of the conjunction of Yin and Yang and the birth of the “ten thousand things” (WAN WU). ☉ WZP JJ 36: When PI ䷋ and TAI ䷊ finally conjoin, the ten thousand things thrive; with the two hexagrams, ZHUN ䷮ and MENG ䷄, they come to life and grow. 否泰纔交萬物盈，屯蒙二卦稟生成。☉ WZP XJY 8: Heaven and Earth finally go through PI ䷋ and TAI ䷊; morning and dusk know one another through ZHUN ䷮ and MENG ䷄. 天地纔經否泰，朝昏好識屯蒙。

☯ PI 否; TAI 泰; ZHUN MENG 屯蒙

pi wei 脾胃 (*piwei*). “Spleen and stomach.” ▣ The residence of “water and grains” (*shuigu* 水穀, a general designation of food and drinks). ☉ ZLCDJ 7: The spleen and stomach are the Ocean of Water and Grains. 脾胃乃水穀之海。

☯ PI 脾; SI HAI 四海

Q

qi 七. “7; seven.” ▣ One of the numbers in the system of the five agents (WU XING). Corresponds, with number 2, to Fire and the South. See table 1.

▣ The “achievement number” (CHENG SHU) of the agent Fire, forming a pair with number 2, its “generation number” (SHENG SHU). See table 4. ☉ CTQ 55: The 9 reverts, the 7 returns, the 8 goes back, the 6 remains.¹ 九還七返，八歸六居。

▣ A Yang number, because of its association with Heaven. *Ant.* BA 八 8. 𠩺 YJ Xici: Heaven is 7, Earth is 8. 天七，地八。

▣ A Yang number, because of its association with Fire and South. *Ant.* LIU 六 6. ☉ FX: Number 7 is Yang. Number 6 is Yin. 陽：七。陰：六。

qi 器. “Furnace” (lit., “Instrument”). See DING QI 鼎器.

qi 妻. “Wife.” See FU QI 夫妻 *or* FU FU 夫婦.

qi 氣 *or* 炁. “Breath; pneuma; vital energy, life energy.” The second character, 「炁」, is said to represent Original Breath (YUAN QI) as well as the Breath refined as a result of the first stage of the classical Neidan practice (“refining the Essence to transmute it into Breath,” LIAN JING HUA QI). Neidan texts, however, often do not respect this distinction and refer to this second sense using the first character, 「氣」. ▣ With Essence (JING) and Spirit (SHEN), one of the three primary components of the cosmos and the human being. In the Dao → 1 → 2 → 3 sequence of the *Daode jing* (Book of the Way and Its Virtue), Breath corresponds to the

second stage of the self-manifestation of the Dao. See ER 二 ① 2; Two.

▣ In the postcelestial domain (HOU TIAN), with regard to the human being, manifests itself as the ordinary breath. See HOU TIAN QI 後天氣 postcelestial breath.

▣ An instance of the Yang principle. *Ant.* YE 液 liquor. ☉ FX: The Breath is Yang. The Liquor is Yin.² 陽：氣。陰：液。

▣ In the human being, within the framework of the three Cinnabar Fields (DAN TIAN ①), Breath resides in the middle Cinnabar Field (the Crimson Palace, JIANG GONG). ☉ ZLCDJ 13: The middle Field is the mansion of Breath. 中田氣府。

▣ The component of the human being at the basis of Neidan. ☉ DYYL: In the learning of the Way there is nothing else: the only task is nourishing Breath. ... If you don't nourish your Breath, you may hold Mount Tai in your hand or leap to the other side of the Northern Ocean, but that is not the Dao. 學道者無他，務在養氣而已。... 苟不養炁，雖挾泰山超北海，非道也。☉ ZZYL 1: The essential wonder of those who follow the Way lies in nothing but nourishing Breath. 道人要妙，不過養氣。

▣ With Essence (JING) and Spirit (SHEN), one of the three components of the Elixir. ☉ QHBW 3: The Great Medicine (DA YAO) is not separate from Essence, Breath, and Spirit; and the ingredients of the Medicine are also produced by Essence, Breath, and Spirit. ... Which of these three is most important? Spirit is most important. 大藥不離精、氣、神，藥材又精氣神之所產也。... 三者孰為重？曰：神為重。

¹ On this example, see QI FAN JIU HUAN 七返九還 ① “the 7 returns, the 9 reverts.”

² These terms usually refer to the “breath of the kidneys” (SHEN QI) and the “liquor of the heart” (XIN YE), which represent Yang within Yin and Yin within Yang, respectively.

▣ The “true seed” that produces the Elixir. (In Li Daochun’s exposition of Neidan, this meaning applies to the “middle vehicle,” ZHONG SHENG. See ZHEN ZHONG 真種 true seed.) ◎ ZHJ 2: In the Middle Vehicle, the true seed is breath. [中乘者，以] 氣為真種子。

▣ One of the “three barriers” that should be overcome in the Neidan practice. See SAN GUAN 三關 ① three barriers. ◎ XZSS 1 SGT: Breath: Forget the Breath to nourish the Spirit. 氣：忘氣養神。

▣ A period of fifteen days. ◎ ZLCDJ 5: Twelve [double] hours make one day. Five days make one phase (HOU). Three phases make one breath. Three breaths make one node (JIE). Two nodes make one season (SHI ②). 十二辰為一日，五日為一候，三候為一氣，三氣為一節，二節為一時。

☞ CHUN QI 純氣; DAO QI 道氣; DAO ZHI YI QI 道之一氣; FU QI 服氣; HE QI 和氣; HOU TIAN QI 後天氣; HU XI QI 呼吸氣; JING QI 精氣; JING QI SHEN 精氣神; LIAN JING HUA QI 煉精化氣; LIAN QI HUA SHEN 煉氣化神; NEI QI 內氣; QI FU 氣府; QI HAI 氣海; QI ZHONG SHENG YE 氣中生液; QUAN QI 全氣; SAN BAO 三寶; SHEN QI 神氣; SHI QI 食氣; WANG QI YANG SHEN 忘氣養神; WANG XING YANG QI 忘形養氣; XIAN TIAN QI 先天氣; YANG QI 陽氣; YE ZHONG SHENG QI 液中生氣; YI QI 一氣; YIN QI 陰氣; YUAN QI 元氣; ZHEN QI 真氣; ZHENG QI 正氣; ZHUAN QI ZHI ROU 專氣致柔; ZU QI 祖氣

qi 臍. “Navel.” ▣ The main reference point to indicate the approximate location of the lower Cinnabar Field (DAN TIAN ②). Also used to mean the lower Cinnabar Field itself. ◎ JDDY 5: The internal Tripod is the lower Cinnabar Field, which according to some is found three inches below the navel, according to others is found behind the navel and before the kidneys, according to others faces

the navel with its front and the kidneys with its back, and according to others is found below the navel and above the kidneys. 內鼎者即下丹田，在臍之下三寸，一曰臍後腎前，一曰前對臍、後對腎，一曰臍之下、腎之上。◎ Foundations: Different views exist concerning the position [of the lower Cinnabar Field]. The medical texts usually say that it is located 1.3 inches below the navel. According to the alchemical texts, instead, it is found 1.3 inches behind the navel.

▣ The symbolic residence of the Yin aspect of Unity (YI), represented by the celestial stem JI 己. ◎ DDZZ 2: The sinciput (DING) is the WU-Soil (WU TU), the navel is the JI-Soil (JI TU). 頂為戊土，臍為己土。

▣ The symbolic residence of the principle of Existence (MING). ◎ DDZZ 2: Existence is the Earth, constantly hidden in the navel. ... The Existence in the navel is Mercury (HONG), the Dragon (LONG), Fire (HUO), the Moon (YUE), the PO, QIAN ☰, JI 己, the boy (YING ER ②), and the Golden Terrace (*jintai*). 命者，地也，常潛於臍。... 臍中之命者，汞也，龍也，火也，根也，月也，魄也，離也，乾也，己也，嬰兒也，金台也。

qi bao 七寶 (*qibao*). “Seven treasures.” ▣ Seven major components of the human being. Several lists exist, of which the following are three examples. ◎ XZSS 21 ZZJJ: The seven treasures are spirit (SHEN), breath (QI), vessels (*mai*), essence (JING), blood (XUE), saliva (*tuo*), and the [bodily] liquids (*shui*). 七寶者，神、氣、脈、精、血、唾、水也。◎ DS 15 XMP: In the body there are seven treasures. ... They are the [bodily] juices (JIN), the [bodily] liquids, saliva, blood, spirit, breath, and essence. 身有七寶。... 曰津也，水也，唾也，血也，神也，氣也，精也。◎ NRJ: The blood is gold, the breath is jade, the marrow

R

ren 仁. “Benevolence; humanity.” See REN YI 仁義.

ren 壬. *Ant.* BING 丙. 𠄎 The 9th of the ten celestial stems (TIAN GAN). Main associations: Water; North; black; number 1. See table 5. Because of these associations, *ren* is an emblem of the Yin principle. (For an additional function performed by this stem in Neidan, see REN GUI 壬癸.) ① FX: BING is Yang. REN is Yin. 陽：丙。陰：壬。

𠄎 REN GUI 壬癸

ren guan 人關 (*renguan*). “Barrier of Man.” 𠄎 The hands. See SAN GUAN ② Three Barriers. ① HTJ Nei 18: The hands are the Barrier of Man, and handle flourishing and decay. 手為人關把盛衰。② JDWD: The hands are the Barrier of Man. 手為人關。

ren gui 壬癸 (*rengui*). REN and GUI. *Ant.* BING DING 丙; JIA YI 甲乙. 𠄎 The pair of celestial stems (TIAN GAN) associated with the agent Water and the direction North. Because of these associations, they are emblems of the Yin principle. See table 5. ① CTQ 13: *Ren* and *gui* match JIA and YI, QIAN ䷀ and KUN ䷁ enclose beginning and end. 壬癸配甲乙，乾坤括始終。 *Comm. Peng Xiao*: *Ren* and *gui* are Yin. 壬癸，陰也。

𠄎 The precelestial and postcelestial aspects of Water, respectively. The Metal (True Yang) generated by Water should be collected during its REN stage. On the day of full Moon, its GUI stage begins and the Yang principle begins to decline. ① WZP LS 7: When Lead meets the birth of *gui*, quickly you should collect it: if Metal goes past the full Moon, it is not fit to be savored. 鉛遇癸生須急採，金逢望後不堪

嘗。① XZHB 14: Lead is the *ren*-Water. The *ren*-Water is pure, the *gui*-Water is impure. ... When the *gui*-Water is born, the *ren*-Water becomes hidden and stored; it falls into the postcelestial and is no more fit for use. 夫鉛者，壬水也。壬水清，癸水濁。... 癸水一生，則壬水潛藏，落於後天，不堪用矣。

𠄎 GUI 癸; QIAN 鉛; REN 壬

ren mai 任脈 (*renmai*). “Function vessel; Conception vessel.” See DU MAI 督脈 and REN MAI 任脈.

ren min 人民 (*renmin*). “The people.” *Ant.* FU MU 父母 father and mother. (This entry also contains an example for the equivalent term *minzi* 民子, also meaning “the people.”) 𠄎 An image of True Yin within Yang. ① XZSS 26 WZP: Mercury is the people. Lead is the father and mother. 汞：民子。鉛：父母。① FX: The people are Yin within Yang. The father and mother are Yang within Yin. 陽中陰：人民。陰中陽：父母。

ren xian 人仙 (*renxian*). “Human immortality; human immortal.” 𠄎 In the *Zhong Lü chuan-dao ji* (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology) and other works, the fourth of the five degrees of immortality (WU DENG). ① ZLCDJ 1: The human immortals are the second lowest of the five [degrees of] immortals. They are persons who cultivate reality but do not awaken to the great Dao. Among the ways (*dao*) they find only one method (*fa*), and among the methods they find only one technique (*shu*). ... As their karma (*ye*) is heavy and their merit is weak, evil demons and hardships of all kinds alter their original intention, and they only

reach the accomplishment afforded by the minor methods (XIAO FA). ... The different kinds [of practices] that they investigate are innumerable; they take them all as the Dao, but cannot achieve the great Dao. As they achieve results by one method or one technique within the great Dao, they only rejoice and are serene (*anle*); therefore they are called human immortals. 人仙者，五仙之下二也。修真之士不悟大道，道中得一法，法中得一術。... 業重福薄，一切魔難而改初心，止於小成法有功。... 以類推究，不可勝數，然而皆是道也，不能全於大道，止於大道中一法一術功成，安樂延年而已，故曰人仙。

☞ WU DENG 五等

ren xin 人心 (*renxin*). “Human mind.” See DAO XIN 道心 and REN XIN 人心.

ren yi 仁義 (*renyi*). “Benevolence (*or*: humanity) and righteousness.” ☐ Two instances of True Yin and True Yang. ☉ FX: Benevolence is Yin within Yang. Righteousness is Yang within Yin. 陽中陰：仁。陰中陽：義。

ren yuan 人元 (*renyuan*). “Human Prime.” ☐ In Lu Xixing’s exposition of Neidan, the lowest of three varieties of alchemical practice, involving sexual conjunction. ☉ XFL: The Human Prime is called Great Elixir. For the Great Elixir, one creates a tripod (DING) outside and refines the ingredients within. This means “taking from KAN ☵ to fill LI ☲” (QU KAN TIAN LI), “stealing the mechanism” (DAO JI), and using it to “invert the course” (NI). 人元者，謂之大丹。大丹者，創鼎於外，煉藥於內，取坎填離，盜機逆用之謂也。

☞ SAN YUAN 三元 ②

ri 日. “Sun.” See RI GUANG 日光 and YUE JING 月精; RI HUN 日魂; RI JING 日精; RI YUE 日月; RI ZHONG WU 日中烏.

ri guang 日光 (*riguang*). “Radiance of the Sun.” See RI GUANG 日光 and YUE JING 月精.

ri guang 日光 (*riguang*) and **yue jing** 月精 (*yuejing*). “Radiance of the Sun” and “essence of the Moon.” ☐ Two images of True Yin within Yang and True Yang within Yin, respectively. ☉ CTQ 7: WU in KAN ☵ is the essence of the Moon, JI in LI ☲ is the radiance of the Sun. 坎戊月精，離己日光。☉ FX: The essence is Yang. The radiance is Yin. 陽：精。陰：光。☉ XMGZ YJ: [True Lead] is the essence of the Great Yin, the Moon, which is the mother that nourishes the bodily forms of the ten thousand things (WAN WU) in Heaven and Earth. ... [True Mercury] is the radiance of the Great Yang, the Sun, which is the father that gives birth to the ten thousand things in Heaven and Earth. 太陰，月之精也，為天地萬物育形之母。... 太陽，日之光也，為天地萬物發生之父。

☞ JING GUANG 精光; RI YUE 日月

ri hun 日魂 (*rihun*). “Hun of the Sun” *Ant.* YUE PO 月魄 Po of the Moon. ☐ An image of the Yang principle. ☉ CTQ 53: The Yang Spirit is the Hun of the Sun, the Yin Spirit is the Po of the Moon. 陽神日魂，陰神月魄。☉ FX: The Hun of the Sun is Yang. The Po of the Moon is Yin. 陽：日魂。陰：月魄。

☞ HUN 魂; RI 日

ri jing 日精 (*rijing*). “Essence of the Sun.” *Ant.* YUE HUA 月華 efflorescence of the Moon. ☐ An image of True Yin within Yang, represented in the following example by the Liquor of the heart (XIN YE). ☉ JDWD: What is the meaning of “collecting the essence of the Sun and the efflorescence of the Moon”? This does not concern the external Sun and Moon. It means collecting the True Liquor inside the heart and the True Breath (ZHEN QI) inside the kidneys (SHEN).

san 三. ① “3; Three.” ▣ A number emblematic of one of the stages in the sequence leading from the Dao to the “ten thousand things” (WAN WU, multiplicity). In the *Daode jing* (Book of the Way and Its Virtue), this sequence is represented as Dao → 1 → 2 → 3 → 10,000 things. In this sequence, number 3 is also said to represent the Essence (JING). Moreover, the “three” is (or, are) understood as the product of the re-conjunction of Yin and Yang; as Essence (JING), Breath (QI), and Spirit (SHEN); or as the union of the One and the Two. All three senses are relevant to Neidan. 𠄎 DDJ 42: The Dao generates the One, the One generates the Two, the Two generate the Three, the Three generate the ten thousand things. 道生一，一生二，二生三，三生萬物。

▣ The triad formed by the One (Unity) and the Two (Yin and Yang), either before the One divides itself into the Two, or after the Two are re-conjoined into the One.

▣ Each of the entities and phenomena generated by the Dao as a result of the alternation and the conjunction of Yin and Yang. 𠄎 ZLCDJ 2: The One is the foundation, the Two is the operation, and the Three is the creations and transformations (ZAO HUA). 一為體，二為用，三為造化。

▣ Essence (JING), Breath (QI), and Spirit (SHEN). See SAN TI GUI ER 三體歸二 “the three bodies return to two bodies.”

san 三. ② “3; three.” ▣ One of the numbers in the system of the five agents (WU XING). Corresponds, with number 8, to Wood and the East. See tables 1 and 2.

▣ The “generation number” (SHENG SHU) of the agent Wood, forming a pair with number 8, its “achievement number” (CHENG SHU). See table 4. 𠄎 WZP LS 14: East is 3, South is 2,

together they make 5; North is 1, West is 4, they are the same. 東三南二同成五，北一西方四共之。

▣ A Yang number, because of its association with Heaven. *Ant.* SI 四 ② 4. 𠄎 YJ Xici: Heaven is 3, Earth is 4. 天三，地四。

▣ An emblem of True Yin within Yang, because of its association with Wood and East. *Ant.* SI 四 ② 4. 𠄎 FX: Number 3 is Yin within Yang. Number 4 is Yang within Yin. 陽中陰：三。陰中陽：四。

𠄎 ER BA CHA NÜ 二八姪女 and JIU SAN LANG JUN 九三郎君; SAN WU YI 三五一

san 三. ③ “The 3rd [day of the lunar month].”

▣ A number emblematic of a stage in the cycle of the lunar month. The third and most significant day of the 1st of the six stages of the Moon cycle, which lasts from the 1st to the 5th days. This stage is represented by the trigram ZHEN 𠄎 and the celestial stem GENG 庚. See table 12. 𠄎 CTQ 13: On the third day, [the Moon] comes forth with its clear light, when ZHEN 𠄎 and GENG match the western direction. 三日出為爽，震庚受西方。 𠄎 CTQ 49: On the third day ZHEN 𠄎 moves, on the eighth, DUI 𠄎 is in action. 三日震動，八日兌行。

san bai ri 三百日 (*sanbai ri*). “Three hundred days.” ▣ One of the metaphoric time spans required for completing the Neidan practice. 𠄎 ZLCDJ 8: As the Medicine, day after day, becomes as large as a grain of millet (SHU MI), in one hundred days, providing you do not make errors, its strength becomes whole; in two hundred days, the Womb of Sainthood (*shengbao*) is solid; and in three hundred days, the Embryo-Immortal is complete. 日得黍米之大，百日無差藥力全，二百日聖胞堅，三百日胎仙完。

san bao 三寶 (*sanbao*). “Three treasures.” A term first found in the *Daode jing* (Book of the Way and Its Virtue), which takes on additional meanings in Taoism as a whole and in Neidan. 𠄎 DDJ 67: I have three treasures, and hold to them and protect them. The first is compassion, the second is frugality, and the third is daring not be at the forefront in the world. 我有三寶，持而保之，一曰慈，二曰儉，三曰不敢為天下先。 𠄎 Essence (JING), Breath (QI), and Spirit (SHEN), in both their precelestial (XIAN TIAN) and postcelestial (HOU TIAN) aspects. See the respective entries and JING QI SHEN 精氣神; for the precelestial aspects, see YUAN JING 元精 Original Essence, YUAN QI 元氣 or 元炁 Original Breath, and YUAN SHEN 元神 Original Spirit. 𠄎 DYEJ: There are three external treasures and three internal treasures. The Dao, the scriptures, and the masters are the three external treasures. The three internal treasures are Essence, Breath, and Spirit. 有內外三寶。是道、經、師者，為外三寶也。內三寶者，精炁神也。 𠄎 ZHJ 3: Studying the methods of spirit immortality does not require much doing. It is sufficient to refine the three treasures—Essence, Breath, and Spirit—so that they become the matrix of the Elixir (*dan-tou*). When the three treasures meet in the Central Palace (ZHONG GONG), the Golden Elixir is achieved. 學神仙法不必多為，但煉精氣神三寶為丹頭，三寶會於中宮，金丹成矣。 𠄎 HZJ 1: The three precelestial treasures are the three foundations (*ti*), the Way of “spontaneity” (ZI RAN): Original Essence, Original Breath, and Original Spirit. The three postcelestial treasures are the three operations (*yong*), the Way of “doing” (YOU WEI): the essence of the intercourse (JIAO GAN JING), the breath of expiration and inspiration (HU XI QI), and the thinking spirit (SI LÜ SHEN). ... Without the precelestial it would be impossible to generate the postcelestial, and without

the postcelestial it would be impossible to achieve the precelestial. The principle of these two is that they are one body but they differentiate from one another: it is impossible to lose one without damaging the other. Therefore refine the essence of the intercourse by means of the Original Essence; refine the breath of expiration and inspiration by means of the Original Breath; and refine the thinking spirit by means of the Original Spirit. When these three things are “inchoate and yet accomplished” [DDJ 25], they join in their reality with the Dao. Spontaneously, the Original Essence is firm and the essence of the intercourse is not depleted; the Original Breath is settled and the breath of expiration and inspiration does not come forth; the Original Spirit is intact and the thinking spirit does not arise. There is no other method to cultivate immortality: it lies entirely in these three things and nothing else. 先天三寶為三體，自然之道，元精、元氣、元神。後天三寶為三用，有為之道，交感精、呼吸氣、思慮神。... 非先天不能生後天，非後天不能成先天。此二者之理，一體而分化，不可失後損先也。是故以元精煉交感精；以元氣煉呼吸氣；以元神煉思慮神。三物混成，與道合真。自然元精固而交感之精不漏；元氣住而呼吸之氣不出；元神全而思慮之神不起。修仙之法無他，全此三者而已矣。 𠄎 TXZZ Author's Preface: Those who cultivate immortality should use the three treasures: Essence, Breath, and Spirit. 修仙者，必用精炁神三寶。 𠄎 Foundations: The formation of the Medicine involves Essence, Breath, and Spirit, which the alchemical texts call the “three treasures.”

𠄎 Essence (JING), Spirit (SHEN), and Intention (YI). 𠄎 JHZZ 2: The Way of the Elixir takes the Essence-Water (JING SHUI), the Spirit-Fire (SHEN HUO), and the Intention-Soil (YI TU) as the three supreme treasures. ... The Spirit-Fire is the operation (*yong*), the Intention-Soil is the

wai dan 外丹 (*waidan*). “External Elixir.” *Ant.* NEI DAN 內丹 Internal Elixir. See the note to NEI DAN 內丹 Internal Elixir. ▣ In Mu Changzhao’s exposition of Neidan, the Elixir obtained through the external Original Breath found in the cosmos, as distinct from the Elixir obtained through one’s own internal Original Breath (YUAN QI). Mu Changzhao, however, deems these Breaths and the corresponding Elixirs to be ultimately equivalent. ● WFTG 3: The Internal Elixir is one’s own Original Breath. The External Elixir is the Original Breath of Heaven and Earth. However, in this Elixir there is fundamentally neither “internal” or “external.” One’s own Original Breath is the same as the Original Breath of Heaven and Earth, and the Original Breath of Heaven and Earth is the same as one’s own Original Breath. Internal and external cannot be separated even for one instant; if they can be separated, it is not the Dao. 內丹者，自己之元炁也。外丹者，天地之元炁也。然此之丹本無內外，自己元炁即天地之元炁，天地元炁即自己之元炁也。內外不可須臾離了，可離非道也。

▣ In Chen Zhixu’s exposition of Neidan, a synonym of WAI YAO 外藥 External Medicine and of YANG DAN 陽丹 Yang Elixir, which he deems to be names of True Yang within Yin, as distinct from NEI YAO 內藥 Internal Medicine and YIN DAN 陰丹 Yin Elixir, which he deems to be names of True Yin within Yang. ● JDDY 5: The Yang Elixir is the External Elixir, or the External Medicine. 陽丹者，即外丹也，即外藥也。● WZP JJ 43 *Comm. Chen Zhixu*: “Within the black there is the white” (HEI ZHONG YOU BAI) is the Yang within the Yin, an exemplary image (FA XIANG) of the External Elixir. 黑中有白，乃陰中之陽，外丹法象。

wai dao 外道 (*waidao*). “External ways; external paths.” ▣ A general designation of teachings and practices that, in the Neidan perspective, are deemed to be inadequate or harmful for true realization. ● JGYS: Nowadays, many people cultivate the external ways and do not know the internal way. 今人者多修外道，不修內道。

☞ PANG MEN 傍門; XIAO SHU 小術

wai san bao 外三寶 (*wai sanbao*). “Three external treasures.” See SAN BAO 三寶.

wai san yao 外三要 (*wai sanyao*). “Three outer essentials.” *Ant.* NEI SAN YAO 內三要 three inner essentials. ▣ Mouth and nose (nostrils) (KOU BI). ● JDWD: What are the three outer essentials? The mouth and the nose are altogether three openings. They are the gates through which Spirit (SHEN) and Breath (QI) come and go. 問曰：何謂外三要？答曰：口之與鼻共三竅，是神氣往來之門戶。● XZSS 3 ZXP: The three outer essentials are the gate of the Mysterious-Female (XUAN PIN ZHI MEN). ... The nose has two openings, the mouth has one opening: altogether they are three openings. They are the gates through which Spirit (SHEN) and Breath (QI) come and go. The Yang Spirit is the Mysterious, the Yin Spirit is the Female. Within this gate are found the celestial Hun (TIAN HUN) and the earthly Po (DI PO), which merge with one’s own Spirit and Breath and become one with them. Therefore they are called Mysterious and Female (XUAN PIN): they are the “two things” (ER WU). 外三要者，玄牝之門也。... 鼻有兩竅，口有一竅，共三竅。此是神氣往來之門。陽神為玄，陰息為牝。此門中有

天魂地魄，與我神氣混而為一。故強名曰玄牝，二物也。

☞ NEI SAN YAO 內三要; SAN YAO 三要

wai yao 外藥 (*waiyao*). “External Medicine.” *Ant.* NEI YAO 內藥 Internal Medicine. See the note to NEI YAO 內藥 and WAI YAO 外藥 External Medicine and Internal Medicine. ▣ The Elixir obtained from postcelestial Essence (JING), Breath (QI), and Spirit (SHEN). See also NEI YAO 內藥 and WAI YAO 外藥 Internal Medicine and External Medicine. ☉ ZHJ 3: The essence of the intercourse (JIAO HE ZHI JING), the breath of expiration and inspiration (HU XI ZHI QI), the spirit of the thinking mind (SI LÜ ZHI SHEN): these are all the External Medicine. 交感之精，呼吸之氣，思慮之神，皆外藥也。☉ ZHJ 3 and XMGZ YJ: With regard to the External Medicine, first of all, the essence of the intercourse should not be depleted; the breath of expiration and inspiration (HU XI ZHI QI) should be subtle until there is no breathing; and concerning the spirit of the thinking mind, the main thing consists in being serene and quiescent. 以外藥言之，交合之精先要不漏，呼吸之氣更要細細至於無息，思慮之神貴在安靜。

▣ In Chen Zhixu's exposition of Neidan, a name of True Yang within Yin. ☉ JDDY 5: For the External Medicine, within KAN ☵ you search for the precelestial Water of True Unity (ZHEN YI ZHI SHUI); within Water you gather the precelestial undefined Lead (QIAN); and within Lead you collect the precelestial Breath (QI) of Great Unity (TAI YI ①). This Breath is the white (BAI) within the black (HEI), or Yang within Yin. This is what the *Wuzhen pian* means when it says: “Gather the solid [Yang line] from the center in the position of KAN ☵ (KAN WEI).” 夫外藥者，坎中求先天真一之水，水中取先天未擾之鉛，鉛中採先天太一

之氣。此氣即黑中之白，陰中之陽也。『悟真篇』云，「取將坎位中心實」者，是也。

▣ In Wang Mu's exposition of Neidan, based on the Nanzong (Southern Lineage) codification but also including features of other codifications, the first step in the generation of the Internal Elixir (for the complete sequence, see YAO 藥 Medicine). The External Medicine, obtained at the end of the preliminary stage of the practice (“laying the foundations for refining oneself,” LIAN JI ZHU JI), is refined during the first stage (“refining the Essence to transmute it into Breath,” LIAN JING HUA QI) by means of the Fire Phases (HUO HOU) and is stored in the lower Cinnabar Field (DAN TIAN ②). This is followed by the generation of the Internal Medicine (NEI YAO), which marks the end of the first stage of the practice. ☉ Foundations: The cyclical refining at the stage of “refining the Essence to transmute it into Breath” leads to the formation of the External Medicine. ... The External Medicine pertains to “doing” (YOU WEI) and is refined by means of the Lesser Celestial Circuit (XIAO ZHOU TIAN). ... In the circulation of the River Chariot (HE CHE, i.e., *the Lesser Celestial Circuit*), the External Medicine rises to the Muddy Pellet (NI WAN, *the upper Cinnabar Field*), then descends and coagulates in the “earthenware crucible” (TU FU, *the lower Cinnabar Field*).

☞ DA YAO 大藥; DAO TAI 道胎; NEI YAO 內藥; NEI YAO 內藥 and WAI YAO 外藥

wan fa 萬法 (*wanfa*). “Ten thousand phenomena; ten thousand dharmas.” A term of Buddhist origin. ▣ Used in Neidan in Neidan as an equivalent of WAN WU 萬物 ten thousand things.

wan kong 頑空 (*wankong*). “Inert emptiness.” ▣ Emptiness meant as a state devoid of

xi 喜. “Joy.” See **XI NU** 喜怒.

xi 西. “West.” *Ant.* **DONG** 東 East. 西 A direction emblematic of the Yin principle. Main associations in the system of the five agents (**WU XING**): Metal; autumn; white; White Tiger. See tables 1 and 2.

☞ **DONG XI** 東西; **XI NAN** 西南

xi chuan 西川 (*xichuan*). “Western River.” *Ant.* **YU CHI** 玉池 Jade Pond. 西 An image of the Yin principle. ☉ **WZP JJ 6**: If you ask what is True Lead (**ZHEN QIAN**), the moonlight (**CHAN GUANG**) shines all day on the Western River. 若問真鉛何物是，蟾光終日照西川。☉ **FX**: The Jade Pond is Yang. The Western River is Yin. 陽：玉池。陰：西川。

xi fang jiu 西方酒 (*xifang jiu*). “Wine of the West.” See **BEI DI HUA** 北地花 and **XI FANG JIU** 西方酒.

xi nan 西南 (*xinan*). “Southwest.” 西 The direction associated in the postcelestial domain (**HOU TIAN**) with the trigram **KUN** 坤, the Pure Yin principle giving birth to the Yang. Hence, the symbolic direction of the birth or rebirth of the Yang principle. ☉ **WZP LS 7**: You should know that the source of the stream, the place where the Medicine is born, is just at the southwest—that is its native village. 要知產藥川源處，只在西南是本鄉。 *Comm. Liu Yiming*: The southwest is the direction of **KUN** 坤, the land where **Fu** 復 is reborn after the last day of the month, and where the Yin culminates and generates the Yang. In the human being, it is the time of the initial movement after quiescence culminates. This movement is the time of the emergence of the Great Medicine (**DA YAO**). However, this movement is not the

movement of emotions (**QING**) and desires arising from extraneous breaths (*keqi*), and it is not the movement of intentional thoughts arising from the internal mind. It is the movement of the innate knowledge of the celestial mind (**TIAN XIN** ②), the movement of the true knowledge (**ZHEN ZHI**) of the mind of the Dao (**DAO XIN**). 西南者，坤方，為月晦極復蘇，陰極生陽之地，在人為靜極初動之時，這個靜極之動，即是大藥發現之時。但動非外來客氣情欲之動，亦非內裏心意念頭之動，乃天心良知之動，道心真知之動。☉ **XZHB 13**: The southwest is the land of **KUN** 坤, the place where the Yin culminates and the Yang is born. 西南者坤方，乃陰極陽生之處。

☞ **NAN** 南; **XI** 西; **XI NAN XIANG** 西南鄉

xi nan xiang 西南鄉 (*xinan xiang*). “Hamlet of the Southwest.” 西 One of the names of the One Opening of the Mysterious Barrier (**XUAN GUAN YI QIAO**). ☉ **GZZN 2**: The ancients called it Hamlet of the Southwest. 古人謂之 … 西南鄉。

☞ **XI NAN** 西南

xi nian 息念 (*xinian*). “Ceasing thoughts; pausing thoughts.” 西 In Li Daochun’s exposition of Neidan, the operation defined by the term “nourishing the Fire” (**YANG HUO**). (This meaning applies to the “higher vehicle,” **SHANG SHENG**.) ☉ **ZHJ 2**: In the Higher Vehicle, “nourishing the fire” is ceasing thoughts. [上乘者，以] 息念為養火。

xi nu 喜怒 (*xinu*). “Joy and anger.” 西 Two images of Yin and Yang. ☉ **CTQ 3**: Reward and punishment respond to spring and autumn; dimness and light comply with cold and heat. The Statements on the Lines [of the Book of Changes] contain benevolence (or: humanity)

and righteousness, and issue joy or anger in accordance with the time. 賞罰應春秋，昏明順寒暑，爻辭有仁義，隨時發喜怒。◎ FX: Joy is Yang. Anger is Yin. 陽：喜。陰：怒。

xi shan bai hu 西山白虎 (*xishan baihu*). “White Tiger of the Western Mountain.” See DONG HAI QING LONG 東海青龍 and XI SHAN BAI HU 西山白虎.

xi yi fu 希夷府 (*xiyi fu*). “Mansion of the Inaudible and the Invisible.” An expression derived from the *Daode jing* (Book of the Way and its Virtue), where the words “inaudible” and “invisible” refer to the Dao. 𠄎 DDJ 14: Watching, you do not see it: it is called invisible. Listening, you do not hear it: it is called inaudible. Grasping, you do not get it: it is called imperceptible. 視之不見，名曰夷。聽之不聞，名曰希。搏之不得，名曰微。𠄎 An image of the Center. ◎ FX: The Mansion of the Inaudible and the Invisible is the Central Palace. 中宮：希夷府。

𠄎 One of the names of the One Opening of the Mysterious Barrier (XUAN GUAN YI QIAO). ◎ XMGZ HJ: Our companions in the past referred to it as the Mansion of the Inaudible and the Invisible. 前輩指為 … 希夷府。◎ XZHB 16: The ancients metaphorically called it Mansion of the Inaudible and the Invisible. 古人 … 喻之曰 … 希夷府。

xia 下. “Below; lower.” See SHANG XIA 上下.

xia 夏. “Summer.” *Ant.* DONG 冬 winter. 𠄎 One of the seasons in the system of the five agents (WU XING). Main associations: Fire; South; red; Vermilion Bird (see table 1). With spring, summer is one of the two seasons in the first half of the year, both associated with the Yang principle and represented by the first six earthly branches (DI ZHI). ◎ CTQ 3: Spring

and summer accord with the inner core, from ZI to CHEN and SI; autumn and winter match the outer function, from WU to XU and HAI. 春夏據內體，從子到辰巳，秋冬當外用，自午訖戌亥。

𠄎 SI SHI 四時

xia dan tian 下丹田 (*xia dantian*). “Lower Cinnabar Field.” See DAN TIAN 丹田 ②.

xia dao 下島 (*xiadao*). “Lower Island.” 𠄎 The kidneys (SHEN). ◎ ZLCDJ 7 and QYC *Comm.* *Xiao Tingzhi*: The kidneys are called Lower Island. 腎曰下島。

𠄎 SAN DAO 三島

xia de 下德 (*xiade*). “Inferior virtue.” See SHANG DE XIA DE 上德下德.

xia que qiao 下鵲橋 (*xia queqiao*). ① “Lower Magpie Bridge.” *Ant.* SHANG QUE QIAO 上鵲橋 ① Upper Magpie Bridge. 𠄎 A locus at the bottom of the spine, which connects the Control and the Function vessels (DU MAI and REN MAI) to one another in the lower part of the body. ◎ RYJ 3: The upper Magpie Bridge, the lower Magpie Bridge.¹ 上鵲橋，下鵲橋。

𠄎 QUE QIAO 鵲橋

xia que qiao 下鵲橋 (*xia queqiao*). ② “Descending from the Magpie Bridge.” *Ant.* SHANG QUE QIAO 上鵲橋 ② “ascending to the Magpie Bridge.” 𠄎 The descent to the lower Cinnabar Field (called Cavern Chamber, DONG FANG, in the following example) during the second half of the Lesser Celestial Circuit (XIAO ZHOU TIAN). ◎ RYJ 3: Ascend to the Magpie Bridge, descend from the

1 These sentences are translated in accordance with this sense of the term *shang queqiao*. Compare XIA QUE QIAO ②.

yan 眼. “Eye; pupil.” See MU 目.

yan jin 咽津 (*yanjin*). “Swallowing saliva.” ▣ A feature of some breathing and meditation practices, disapproved of in the *Wuzhen pian* (Awakening to Reality). ● WZP JJ 5: Swallowing saliva and inhaling breath (NA QI) are human actions; only when you have the Medicine can you form and transform. 咽津納氣是人行，有藥方能造化生。

yan yue lu 偃月爐 (*yanyue lu*). “Furnace of the Crescent Moon; Furnace of the Supine Moon.” ▣ An alchemical emblem of the Yin principle. *Ant.* ZHU SHA DING 朱砂鼎 Tripod of the Vermilion Powder. ● FX: The Tripod of the Vermilion Powder is Yang. The Furnace of the Crescent Moon is Yin. 陽：朱砂鼎。陰：偃月爐。

▣ An alchemical emblem of Yin containing True Yang. *Ant.* ZHU SHA DING 朱砂鼎 Tripod of the Vermilion Powder. ● WZP JJ 4: In the Furnace of the Crescent Moon, the Jade Pistil (YU RUI) is born; in the Tripod of the Vermilion Powder, the Water Silver (SHUI YIN) is level. 偃月爐中玉蕊生，朱砂鼎內水銀平。● XZHB 11: [Furnace of the] Crescent Moon means that the Yang is born within the Yin. 言朱砂，取陽中有陰之義。

▣ An alchemical image of the Center. ● FX: The Furnace of the Crescent Moon is the Central Palace. 中宮：偃月爐。

▣ One of the names of the One Opening of the Mysterious Barrier (XUAN GUAN YI QIAO). ● GZZN 2: The ancients called it Furnace of the Crescent Moon. 古人謂之 … 偃月爐。

☞ LU 爐

yang 陽. “Yang.” See SHAO YANG 少陽; TAI YANG 太陽; YIN YANG 陰陽; YUAN YANG 元陽.

yang che 羊車 (*yangche*). “Sheep chariot; ram chariot.” ▣ A metaphoric vehicle used to overcome the first of the Three Barriers (SAN GUAN ②) during the first half of the Lesser Celestial Circuit (XIAO ZHOU TIAN). ● Foundations: From the Barrier of the Caudal Funnel (WEI LÜ) to the Barrier of the Spinal Handle (JIA JI), one should proceed carefully and with a short pace, similar to the lightness of a chariot drawn by a sheep.

☞ SAN CHE 三車

yang dan 陽丹 (*yangdan*). “Yang Elixir.” *Ant.* YIN DAN 陰丹 Yin Elixir. ▣ The Elixir obtained through the operation of the Yang Spirit (YANG SHEN). ● BZRYL 1: What we call Yin Elixir and Yang Elixir are both the Internal Elixir. ... The Yang Spirit is called Yang Elixir. 所為陰丹、陽丹者，即內丹也。... 陽神謂之陽丹。

▣ In Chen Zhixu's exposition of Neidan, a synonym of WAI YAO 外藥 External Medicine. ● JDDY 5: The Yang Elixir is the External Elixir, the External Medicine. 陽丹者，即外丹也，即外藥也。

yang guang san xian 陽光三現 (*yangguang sanxian*). “Three appearances of the Yang radiance.” ▣ Three signs showing that the conjunction of the Internal Medicine (NEI YAO) and the External Medicine (WAI YAO) has occurred. ● Foundations: After the Internal and the External Medicines coagulate with one another, there is the sign of the “three appearances of the Yang radiance.” Then one can extinguish the Fire and prepare oneself for the seven days of “entering the enclosure” (RU HUAN).

yang huo 陽火 (*yanghuo*). “Yang Fire.” *Ant.* YIN FU 陰符 Yin tally. ▣ One of the names of the first half of the Lesser Celestial Circuit

(XIAO ZHOU TIAN). See JIN YANG HUO 進陽火 “advancing the Fire.”

☞ HUO HOU 火候

yang huo 養火 (*yanghuo*). “Nourishing the Fire.” *Note:* Both senses of this term distinguished in the present entry are related to the equivalence between Fire (HUO) and Spirit (SHEN) in Neidan: Spirit is nourished by “ceasing thoughts” and entering quiescence. ▣ “Ceasing thoughts.” (In Li Daochun’s exposition of Neidan, this meaning applies to the “higher vehicle,” SHANG SHENG.) ◎ ZHJ 2: In the Higher Vehicle, “nourishing the fire” is ceasing thoughts. 〔上乘者，以〕息念為養火。◎ ZHJ 3: What is the meaning of “nourishing the Fire”? Ceasing thoughts is “nourishing the Fire.” 或問：何謂養火？曰：絕念為養火。▣ The state of quiescence (JING). ◎ ZHJ 3: Being “silent and unmoving” [YJ Xici] is called “nourishing the Fire.” 寂然不動，謂之養火。

☞ HUO 火

yang jing 陽精 (*yangjing*). “Yang Essence.” *Ant.* YIN JING 陰精 Yin Essence. ▣ The Original Essence (YUAN JING), or precelestial Essence (XIAN TIAN ZHI JING). ◎ XMGZ LJ: On the whole, the Yang Essence is generated day after day, but the worldly people do not know how to gather it, until it is dispersed and becomes the breath (QI) that circulates in the body. The accomplished person (*zhiren*) uses a method in order to take hold of it, gathers it, and coalesces it into a pearl sized as a grain of millet (see SHU MI). The Buddhists call it Wisdom (*puti, bodhi*), the School of the Immortals (*i.e., Taoism*) calls it true seed (ZHEN ZHONG). 蓋陽精日日發生，但世人不知翕聚，以至散而為周身之氣。至人以法追攝，聚而結一黍之珠，釋氏呼為菩提，仙家名曰真種。

☞ JING 精; XIAN TIAN JING 先天精; YUAN JING 元精; ZHEN JING 真精

yang li yin jing 陽裏陰精 (*yang li yinjing*). “The Yin Essence within Yang.” ▣ The postcelestial essence (HOU TIAN JING). All liquid components of the human being; in particular, semen in males and menstrual blood in females. ◎ WZP LS 9: The Yin Essence within Yang is not a firm substance: if you cultivate only this thing you will become ever more weak. 陽裏陰精質不剛，獨修此物轉羸尪。

☞ HOU TIAN JING 後天精; JIAO GAN JING 交感精; JING 精; YIN JING 陰精

yang long 陽龍 (*yanglong*). “Yang Dragon.” *Ant.* YIN HU 陰虎 Yin Tiger. ▣ The Yang Breath of the kidneys (SHEN QI). ◎ ZLCDJ 8: When the Breath [of the kidneys] goes through the liver (GAN), it becomes Pure Yang (CHUN YANG). This pure Yang Breath (YANG QI) stores the Water of True Unity (ZHEN YI ZHI SHUI); “vague and indistinct” (HUANG HU), it is formless. It is called Yang Dragon. 氣過肝時，即為純陽，純陽氣中包藏真一之水，恍惚無形，名曰陽龍。

▣ The Breath of Correct Yang (ZHENG YANG ZHI QI) found within the Yin Liquor of the heart (XIN YE). ◎ ZLCDJ 8: The Fire of the heart generates the [Pure Yin] Liquor, and within this Liquor there is the Breath of Correct Yang, called Yang Dragon. 心火生液，液中有正陽之氣，名曰陽龍。

☞ LONG 龍

yang qi 陽氣 or 陽炁 (*yangqi*). “Yang Breath.” *Ant.* YIN QI 陰氣 Yin Breath. ▣ The Original Breath (YUAN QI), or precelestial Breath (XIAN TIAN ZHI QI).

▣ The Breath (QI) of the Yang principle. ◎ CTQ 49: Above Pleiades and Net, ZHEN ䷲ comes forth as an inkling, and the Yang Breath makes its start. 昂畢之上，震出為徵，陽氣造端。

◎ JHZZ 3: When the Yang Breath withers and

za nian 雜念 (*zanian*). “Impure thoughts; contaminated thoughts” (lit., “mixed *or* confused thoughts”). ▣ A general designation of attachments, desires, passions, and analogous features of the ordinary mind. ◎ DYEJ: Internal clarity and quiescence (QING JING) means that the mind does not give rise to impure thoughts. 內清靜者，心不起雜念。

▣ In Wang Mu's exposition of Neidan, based on the Nanzong (Southern Lineage) codification but also including features of other codifications, the elimination of these thoughts is one of the purposes of the practices performed in the preliminary stage of “laying the foundations for refining oneself” (LIAN JI ZHU JI). ◎ Foundations: The initial stage involves collecting the mind (SHOU XIN), guarding Unity (SHOU YI), ceasing thoughts (ZHI NIAN), and entering quiescence (RU JING). These four expressions show that, at this stage, one should perform practices to eliminate the impure thoughts.

zao hua 造化 (*zaohua*). “Creation and generation; creation and transformation.” ▣ A term understood in two main ways. ① The continuous process of creation and generation of forms and phenomena by the Dao. “Creation” (*zao*) is the function of QIAN ☰, which gives the initial impulse, and “generation” (*hua*) is the function of KUN ☷, which brings creation to achievement. This sense is based on the understanding of *hua* 化 as “generation” instead of “transformation” (see under HUA). ② The transience (impermanence and change) that rules on the process of creation and transformation, which is contrasted with the “constancy” (*chang* 常) of the Dao. ◎ WZP LS 3 *Comm. Liu Yiming*: Only the celestial immortals (TIAN XIAN) shed their illusory body (HUAN SHEN) and achieve

a dharma-body (FA SHEN), go beyond creation and transformation, and are without birth and without death. 惟天仙脫幻身而成法身，超出造化之外，無生無死。

☞ DUO ZAO HUA 奪造化; HUA 化; QIE ZAO HUA 竊造化; ZAO HUA JI 造化機; ZAO HUA JIN KU 造化金窟; ZAO HUA LU 造化爐; ZAO HUA ZHI YUAN 造化之源

zao hua ji 造化機 (*zaohua ji*). “Mechanism of creation and transformation.” ▣ A designation of the Center. ◎ FX: The mechanism of creation and transformation is the Central Palace. 中宮：造化機。

☞ HUA JI 化機; JI 機; ZAO HUA 造化

zao hua jin ku 造化金窟 (*zaohua jinku*). “Golden cave of creation and transformation.”

▣ An image of the Center. ◎ FX: The Golden Cave of Creation and Transformation is the Central Palace. 中宮：造化金窟。

☞ ZAO HUA 造化

zao hua lu 造化爐 (*zaohua lu*). “Furnace of Creation and Transformation.” ▣ An image of the Center. ◎ FX: The Furnace of Creation and Transformation is the Central Palace. 中宮：造化爐。

☞ LU 爐; ZAO HUA 造化

zao hua zhi yuan 造化之源 (*zaohua zhi yuan*). “Source of Creation and Transformation.” ▣ One of the names of the One Opening of the Mysterious Barrier (XUAN GUAN YI QIAO).

◎ GZZN 2: The ancients called it Source of Creation and Transformation. 古人謂之 … 造化之源。◎ XMGZ HJ: Our companions in the past referred to it as the Source of Creation and Transformation. 前輩指為 … 造化之源。

☞ ZAO HUA 造化

zeng shan 甌山 (*Zengshan*). “Mount Zeng.” In Waidan (External Alchemy), a name of the alchemical tripod. ▣ In Neidan, one of the names of the upper Cinnabar Field (the Muddy Pellet, NI WAN). ◎ CTQ 78: So that its heat may go up to Mount Zeng, a blazing fire is made below. 昇熬於甌山兮，炎火張設下。

zhan chi long 斬赤龍 (*zhan chilong*). “Decapitation of the Red Dragon.” ▣ In Nüdan (Women’s Internal Alchemy), the disappearance of menstruations, obtained in the first stage of the practice in order to avoid the loss of Essence (JING, corresponding to menstrual blood in females) and transmute it into Breath (QI). Equivalent to *duan chilong* 斷赤龍 “slaying the Red Dragon” and *zhanduan chilong* 斬斷赤龍 “slaying the Red Dragon by decapitation.” (In all three terms, *chilong* may be replaced by *chimai* 赤脈 Red Vessel, e.g., *zhan chimai* 斬赤脈 “decapitation of the Red Vessel.”) ◎ XZBN: When a woman severs the Red Vessel (CHI MAI), her body turns into that of a man and spontaneously her impure, Yin [menstrual] blood does not flow. She can leave death and enter life. 女子赤脈斬，則變為男體，而陰濁之血自不行，可以出死，可以入生。◎ NGZF 8: As for a woman’s “slaying the Dragon,” it consists in transforming blood into Breath. 若女之斷龍，在化血成氣。

zhan duan chi long 斬斷赤龍 (*zhanduan chilong*). “Slaying the Red Dragon by decapitation.” See ZHAN CHI LONG 斬赤龍.

zhang 張. “Extension.” ▣ The 26th of the twenty-eight lodges (XIU), placed in the southern sector of heaven. See table 8.

☞ ZHANG YI 張翼

zhang nan 長男 (*zhangnan*). “Elder son.” *Ant.* SHAO NÜ 少女 younger daughter. ▣ The ZHEN

☰ trigram. So called as this is the first of the three “male” trigrams generated by the conjunction of QIAN ☰ and KUN ☷. ☰ YJ Shuogua: As for ZHEN, [KUN] seeks [QIAN] for the first time and obtains a son; therefore it is called the elder son. 震一索而得男，故謂之長男。

▣ An image of the Yang principle. ◎ WZP JJ 33: As soon as the elder son drinks the wine of the West (XI FANG JIU), the younger daughter first opens the flower of the North (BEI DI HUA). 長男乍飲西方酒，少女初開北地花。◎ FX: The elder son is Yang. The younger daughter is Yin. 陽：長男。陰：少女。

☞ SAN NAN 三男

zhang nü 長女 (*zhangnü*). “Elder daughter.” *Ant.* SHAO NAN 少男 younger son. ▣ The XUN ☴ trigram. So called as this is the first of the three “female” trigrams generated by the conjunction of QIAN ☰ and KUN ☷. ☴ YJ Shuogua: As for XUN, [QIAN] seeks [KUN] for the first time and obtains a daughter; therefore it is called the elder daughter. 巽一索而得女，故謂之長女。

☞ SAN NÜ 三女

zhang yi 張翼 (*zhangyi*). “Extension and Wings.” *Ant.* XU WEI 虛危 Emptiness and Rooftop. ▣ The 26th and the 27th lodges (XIU). As both belong to the southern sector of heaven, they represent the Yang principle. ◎ FX: Extension and Wings are Yang. Emptiness and Rooftop are Yin. 陽：張翼。陰：虛危。

☞ YI 翼; ZHANG 張

zhao 朝. “Morning.” See ZHAO MU 朝暮.

zhao mu 朝暮 (*zhaomu*). “Morning and evening.” ▣ A model for the sequence of the Fire phases (HUO HOU). Morning represents the Yang portion (JIN YANG HUO), evening represents the Yin portion (TUI YIN FU). ◎ JDSBZ

Tables

TABLE 1 The five agents: (a) main associations

	WOOD	FIRE	SOIL	METAL	WATER
DIRECTIONS	east	south	center	west	north
SEASONS	spring	summer	(midsummer)	autumn	winter
COLORS	green	red	yellow	white	black
EMBLEMATIC	green	vermilion	yellow	white	snake
ANIMALS	dragon	sparrow	dragon	tiger	and turtle
NUMBERS ^[1]	3, 8	2, 7	5, 10	4, 9	1, 6
YIN-YANG ^[2]	minor Yang	great Yang	balance	minor Yin	great Yin
YIN-YANG ^[3]	True Yin	Yang	conjunction	True Yang	Yin
CELESTIAL	<i>jia</i> 甲	<i>bing</i> 丙	<i>wu</i> 戊	<i>geng</i> 庚	<i>ren</i> 壬
STEMS	<i>yi</i> 乙	<i>ding</i> 丁	<i>ji</i> 己	<i>xin</i> 辛	<i>gui</i> 癸
EARTHLY	<i>yin</i> 寅	<i>wu</i> 午	<i>xu</i> 戌, <i>chou</i> 丑	<i>you</i> 酉	<i>hai</i> 亥
BRANCHES	<i>mao</i> 卯	<i>si</i> 巳	<i>wei</i> 未, <i>chen</i> 辰	<i>shen</i> 申	<i>zi</i> 子
PLANETS	Jupiter	Mars	Saturn	Venus	Mercury
RELATIONS	father	daughter	forefather	mother	son
VISCERA	liver	heart	spleen	lungs	kidneys
BODY ORGANS	eyes	tongue	mouth	nose	ears
VIRTUES	righteousness	wisdom	trustworthiness	benevolence	propriety

The five agents (*wuxing* 五行) and their main associations. *Notes:* [1] The first numbers are the “generation numbers,” the second ones are the “achievement numbers” (see also table 4). [2] These are the Yin and Yang values of the five agents most frequently used in Chinese cosmology as a whole. [3] These are the Yin and Yang values of the five agents most frequently used in Neidan. See also table 2.

TABLE 2 The five agents: (b) spatial distribution

FIRE		
South		
Vermilion Sparrow		
2		
cinnabar		
Original Spirit (<i>yuanshen</i> 元神)		
WOOD	SOIL	METAL
East	Center	West
Green Dragon	Yellow Dragon	White Tiger
3	5	4
True Mercury	Elixir	True Lead
inner nature (<i>xing</i> 性)	intention (<i>yi</i> 意)	qualities (<i>qing</i> 情)
WATER		
North		
Dark Warrior		
1		
black lead		
Original Essence (<i>yuanjing</i> 元精)		

Spatial arrangement of the five agents (*wuxing* 五行), with some of the main associations used in Neidan. In accordance with the traditional Chinese convention, North is shown at the bottom, South at the top, East on the left, and West on the right. See also table 1.

TABLE 3 the five agents: (c) “generation” and “conquest”

AGENT	GENERATES	IS GENERATED BY	CONQUERS	IS CONQUERED BY
WATER	Wood	Metal	Fire	Soil
WOOD	Fire	Water	Soil	Metal
FIRE	Soil	Wood	Metal	Water
SOIL	Metal	Fire	Water	Wood
METAL	Water	Soil	Wood	Fire

“Generation” (*xiangsheng* 相生) and “conquest” (*xiangke* 相剋) sequences of the five agents (*wuxing* 五行).

TABLE 4 The five agents: (d) “generation” and “achievement” numbers

AGENT	GENERATION NUMBER	ACCOMPLISHMENT NUMBER
WATER	1	6
FIRE	2	7
WOOD	3	8
METAL	4	9
SOIL	5	10

“Generation numbers” (*shengshu* 生數) and “accomplishment numbers” (*chengshu* 成數) of the five agents.

TABLE 5 The ten celestial stems

STEMS		AGENTS	DIRECTIONS	COLORS	VISCERA	NUMBERS
1 <i>jia</i>	甲	WOOD	east	green	liver	3, 8
2 <i>yi</i>	乙					
3 <i>bing</i>	丙	FIRE	south	red	heart	2, 7
4 <i>ding</i>	丁					
5 <i>wu</i>	戊	SOIL	center	yellow	spleen	5
6 <i>ji</i>	己					
7 <i>geng</i>	庚	METAL	west	white	lungs	4, 9
8 <i>xin</i>	辛					
9 <i>ren</i>	壬	WATER	north	black	kidneys	1, 6
10 <i>gui</i>	癸					

The ten celestial stems (*tiangan* 天干) and their main associations.

TABLE 6 The twelve earthly branches

BRANCHES			AGENTS	LUNAR MONTHS	HOURS	NUMBERS
1	<i>zi</i>	子	WATER	11 (solstice)	23-01	1, 6
2	<i>chou</i>	丑	SOIL	12	01-03	5, 10
3	<i>yin</i>	寅	WOOD	1	03-05	3, 8
4	<i>mao</i>	卯	WOOD	2 (equinox)	05-07	3, 8
5	<i>chen</i>	辰	SOIL	3	07-09	5, 10
6	<i>si</i>	巳	FIRE	4	09-11	2, 7
7	<i>wu</i>	午	FIRE	5 (solstice)	11-13	2, 7
8	<i>wei</i>	未	SOIL	6	13-15	5, 10
9	<i>shen</i>	申	METAL	7	15-17	4, 9
10	<i>you</i>	酉	METAL	8 (equinox)	17-19	4, 9
11	<i>xu</i>	戌	SOIL	9	19-21	5, 10
12	<i>hai</i>	亥	WATER	10	21-23	1, 6

The twelve earthly branches (*dizhi* 地支) and their main associations. See also table 7.

TABLE 7 The four main earthly branches: spatial distribution

E		S	W	
		<i>wu</i> 午 Fire		
<i>mao</i> 卯 Wood			<i>you</i> 酉 Metal	
		N		
		<i>zi</i> 子 Water		

Spatial distribution of the four main earthly branches (*dizhi* 地支). The cycle begins at *zi* 子 and continues through *mao* 卯, *wu* 午, and *you* 酉. In accordance with the traditional Chinese convention, North is shown at the bottom, South at the top, East on the left, and West on the right. See also table 6.

TABLE 8 The twenty-eight lodges

EAST	1	<i>jiao</i>	角	Horn
	2	<i>kang</i>	亢	Neck
	3	<i>di</i>	氐	Root
	4	<i>fang</i>	房	Room
	5	<i>xin</i>	心	Heart
	6	<i>wei</i>	尾	Tail
	7	<i>ji</i>	箕	Winnowing Basket
NORTH	8	<i>dou</i>	斗	Dipper
	9	<i>niu (qianniu)</i>	牛 (牽牛)	Ox (<i>or</i> Ox Leader)
	10	<i>nü (shunnü)</i>	女 (須女)	Maid (<i>or</i> Serving Maid)
	11	<i>xu</i>	虛	Emptiness
	12	<i>wei</i>	危	Rooftop
	13	<i>shi (yingshi)</i>	室 (營室)	Encampment
	14	<i>bi</i>	壁	Wall
WEST	15	<i>kui</i>	奎	Stride
	16	<i>lou</i>	婁	Bond
	17	<i>wei</i>	胃	Stomach
	18	<i>mao</i>	昴	Pleiades
	19	<i>bi</i>	畢	Net
	20	<i>zi</i>	觜	Turtle Beak
	21	<i>shen</i>	參	Alignment
SOUTH	22	<i>jing</i>	井	Well
	23	<i>gui (yugui)</i>	鬼 (輿鬼)	Spirit (<i>or</i> Spirit Bearer)
	24	<i>liu</i>	柳	Willow
	25	<i>xing (qixing)</i>	星 (七星)	[Seven] Stars
	26	<i>zhang</i>	張	Extension
	27	<i>yi</i>	翼	Wings
	28	<i>zhen</i>	軫	Chariot Platform

The twenty-eight lunar lodges (*xiu* 宿), divided into four sectors.

TABLE 9 The Eight trigrams: (a) main associations

☰ 乾 QIAN	☱ 兌 DUI	☲ 離 LI	☳ 震 ZHEN	☴ 巽 XUN	☵ 坎 KAN	☶ 艮 GEN	☷ 坤 KUN
heaven	lake	fire	thunder	wind	water	mountain	earth
father	youngest	second	eldest	eldest	second	youngest	mother
daughter	daughter	son	daughter	son	son		
south	southeast	east	northeast	southwest	west	northwest	north
northwest	west	south	east	southeast	north	northeast	southwest

The eight trigrams (*bagua* 八卦) and their main associations. From top to bottom: elements in nature, family relations, and directions in the precelestial and postcelestial configurations (*xiantian* 先天 and *houtian* 後天).

TABLE 10 The eight trigrams: (b) spatial distribution

The image displays two circular diagrams of the Eight Trigrams (Bagua), each with a central vertical axis and a horizontal axis. The trigrams are arranged in a circle, with their names and symbols labeled.

Top Diagram (Earlier Heaven / Xian Tian):

- Top (South):** QIAN (☰)
- Bottom (North):** KUN (☷)
- Left (East):** LI (☲)
- Right (West):** KAN (☵)
- Top-Left (Southeast):** DUI (☱)
- Top-Right (Southwest):** XUN (☴)
- Bottom-Left (Northeast):** ZHEN (☳)
- Bottom-Right (Northwest):** GEN (☶)

Bottom Diagram (Later Heaven / Hou Tian):

- Top (South):** LI (☲)
- Bottom (North):** KAN (☵)
- Left (East):** ZHEN (☳)
- Right (West):** DUI (☱)
- Top-Left (Southeast):** XUN (☴)
- Top-Right (Southwest):** KUN (☷)
- Bottom-Left (Northeast):** GEN (☶)
- Bottom-Right (Northwest):** QIAN (☰)

Spatial distribution of the eight trigrams in the precelestial (*xiantian* 先天, above) and the postcelestial (*houtian* 後天, below) arrangements.

TABLE 11 The sixty hexagrams of the daily cycle

DAY	DAYTIME			NIGHTTIME
1	Zhun 屯	䷂	䷃	Meng 蒙
2	Xu 需	䷄	䷅	Song 訟
3	Shi 師	䷆	䷇	Bi 比
4	Xiaochu 小畜	䷈	䷉	Lü 履
5	Tai 泰	䷊	䷋	Pi 否
6	Tongren 同人	䷌	䷍	Dayou 大有
7	Qian 謙	䷎	䷏	Yu 豫
8	Sui 隨	䷐	䷑	Gu 蠱
9	Lin 臨	䷒	䷓	Guan 觀
10	Shike 噬嗑	䷔	䷕	Bi 賁
11	Bo 剝	䷖	䷗	Fu 復
12	Wuwang 無妄	䷘	䷙	Dachu 大畜
13	Yi 頤	䷚	䷛	Daguo 大過
14	Xian 咸	䷞	䷟	Heng 恆
15	Dun 遯	䷠	䷡	Dazhuang 大壯
16	Jin 晉	䷢	䷣	Mingyi 明夷
17	Jiaren 家人	䷤	䷥	Kui 睽
18	Jian 蹇	䷦	䷧	Jie 解
19	Sun 損	䷨	䷩	Yi 益
20	Guai 夬	䷪	䷫	Gou 姤
21	Cui 萃	䷬	䷭	Sheng 升
22	Kun 困	䷮	䷯	Jing 井
23	Ge 革	䷰	䷱	Ding 鼎
24	Zhen 震	䷲	䷳	Gen 艮
25	Jian 漸	䷴	䷵	Guimei 歸妹
26	Feng 豐	䷶	䷷	Lü 旅
27	Xun 巽	䷸	䷹	Dui 兌
28	Huan 渙	䷺	䷻	Jie 節
29	Zhongfu 中孚	䷼	䷽	Xiaoguo 小過
30	Jiji 既濟	䷾	䷿	Weiji 未濟

Sequence of the sixty hexagrams during the thirty days of the month.

TABLE 12 The *najia* cycle

NODE	DAY	PHASE	TRIGRAM			STEM AND DIRECTION		
(1–5)	3	beginning of waxing (<i>shuo</i> 朔)	Zhen	震	☳	geng	庚	W
(6–10)	8	first quarter (<i>shangxian</i> 上弦)	Dui	兌	☱	ding	丁	S
(11–15)	15	full moon (<i>wang</i> 望)	Qian	乾	☰	jia	甲	E
(16–20)	16	beginning of waning (<i>jiwang</i> 既望)	Xun	巽	☴	xin	辛	W
(21–25)	23	last quarter (<i>xiaxian</i> 下弦)	Gen	艮	☶	bing	丙	S
(26–30)	30	end of cycle (<i>hui</i> 晦)	Kun	坤	☷	yi	乙	E

The six stages of the *najia* 納甲 (“matching stems”) cycle and their associations. Left to right: the “node” of the lunar month (each made of five days), the most representative day of the node, the name of the moon phase, and the associated trigram, stem, and direction.

TABLE 13 The twelve sovereign hexagrams

䷗	䷒	䷊	䷡	䷧	䷀	䷫	䷮	䷌	䷓	䷖	䷁
復	臨	泰	大壯	夬	乾	姤	遯	否	觀	剝	坤
Fu	Lin	Tai	Dazhuang	Guai	Qian	Gou	Dun	Pi	Guan	Bo	Kun
子	丑	寅	卯	辰	巳	午	未	申	酉	戌	亥
zi	chou	yin	mao	chen	si	wu	wei	shen	you	xu	hai
黃鐘	大呂	太簇	夾鐘	姑洗	仲呂	蕤賓	林鐘	夷則	南呂	無射	應鐘
huang-zhong	dalü	taicou	jiazhong	guxi	zhonglü	ruibin	lin-zhong	yize	nanlü	wuyi	ying-zhong
11	12	1	2	3	4	5	6	7	8	9	10
23–1	1–3	3–5	5–7	7–9	9–11	11–13	13–15	15–17	17–19	19–21	21–23

The twelve “sovereign hexagrams” (*bigua* 辟卦) and their relation to other duodenary series. Top to bottom: earthly branches (*dizhi* 地支), bells and pitch-pipes (*zhonglü* 鍾呂), months of the year, and “double hours” (*shi* 時).

TABLE 14 Stages of the Neidan practice: (a) Zhong-Lü

SMALL RIVER CHARIOT		<i>XIAO HECHE</i>	小河車
1	Matching Yin and Yang	<i>pipei yinyang</i>	匹配陰陽
2	Collecting and Dispersing Water and Fire	<i>jusan shuihuo</i>	聚散水火
3	Conjoining Dragon and Tiger	<i>jiaogou longhu</i>	交媾龍虎
4	Refining the Elixir Ingredients	<i>shaolian danyao</i>	燒煉丹藥
GREAT RIVER CHARIOT		<i>DA HECHE</i>	大河車
5	Causing the Essence of Metal to Ascend by Pulling the Elbows behind	<i>zhouhou fei jinjing</i>	肘後飛金精
PURPLE RIVER CHARIOT		<i>ZI HECHE</i>	紫河車
6	Reverting the Jade Liquor to the Cinnabar [Field]	<i>yuye huandan</i>	玉液還丹
7	Refining the [Bodily] Form with the Jade Liquor	<i>yuye lianxing</i>	玉液煉形
8	Reverting the Golden Liquor to the Cinnabar [Field]	<i>jinye huandan</i>	金液還丹
9	Refining the [Bodily] Form with the Golden Liquor	<i>jinye lianxing</i>	金液煉形
10	Having Audience at the Origin and Refining the Breath	<i>chaoyuan lianqi</i>	朝元煉氣
11	Inner Contemplation and Exchange [of the Yin Spirit into Yang Spirit]	<i>neiguan jiaohuan</i>	內觀交換
12	Crossing over [Worldliness] and Casting off the [Bodily] Form	<i>chaotuo fenxing</i>	超脫分形

Stages of the Neidan practice according to the Zhong-Lü 鍾呂 codification. Source: *Zhong Lü chuandao ji* 鍾呂傳道集 (The Transmission of the Dao from Zhongli Quan to Lü Dongbin: An Anthology), chapter 18.

TABLE 15 Stages of the Neidan practice: (b) southern lineage

Preliminary Stage			
LAYING THE FOUNDATIONS FOR REFINING ONESELF		<i>LIANJI ZHUJI</i>	煉己築基
First Stage			
REFINING THE ESSENCE TO TRANSMUTE IT INTO BREATH		<i>LIANJING HUAQI</i>	煉精化炁
	Initial Barrier	<i>chuguan</i>	初關
	Barrier of the Hundred Days	<i>bairi guan</i>	百日關
Second Stage			
REFINING THE BREATH TO TRANSMUTE IT INTO SPIRIT		<i>LIANQI HUASHEN</i>	煉炁化神
	Intermediate Barrier	<i>zhongguan</i>	中關
	Barrier of the Ten Months	<i>shiyue guan</i>	十月關
Third Stage			
REFINING THE SPIRIT TO RETURN TO EMPTINESS		<i>LIANSHEN HUANXU</i>	煉神還虛
	Higher Barrier	<i>shangguan</i>	上關
	Barrier of the Nine Years	<i>jiunian guan</i>	九年關

Stages of the Neidan practice according to the Nanzong 南宗 (Southern Lineage) codification, with some of their alternative names. See also table 18.

TABLE 16 Stages of the Neidan practice: (c) Shi Jianwu

Preliminary Stage		
REFINING THE METHOD(S) TO ENTER THE WAY	<i>LIANFU RUDAO</i>	煉法入道
First Stage		
REFINING THE FORM TO TRANSMUTE IT INTO BREATH	<i>LIANXING HUAQI</i>	煉形化氣
Second Stage		
REFINING THE BREATH TO ACHIEVE SPIRIT	<i>LIANQI CHENGSHEN</i>	煉氣成神
Third Stage		
REFINING THE SPIRIT TO JOIN WITH THE DAO	<i>LIANSHEN HEDAO</i>	煉神合道
Fourth Stage		
REFINING THE WAY TO ENTER SAINTHOOD	<i>LIANDAO RUSHENG</i>	煉道入聖

Stages of the Neidan practice according to the codification attributed to Shi Jianwu 施肩吾 (fl. 820–35). Source: *Xishan qunxian huizhen ji* 西山群仙會真記 (Records of the Immortals in the Huizhen Hall of the Western Mountains), probably dating from the late tenth century.

TABLE 17 Stages of the Neidan practice: (d) Weng Baoguang

First Stage		
ART OF THE GOLDEN ELIXIR	<i>JINDAN SHU</i>	金丹術
Second Stage		
METHOD OF CIRCULATING FIRE	<i>YUNHUO FA</i>	運火法
Third Stage		
METHOD OF EMBRACING UNITY	<i>BAOYI FA</i>	抱一法

Stages of the Neidan practice according to Weng Baoguang 翁葆光 (fl. 1173). Source: *Ziyang zhenren wuzhen zhizhi xiangshuo sansheng biyao* 紫陽真人悟真直指詳說三乘祕要 (Straightforward Pointers and Detailed Explanations on the *Awakening to Reality* and the Secret Essentials of the Three Vehicles).

TABLE 18 The *Daode jing* (Book of the Way and Its Virtue) and the Neidan practice

“Following the course” SHUN 順		“Inverting the course” NI 逆	
	Dao DAO 道	Emptiness XU 虛	
“The Dao generates the One” (<i>Dao sheng yi</i> 道生一)	↓	↑	from Spirit to Emptiness (LIAN SHEN HUAN XU 煉神還虛)
	One YI 一	—	Spirit SHEN 神
“The One generates the Two” (<i>Yi sheng er</i> 一生二)	↓	↑	from Breath to Spirit (LIAN QI HUA SHEN 煉炁化神)
	Two ER 二	≡, ≡	Breath QI 炁
“The Two generate the Three” (<i>Er sheng san</i> 二生三)	↓	↑	from Essence to Breath (LIAN JING HUA QI 煉精化炁)
	Three SAN 三	≡, ≡	Essence JING 精
“The Three generate the 10,000 things” (<i>San sheng wan wu</i> 三生萬物)	↓	↑	“laying the foundations” (LIAN JI ZHU JI 煉己築基)
	10,000 things WAN WU 萬物		

On the left, the “downward” stages that lead from the Dao to the One, the Two, the Three, and the “ten thousand things,” represented by sentences of the *Daode jing* 道德經 (Book of the Way and Its Virtue). On the right, the corresponding “upward” stages of Neidan: from the “ten thousand things” to Essence, Breath, Spirit, and Emptiness, and the names of the relevant stages according to the most common codification of Neidan. In the center, the emblems of the *Yijing* 易經 (Book of Changes) that illustrate both the “downward” and “upward” stages. See also table 15.

Index of English Equivalents

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Note: Names of celestial stems and earthly branches are shown in SMALL CAPITALS. The capitalization of certain words is different in the dictionary entries.

○, *see the first entry in this dictionary*

1 or one, *yi* 一 ① ②

2 or two, *er* 二 ① ②

2 and 8, *er ba* 二八 ②

See also Lovely Maid of 2 and 8

3 or three, *san* 三 ① ②

3 and 5, *san wu* 三五 ②

3, 5, 1, *san wu yi* 三五一

4 or four, *si* 四 ① ②

5 or five, *wu* 五

6 or six, *liu* 六

7 or seven, *qi* 七

“the 7 returns,” *qi fan* 七返 ①

“the 7 returns, the 9 reverts,” *qi fan jiu huan* 七返九還 ①. *See also* Great Elixir of the Golden Liquor of

“the 7 returns” and “the 9 reverts”

8 or eight, *ba* 八 ① ②

9 or nine, *jiu* 九

9 and 3, *jiu san* 九三. *See also* Gentleman of 9 and 3

“the 9 reverts,” *jiu huan* 九還 ①. *See also* “the 7 returns, the 9 reverts”; Great Elixir of the Golden Liquor of “the 7 returns” and “the 9 reverts”

“the 9 revolves,” *jiu zhuan* 九轉

10 or ten, *shi* 十

2nd lunar month, *er yue* 二月

3rd day of the lunar month, *san* 三 ③

8th day of the lunar month, *ba* 八 ③

8th lunar month, *ba yue* 八月

15th day of the lunar month, *san wu* 三五 ③; *shi wu* 十五; *wang* 望

15th day of the 8th month, *ba yue shi wu* 八月十五

16th day of the lunar month, *shi liu* 十六

23rd day of the lunar month, *er shi san* 二十三

30th day of the lunar month, *liu wu* 六五; *san shi* 三十

“a body outside (*or*: beyond) the body,” *shen wai shen* 身外身; *shen zhi wai shen* 身之外身

“a while,” *ke* 刻, *yi ke* 一刻

“an instant,” *ke* 刻, *yi ke* 一刻

above, *shang* 上

above and below, *shang xia* 上下

absence of thoughts, *wu nian* 無念

“abstaining from cereals,” *bi gu* 辟穀

Abyss, *yuan* 淵

See also Great Abyss

“accomplishing both practice and operation,” *gong xing liang quan* 功行兩全

achievement number, *cheng shu* 成數

“achieving one’s Nature,” *jin xing* 盡性

“achieving one’s Nature and fulfilling one’s Existence,” *jin xing liao ming* 盡性了命

“achieving the Elixir,” *dan cheng* 丹成

action, *wei* 為; *you wei* 有為; *you zuo* 有作

See also non-action

- “advancing the Fire,” *jìn huó* 進火
 “advancing the Fire and withdrawing the tally,” *jìn huó tuì fú* 進火退符
 “advancing the Yang Fire,” *jìn yáng huó* 進陽火
 “advancing the Yang Fire and withdrawing the Yin tally,” *jìn yáng huó tuì yīn fú* 進陽火退陰符
 “after Heaven,” *hòu tiān* 後天
 agents. *See* five agents
 Alignment [lodge], *shēn* 參
 Altar for Guarding Unity, *shǒu yī tān* 守一壇
 Altar of the Dragon and the Tiger, *lóng hú tān* 龍虎壇
 alteration, *biàn* 變
 ancestor, *zǔ* 祖
 Ancestor of Empty Non-Being, *xū wú zhī zōng* 虛無之宗
 Ancestral Breath, *zǔ qì* 祖氣 *or* 祖炁
 See also Cavity of the Ancestral Breath
 Ancestral Opening, *zǔ qiào* 祖竅
 anger, *nù* 怒
 See also joy and anger; “ceasing desires and terminating anger”
 application, *yǒu zuò* 有作
 Armil. *See* Jade-Cog and Armil
 Art of the Golden Elixir, *jīn dān shù* 金丹術
 “ascending to the Magpie Bridge,” *shàng què qiáo* 上鵲橋 ②
 assets. *See* method, assets, companions, locale
 “attaining the Dao,” *dé dào* 得道
 attainment, *liǎo dāng* 了當
 “augmenting,” *tiān* 添
 “augmenting Mercury,” *tiān hóng* 添汞. *See also* “extracting Lead and augmenting Mercury”
 See also “extracting and augmenting”
 authenticity, *chéng* 誠
 Autumn, *qiū* 秋
 Autumn equinox, *qiū fēn* 秋分
 “avoiding dangers,” *fáng wēi* 防危
 awakening. *See* gradual awakening; immediate (*or*: instantaneous, sudden) awakening
 awareness. *See* complete awareness
 Axis of the Dipper, *dǒu shù* 斗樞
 azure, *qīng* 青
 Azure Dragon, *qīng lóng* 青龍
- Baby Hare, *tù ér* 兔兒
 bamboo. *See* “drumming on bamboo to call the turtle”
 Barrier *or* Barriers [loci in the human body]
 Barrier of Birth and Death, *shēng sǐ guān* 生死關
 Barrier of Earth, *dì guān* 地關
 Barrier of Heaven, *tiān guān* 天關
 Barrier of Man, *rén guān* 人關
 Barrier of Returning to the Mandate, *fù mìng guān* 復命關
 See also Three Barriers; Mysterious Barrier; Opening of the Barrier; One Opening of the Mysterious
 Barrier; Origin of the Barrier; Double Barrier
 barrier *or* barriers [stages of the Neidan practice]
 barrier of sitting, *zuò guān* 坐關
 barrier of the hundred days, *bǎi rì guān* 百日關
 barrier of the nine years, *jiǔ nián guān* 九年關

- barrier of the ten months, *shi yue guan* 十月關
 See also three barriers; initial barrier; intermediate barrier; higher barrier
- “bathing,” *mu yu* 沐浴
 “bathing at MAO and YOU,” *mao you mu yu* 卯酉沐浴
- bedchamber, *fang zhong* 房中
- “before Heaven,” *xian tian* 先天
- beginning of waning, *ji wang* 既望
- Being, *you* 有
 Being and Non-Being, *you wu* 有無
 See also “entering from Being into Non-Being”
- “being of the same kind (or: of the same category),” *tong lei* 同類
- “being so of itself,” *zi ran* 自然
- bellows. See practice of the bellows
- bells, *zhong* 鐘
 bells and pitch-pipes, *zhong lü* 鐘律
- belly. See “filling the belly”; “emptying the mind and filling the belly”
- below, *xia* 下
- Belt vessel, *dai mai* 帶脈
- benevolence, *ren* 仁
 benevolence (or: humanity) and righteousness, *ren yi* 仁義
- Bi ䷗ hexagram, *bi* 比
- Bi ䷗ hexagram, *bi* 賁
- BING [celestial stem], *bing* 丙
 BING and DING, *bing ding* 丙丁
- Birth and Death. See Barrier of Birth and Death
- black, *hei* 黑
 black and white, *hei bai* 黑白
 See also Lead in the Black; “within the black there is the white”
- Black Lead, *hei qian* 黑鉛
 See also Marrow of Black Lead
- Black Path, *hei dao* 黑道
- Black Tiger, *hei hu* 黑虎
- Black Turtle, *hei gui* 黑龜
 See also Essence of the Black Turtle
- blood, *xue* 血
 See also essence and blood; Ocean of Blood
- blue, *qing* 青
- Bo ䷖ hexagram, *bo* 剝
- bodily fluids, *jin ye* 津液
- body or person, *shen* 身
 body and mind, *shen xin* 身心
 See also dharma-body; true body; illusory body; “a body outside (or: beyond) the body”; “having a body outside (or: beyond) the body”; “outside (or: beyond) the body there is another body”
- Bond [lodge], *lou* 婁
- “born before Heaven and Earth,” *xian tian di sheng* 先天地生
- Boy, *ying* 嬰; *ying er* 嬰兒 ②
 Boy and Maid, *ying cha* 嬰姪
- brain, *nao* 腦
 See also “reverting [the course of] the Essence to replenish the brain”
- breast-feeding, *ru bu* 乳哺
- breasts, *ru fang* 乳房

Breath or breath, *qi* 氣 or 炁

Breath and Spirit, *qi shen* 氣神. *See also* Spirit and Breath

Breath generated within the Liquor, *ye zhong sheng qi* 液中生氣

Breath of Correct Yang, *zheng yang zhi qi* 正陽之氣 or 正陽之炁

Breath of the Dao, *dao qi* 道氣 or 道炁

Breath of the kidneys, *shen qi* 腎氣

Breath of Unity, *yi qi* 一氣 or 一炁

Breath prior to Heaven, *xian tian qi* 先天氣 or 先天炁

Breath taken within Water, *shui zhong qu qi* 水中取氣

See also Essence, Breath, and Spirit; Essence and Breath; One Breath; Ancestral Breath; Original Breath;

Pure Breath; True Breath; Correct Breath; Yang Breath; Yin Breath; Precelestial Breath; postcelestial breath; internal Breath; Cavity of Breath; Mansion of Breath; Ocean of Breath; Water taken within Breath; Liquor generated within the Breath; “refining the Essence to transmute it into Breath”; “refining the bodily form to transmute it into Breath”; “forgetting the Breath to nourish the Spirit”; “forgetting the form to nourish the Breath”; “keeping the Breath intact (or: complete)”; “purifying Breath”; “refining the Breath”

breath and breathing, *hu xi* 呼吸

breath of expiration and inspiration, *hu xi qi* 呼吸氣; *hu xi zhi qi* 呼吸之氣

breathing of the Spirit, *shen xi* 神息

“breathing through the heels,” *zhong xi* 踵息

“breathing through the throat,” *hou xi* 喉息

See also embryonic breathing; true breathing; one breath; “concentrating breath until it is at its softest”; “exhaling the old and inhaling the new [breath]”; “harmonizing breath”; “harmonizing the breathing”; “harmonizing the true breathing”; “ingesting breath”; “inhaling breath”; “stopping breathing”

Breaths. *See* two Breaths; five Breaths

breaths. *See* nodal breaths

Bright Pearl and bright pearls, *ming zhu* 明珠

“bringing the eight trigrams together,” *hui ba gua* 會八卦

Buddha-nature, *fo xing* 佛性

Buddhas. *See* Land of the Immortals and the Buddhas

buffalo. *See* iron buffalo or iron ox

“casting off the bodily form,” *fen xing* 分形

“casting off the shell,” *qi qiao* 棄殼

Caudal Cavity, *wei xue* 尾穴

Caudal Funnel, *wei lu* 尾閘

Cauldron, *ding* 鼎 ②

See also Tripod

“causing the Essence of Metal (or: the Golden Crystals) to ascend,” *fei jin jing* 飛金精 or 飛金晶

“causing the Essence of Metal (or: the Golden Crystals) to ascend by pulling the elbows behind,” *zhou hou fei jin jing* 肘後飛金精 or 肘後飛金晶

Cavern Chamber, *dong fang* 洞房

See also Palace of the Cavern Chamber

cavity, *dui* 兌 ③

Cavity

Cavity of Breath, *qi xue* 氣穴

Cavity of Conjunction, *jiao gan xue* 交感穴

Cavity of Emptiness and Rooftop or One Cavity of Emptiness and Rooftop, *xu wei xue* 虛危穴 or *xu wei yi xue* 虛危一穴

Cavity of Empty Non-Being, *xu wu xue* 虛無穴

- Cavity of Spirit and Breath, *shen qi xue* 神氣穴
 Cavity of the Ancestral Breath, *zu qi xue* 祖氣穴
 Cavity of the Dragon and the Tiger, *long hu xue* 龍虎穴
See also Mouth Extremity cavity; Receiver of Fluids cavity; Yin Heel cavity
 “ceasing desires and terminating anger,” *zhe yu cheng fen* 窒慾懲忿
 “ceasing thoughts,” *xi nian* 息念; *zhi nian* 止念
 Celestial Axis, *tian shu* 天樞
 celestial circuit, *zhou tian* 周天
See also Greater Celestial Circuit; Lesser Celestial Circuit
 Celestial Court. *See* Palace of the Celestial Court
 Celestial Eye, *tian mu* 天目
 Celestial Hall, *tian tang* 天堂
 celestial Hun, *tian hun* 天魂
 celestial immortal *or* celestial immortality, *tian xian* 天仙
 celestial mind, *tian xin* 天心 ②
See also One Opening of the Celestial Mind
 Celestial Obscurity. *See* Palace of the Celestial Obscurity
 celestial orbit, *zhou tian* 周天
See also Lesser Celestial Orbit; Greater Celestial Orbit
 Celestial Palace, *tian gong* 天宮
 Celestial Sovereign. *See* Palace of the Celestial Sovereign
 celestial stems, *tian gan* 天干
 Celestial Valley, *tian gu* 天谷
 center *or* central, *xin* 心 ①; *zhong* 中
 Center of the compass, *gui zhong* 規中
 Central Court, *zhong ting* 中庭
 Central Palace, *zhong gong* 中宮
 Central Ultimate. *See* Great Central Ultimate
 Central Yellow, *zhong huang* 中黃. *See also* Palace of the Central Yellow; Room of the Central Yellow
See also Original Center
 Central vessel, *chong mai* 衝脈
 cereals. *See* “abstaining from cereals”
 cessation, *zhi* 止
 cessation and contemplation, *zhi guan* 止觀
 Chamber. *See* Cavern Chamber; Golden Chamber
 Chamber of GENG and XIN, *geng xin shi* 庚辛室
 Chamber of Spirit, *shen shi* 神室
 Chamber of the Original Spirit, *yuan shen shi* 元神室
 change, *bian* 變; *hua* 化
 Chaos, *hun dun* 混沌
 Chariot. *See* River Chariot
 chariot *or* chariots. *See* deer chariot; ox chariot; ram chariot; sheep chariot; three chariots
 Chariot Platform [lodge], *zhen* 軫
 CHEN [earthly branch], *chen* 辰 ①
 Child, *er* 兒; *ying er* 嬰兒 ①; *zi* 子 ②
See also Red Child
 child. *See* mother and child; old child with white hair
 child and mother, *zi mu* 子母
 CHOU [earthly branch], *chou* 丑
 cinnabar, *dan* 丹 ①; *dan sha* 丹砂; *zhu sha* 朱砂 *or* 硃砂
 Cinnabar. *See* Mansion of the Cinnabar Origin; Palace of Mysterious Cinnabar

- Cinnabar Field. *See* lower Cinnabar Field; middle Cinnabar Field; upper Cinnabar Field; reversion to the Cinnabar [Field]; great reversion to the Cinnabar [Field]; minor reversion to the Cinnabar [Field]; Palace of the Cinnabar Field; “reverting the Golden Liquor to the Cinnabar [Field]”; “reverting the Jade Liquor to the Cinnabar [Field]”
- Cinnabar Fields, *dan tian* 丹田 ①
- Cinnabar Powder, *dan sha* 丹砂
- cinnabar red, *dan* 丹 ①
- “circulating Fire,” *yun huo* 運火
- civil Fire, *wen huo* 文火
- clarity, *qing* 清
- clarity and purity, *qing jing* 清淨
- clarity and quiescence, *qing jing* 清靜
- clarity and turbidity, *qing zhuo* 清濁
- “cleansing the mind and clearing away cogitation,” *xian xin di lu* 洗心滌慮
- clear and turbid, *qing zhuo* 清濁
- “clearing the Function and Control [vessels],” *tong ren du* 通任督
- “clearing the Three Barriers,” *tong san guan* 通三關
- “clouds and mist,” *yun xia* 雲霞
- coagulate, *ning* 凝
- coagulate *or* coagulate and coalesce, *ning jie* 凝結
- Coagulating the Spirit, *ning shen*
- coagulation. *See* Place of coagulation and coalescence
- coalesce, *jie* 結
- coalescence. *See* Place of coagulation and coalescence
- coalescence of the Embryo of Sainthood, *sheng tai ning* 聖胎凝
- cognitive *or* conscious spirit, *shi shen* 識神
- cold, *han* 寒
- cold and heat, *han shu* 寒暑
- “collecting and dispersing Water and Fire,” *ju san shui huo* 聚散水火
- “collecting and gathering,” *cai qu* 採取
- “collecting the Medicine(s) (*or*: the ingredient[s]),” *cai yao* 採藥
- “collecting the mind,” *shou xin* 收心
- companions. *See* method, assets, companions, locale
- compass, *gui* 規
- compass and square, *gui ju* 規矩
- See also* Center of the Compass
- complete awareness, *yuan jue* 圓覺
- completion number, *cheng shu* 成數
- “compounding the Elixir,” *zuo dan* 做丹
- “compounding the Great Medicine,” *zuo da yao* 做大藥
- “concentrating breath until it is at its softest,” *zhuan qi zhi rou* 專氣致柔
- concentration, *ding* 定; *zhi* 止
- concentration and insight, *zhi guan* 止觀
- concentration and wisdom, *ding hui* 定慧
- conceive, *yun* 孕
- Conception vessel, *ren mai* 任脈
- concurrent cultivation of Nature and Existence, *xing ming jian xiu* 性命兼修
- confinement, *bi guan* 閉關
- conjoined cultivation, *shuang xiu* 雙修
- conjoined cultivation of Nature and Existence, *xing ming shuang xiu* 性命雙修
- “conjoining Dragon and Tiger,” *jiao gou long hu* 交媾龍虎

- conjunction, *jiao gan* 交感; *jiao gou* 交媾
 “Conjunction of Dragon and Tiger,” *long hu jiao gou* 龍虎交媾
See also Cavity of Conjunction; Palace of Conjunction
- conscious knowledge, *ling zhi* 靈知
See also true knowledge and conscious knowledge
- conscious spirit. *See* cognitive *or* conscious spirit
- contaminated thoughts, *za nian* 雜念
- contamination, *lou* 漏
- “contemplating Heaven,” *guan tian* 觀天
- “contemplating the mind,” *guan xin* 觀心
- contemplation, *guan* 觀 ②
See also cessation and contemplation; inner contemplation; “Inner contemplation and exchange [of the Yin Spirit into Yang Spirit]”
- Control vessel, *du mai* 督脈
- Correct Breath, *zheng qi* 正氣 *or* 正炁
- Correct Yang, *zheng yang* 正陽
See also Breath of Correct Yang
- correct ZI hour, *zheng zi shi* 正子時
- Country of the Majestic Voice [Kings], *wei yin guo* 威音國
- Country of Ultimate Bliss, *ji le guo* 極樂國
- Court. *See* Yellow Court; Central Court
- creation and generation, *zao hua* 造化
- creation and transformation, *zao hua* 造化
See also mechanism of creation and transformation; Furnace of Creation and Transformation; Golden Cave of Creation and Transformation; Source of Creation and Transformation; “seizing creation and transformation”; “stealing creation and transformation”
- Crescent Moon. *See* Furnace of the Crescent Moon
- Crimson Firmament. *See* Palace of the Crimson Firmament
- Crimson Palace, *jiang gong* 絳宮
See also Numinous Platform and Crimson Palace
- “crossing over [worldliness] and casting off the bodily form,” *chao tuo fen xing* 超脫分形
- “crossing over [worldliness] and departing,” *chao tuo* 超脫
- Crow, *wu* 烏
 Crow in the Sun, *ri zhong wu* 日中烏
 Crow’s liver, *wu gan* 烏肝
 Crow and Hare, *wu tu* 烏兔
See also Golden Crow
- Crucible. *See* Earthenware Crucible
- Crystals. *See* Metal Crystals; Golden Crystals
- Cui ䷗ hexagram, *cui* 萃
- curtains, *lian wei* 簾幃
- “cutting off the grains,” *jue li* 絕粒
- “cycling Fire,” *yun huo* 運火
- Dachu ䷌ hexagram, *da chu* 大畜
- Daguo ䷌ hexagram, *da guo* 大過
- Dame. *See* Yellow Dame
- Dao, *dao* 道
See also Breath of the Dao; One Breath of the Dao; Embryo of the Dao; mind of the Dao; “attaining the Dao”; “refining the Spirit to join with the Dao”; “refining Emptiness to join with the Dao”; “refining the Dao to enter sainthood”

Dark Warrior, *xuan wu* 玄武

daughter, *nü* 女 ②

See also younger daughter; middle daughter; elder daughter; three daughters

day or days. See one day; one hundred days; two hundred days; three hundred days

daybreak, *chen* 晨

daybreak and dusk, *chen hun* 晨昏

Dayou ䷍ hexagram, *da you* 大有

daytime, *zhou* 晝

daytime and nighttime, *zhou ye* 晝夜

Dazhuang ䷍ hexagram, *da zhuang* 大壯

decapitation of the Red Dragon, *zhan chi long* 斬赤龍

Deep Pool, *shen tan* 深潭

deer chariot, *lu che* 鹿車

degrees. See three degrees; five degrees

“delivering the Medicine to the Furnace,” *suan yao gui lu* 送藥歸爐

delivery of the embryo, *chu tai* 出胎; *tuo tai* 脫胎

demon or demons, *gui* 鬼

See also “submitting and subduing the inner demons”

Demon [lodge], *gui* 鬼

depletion, *lou* 漏

“descending from the Magpie Bridge,” *xia que qiao* 下鵲橋 ②

desires. See “six desires”; “ceasing desires and terminating anger”

destiny, *ming* 命

See also fundamental destiny; natal destiny; Gate of Destiny; Stem of Destiny

determination, *zhi* 志

dharma-body, *fa shen* 法身

dharma-water, *fa shui* 法水

See also “irrigating with dharma-water”

“dim and obscure,” *yao ming* 杳冥 or 窈冥

DING [celestial stem], *ding* 丁

See also Lord Ding

Ding ䷱ hexagram, *ding* 鼎 ①

Dipper. See Northern Dipper; Axis of the Dipper; “treading the Dipper and pacing the asterisms”

Dipper [lodge], *dou* 斗

See also Winnowing Basket and Dipper

dispositions, *qing* 情 ②

See also Nature and dispositions

divine immortal or divine immortality, *shen xian* 神仙

doing, *wei* 為; *you wei* 有為; *you zuo* 有作

See also non-doing

Door of JIA and YI, *jia yi hu* 甲乙戶

Door of the Earth, *di hu* 地戶

Door of Yin and Yang, *yin yang hu* 陰陽戶

dot, *dian* 點

Double Barrier, *shuang guan* 雙關

“double hour,” *shi* 時 ①

Double Pass, *shuang guan* 雙關

Dragon, *long* 龍

Dragon in the West, *long xi* 龍西

Dragon of the Sea, *hai long* 海龍

“the Dragon howls,” *long yin* 龍吟

- “the Dragon soars,” *long teng* 龍騰
 See also True Dragon; Yang Dragon; Azure Dragon; Red Dragon; Yellow Dragon; Green Dragon; Green Dragon of the Eastern Sea; Zhen 震 Dragon; Female Dragon; Fire-Dragon; “submitting the Dragon”
 Dragon and Tiger, *long hu* 龍虎
 See also Altar of the Dragon and the Tiger; Cavity of the Dragon and the Tiger; “conjoining Dragon and Tiger”; “Conjunction of Dragon and Tiger”; “submitting and subduing the Dragon and the Tiger”; “submitting the Dragon and subduing the Tiger”; “the Tiger leaps, the Dragon soars”; “the Tiger roars, the Dragon howls”
 “drifting WU to reach JI,” *liu wu jiu ji* 流戊就己
 “drumming on bamboo to call the turtle,” *qiao zhu huan gui* 敲竹喚龜
 dual cultivation, *shuang xiu* 雙修
 Dui 兌 hexagram, *dui* 兌 ②
 Dui 兌 trigram, *dui*, 兌 ①
 Dui 兌 Tiger, *dui hu* 兌虎
 Dun 遁 hexagram, *dun* 遁
 dusk, *hun* 昏
 See also daybreak and dusk
 Dwelling of Giving Life and Taking Life, *sheng sha she* 生殺舍
 Dwelling of the Yellow Dame, *huang po she* 黃婆舍
- ears, *er* 耳
 Earth, *di* 地; *tu* 土
 See also Barrier of Earth; Door of the Earth; Heaven and Earth
 Earthenware Crucible, *tu fu* 土釜
 See also Lead Furnace and Earthenware Crucible
 earthly branches, *di zhi* 地支
 earthly immortal *or* earthly immortality, *di xian* 地仙
 earthly Po, *di po* 地魄
 Earthly Prime, *di yuan* 地元
 East, *dong* 東
 East and West, *dong xi* 東西
 See also Tiger in the East
 Eastern Sea. See Green Dragon of the Eastern Sea
 ebb and flow, *xiao xi* 消息
 See also twelve-stage ebb and flow
 efflorescence of the Moon, *yue hua* 月華
 egress of the Spirit, *chu shen* 出神
 eight. See 8 *or* eight
 eight extraordinary vessels, *qi jing ba mai* 奇經八脈
 eight minerals, *ba shi* 八石
 eight nodes, *ba jie* 八節
 “eight ounces of Metal of the waxing quarter,” *shang xian jin ba liang* 上弦金八兩
 eight trigrams, *ba gua* 八卦
 See also trigrams; “bringing the eight trigrams together”
 eight vessels, *ba mai* 八脈
 elbows. See “pulling the elbows behind”; “causing the Essence of Metal (*or*: the Golden Crystals) to ascend by pulling the elbows behind”
 elder daughter, *zhang nü* 長女
 elder son, *zhang nan* 長男
 “eliminating the ore to keep the gold,” *qu kuang liu jin* 去礦留金

Elixir, *dan* 丹 ②

See also Golden Elixir; Reverted Elixir; External Elixir; Internal Elixir; Yin Elixir; Yang Elixir; Great Elixir; mother of the Elixir; Room of the Elixir; foundation of the Elixir; “achieving the Elixir”; “compounding the Elixir”

Elixir Field [lower], *dan tian* 丹田 ②

See also Cinnabar Field

Elixir Fields, *dan tian* 丹田 ①

See also Cinnabar Fields

“embracing Unity,” *bao yi* 抱一

See also Method of Embracing Unity; “the Spirit Immortals Embrace Unity”

Embryo, *tai* 胎

Embryo of Sainthood, *sheng tai* 聖胎. See also coalescence of the Embryo of Sainthood

Embryo of the Dao, *dao tai* 道胎

See also Golden Embryo; Spirit Embryo; Saintly (or: Sacred) Embryo; Metal Embryo; Mother’s Embryo; delivery of the embryo; “forming the embryo”; “moving the embryo”

embryonic breathing, *tai xi* 胎息

emotions, *qing* 情 ①

emotions and [inner] Nature, *qing xing* 情性

“the emotions return to Nature,” *qing lai gui xing* 情來歸性

See also Nature and emotions

Emptiness, *kong* 空; *xu* 虛 ①

Emptiness and fullness, *xu shi* 虛實

Emptiness and Non-Being, *xu wu* 虛無

See also True Emptiness; Great Emptiness; inert emptiness; “refining the Spirit to transmute it into Emptiness”; “forgetting the Spirit to nourish Emptiness”; “refining Emptiness”; “refining Emptiness to join with the Dao”; “smashing Emptiness”

Emptiness [lodge], *xu* 虛 ②

Cavity of Emptiness and Rooftop or One Cavity Emptiness and Rooftop, *xu wei xue* 虛危穴 or *xu wei yi xue* 虛危一穴

Emptiness and Rooftop, *xu wei* 虛危

empty, *kong* 空

empty and full, *xu shi* 虛實

Empty Mystery, *kong xuan* 空玄

empty name, *xu ming* 虛名

empty Non-Being, *xu wu* 虛無

See also Ancestor of Empty Non-Being; Cavity of Empty Non-Being; Valley of Empty Non-Being; “serene and quiescent in empty Non-Being”

empty similitude, *xu bi* 虛比

“emptying the mind,” *xu xin* 虛心

“emptying the mind and filling the belly,” *xu xin shi fu* 虛心實腹

Encampment [lodge], *shi* 室; *ying shi* 營室

enlightenment. See perfect enlightenment

“Enriching the Kingdom and Pacifying the People,” *fu guo an min* 富國安民

“entering from Being into Non-Being,” *you you ru wu* 由有入無

“entering quiescence,” *ru jing* 入靜

“entering sainthood,” *ru sheng* 入聖

“entering stability,” *ru ding* 入定

“entering the enclosure,” *ru huan* 入環

equinox or equinoxes. See Spring equinox; Autumn equinox; two equinoxes

Essence or essence, *jing* 精

Essence, Breath, and Spirit, *jing qi shen* 精氣神

- Essence and Breath, *jing qi* 精氣
 Essence and Spirit. *See* “inchoate merging of Essence and Spirit”
 essence of the intercourse, *jiao gan jing* 交感精; *jiao gan zhi jing* 交感之精; *jiao he zhi jing* 交合之精
 essence and blood, *jing xue* 精血
 essence and radiance, *jing guang* 精光
 Essence prior to Heaven, *xian tian jing* 先天精. *See also* Precelestial Essence
 Essence-Water, *jing shui* 精水
See also Original Essence; True Essence; postcelestial essence; Room of the Essence; Yin Essence;
 “refining the essence”; “refining the Essence to transmute it into Breath”; “reverting [the course of]
 the Essence to replenish the brain”; “keeping the Essence intact (*or*: complete)”
 Essence of Metal, *jīn jīng* 金精
See also “causing the Essence of Metal (*or*: the Golden Crystals) to ascend”; “causing the Essence of
 Metal (*or*: the Golden Crystals) to ascend by pulling the elbows behind”
 Essence of Red Lead, *hong qian jing* 紅鉛精
 Essence of the Black Turtle, *hei gui jing* 黑龜精
 essence of the Moon, *yue jing* 月精
See also “WU in Kan ☵ is the essence of the Moon”
 essence of the Sun, *ri jing* 日精
 essentials. *See* three essentials; three inner essentials; three outer essentials
 even, *ou* 耦
See also odd and even
 evening *mu* 暮
See also morning and evening
 exemplary image *fa xiang* 法象
 “exhaling and inhaling,” *hu xi* 呼吸; *tu na* 吐納
 “exhaling the old and inhaling the new [breath],” *tu gu na xin* 吐古納新
See also Root of Exhaling and Inhaling
 Existence, *ming* 命
See also Nature and Existence; Stem of Existence; “fulfilling one’s Existence”; “refining Existence”;
 “preserving one’s bodily form and nourishing one’s Existence”; “first Existence then Nature”; “first
 Nature then Existence”; “Nature and Existence becoming one thing”
 “exiting the shell,” *chu qiao* 出殼
 expiration and inspiration. *See* breath of expiration and inspiration
 Extension [lodge], *zhang* 張
 Extension and Wings, *zhang yi* 張翼
 external, *biao* 表
 External Elixir, *wai dan* 外丹
 External Medicine, *wai yao* 外藥
 external paths, *wai dao* 外道
 external ways, *wai dao* 外道
 “extracting,” *chou* 抽
 “extracting and augmenting,” *chou tian* 抽添
 “extracting Lead,” *chou qian* 抽鉛
 “extracting Lead and augmenting Mercury,” *chou qian tian hong* 抽鉛添汞
 eye *or* eyes, *mu* 目; *yan* 眼
 “facing a wall,” *mian bi* 面壁
 “facing a wall for nine years,” *jiu nian mian bi* 九年面壁
 father, *fu* 父
 father and mother, *fu mu* 父母
See also masculine father

female, *ci* 雌; *pin* 牝

female and male, *ci xiong* 雌雄; *pin mu* 牝牡

See also male and female; Mysterious-Female; Gate of the Mysterious-Female

Female Dragon, *pin long* 牝龍

feminine, *ci* 雌; *pin* 牝

feminine and masculine, *ci xiong* 雌雄; *pin mu* 牝牡

feminine mother, *ci mu* 雌母

feminine Yin, *ci yin* 雌陰

See also masculine and feminine; “inside the masculine is sheltered the feminine”; “inside the masculine is stored the feminine”

Feminine Fire, *ci huo* 雌火

Feng ䷶ hexagram, *feng* 豐

fierce Fire, *wu huo* 武火

fight in the wild, *ye zhan* 野戰

“filling the belly,” *shi fu* 實腹

Fire, *huo* 火

Fire phases, *huo hou* 火候. See also natural Fire phases

Fire times, *huo hou* 火候

Fire regime, *huo hou* 火候

Fire of Spirit, *shen huo* 神火

Fire-Dragon, *huo long* 火龍

Fire within Water, *shui zhong huo* 水中火

“Fire pressing Metal into movement,” *huo bi jin xing* 火逼金行

See also True Fire; gentle Fire; civil Fire; fierce Fire; martial Fire; ruling Fire; minister Fire; people's Fire; Yang Fire; Method of Circulating Fire; Spirit-Fire; Feminine Fire; Water within Fire; Wood and Fire; Mercury in the Fire; “advancing the Fire”; “advancing the Fire and withdrawing the tally”; “advancing the Yang Fire”; “advancing the Yang Fire and withdrawing the Yin tally”; “circulating Fire”; “cycling Fire”; “nourishing the Fire”; “the lotus bud within the fire,”

fire jujubes, *huo zao* 火棗

See also “paired pears and fire jujubes”

firm or firmness, *gang* 剛

firm and yielding or firmness and yieldingness, *gang rou* 剛柔

first day of the month, *shuo* 朔

first day and 15th day of the lunar month, *shuo wang* 朔望

“first Existence then Nature,” *xian ming hou xing* 先命後性

first Moon quarter, *shang xian* 上弦

“first Nature then Existence,” *xian xing hou ming* 先性後命

first Yang, *yi yang* 一陽

five. See 5 or five; “Three, Five, and One”

five agents, *wu xing* 五行

“the five agents conquer one another,” *wu xing xiang ke* 五行相剋

“the five agents generate one another,” *wu xing xiang sheng* 五行相生

“the five agents are intact,” *wu xing quan* 五行全

See also “gathering the five agents”; “inchoate merging of the five agents”; “inverting the five agents”

five bandits, *wu zei* 五賊

Five Breaths, *wu qi* 五氣

“the five Breaths have audience,” *wu qi chao* 五氣朝

“the five Breaths have audience at the Origin,” *wu qi chao yuan* 五氣朝元

five degrees, *wu deng* 五等

five inner [organs], *wu nei* 五內

Five Lakes, *wu hu* 五湖

- five metals, *wu jin* 五金
 five originals, *wu yuan* 五元
 five origins, *wu yuan* 五元
 five phases, *wu xing* 五行
 five spirits, *wu shen* 五神
 five sprouts, *wu ya* 五芽
 five thieves, *wu zei* 五賊
 five things, *wu wu* 五物
 five virtues, *wu de* 五德
 five viscera, *wu zang* 五臟
 five wefts, *wu wei* 五緯
 “floating,” *fu* 浮
 “floating and sinking,” *fu chen* 浮沉
 Flow of Milk, *ru xi* 乳溪
 Flower, *hua* 花
 Flower of Metal, *jin hua* 金華
 Flower of the North, *bei di hua* 北地花
 See also Golden Flower
 Flowery Pond, *hua chi* 華池
 Flowing Pearl, *liu zhu* 流珠
 See also Palace of the Flowing Pearl
 Flowing Pearl of Great Yang, *tai yang liu zhu* 太陽流珠
 Fluid or Fluids, *ye* 液
 Fluid of the kidneys, *shen ye* 腎液
 Fluid of the lungs, *fei ye* 肺液
 See also Jade Fluid(s)
 “following the course,” *shun* 順
 “following the course and inverting the course,” *shun ni* 順逆
 Forbidden Gates, *jin men* 禁門
 forefather, *zu* 祖
 foreign child with emerald eyes, *bi yan hu er* 碧眼胡兒
 foreign monk with emerald eyes, *bi yan hu seng* 碧眼胡僧
 Forest Bell [pitch-pipe], *lin zhong* 林鐘
 “forgetting the Breath to nourish the Spirit,” *wang qi yang shen* 忘氣養神
 “forgetting the form to nourish the Breath,” *wang xing yang qi* 忘形養氣
 “forgetting the Spirit to nourish Emptiness,” *wang shen yang xu* 忘神養虛
 form, *xing* 形
 “form and spirit are both wondrous,” *xing shen ju miao* 形神俱妙
 See also “refining the bodily form”; “refining the bodily form to transmute it into Breath”; “refining the bodily form with the Golden Liquor”; “refining the bodily form with the Jade Liquor”; “forgetting the form to nourish the Breath”; “refining the form of Great Yin”; “preserving one’s bodily form and nourishing one’s Existence”; “casting off the bodily form”; “crossing over [worldliness] and casting off the bodily form”
 “forming the embryo,” *cheng tai* 成胎
 formless, formlessness, *wu xing* 無形
 foundation of the Elixir, *dan ji* 丹基
 four. *See* 4 or four
 four cardinal points, *si zheng* 四正
 four gates, *si men* 四門
 four great elements, *si da* 四大
 four great ones, *si da* 四大

four images, *si xiang* 四象

“the four images meet,” *si xiang hui* 四象會

See also “joining the four images in harmony”

Four Oceans, *si hai* 四海

four seasons, *si shi* 四時

four spirits, *si shen* 四神

Fu ䷗ hexagram, *fu* 復

Fu ䷗ and Gou ䷪ hexagrams, *fu gou* 復姤

full or fullness, *shi* 實

“fulfilling one's Existence,” *liao ming* 了命

Function vessel, *ren mai* 任脈

Function and Control vessels. See “clearing the Function and Control [vessels]”

fundamental destiny, *ben ming* 本命

fundamental Nature, *ben ran zhi xing* 本然之性; *ben xing* 本性

Furnace, *lu* 爐; *qi* 器.

Furnace and Tripod, *lu ding* 爐鼎

Furnace of Great Unity, *tai yi lu* 太乙爐

Furnace of Creation and Transformation, *zao hua lu* 造化爐

Furnace of the Crescent Moon, *yan yue lu* 偃月爐

Furnace of the Supine Moon, *yan yue lu* 偃月爐

See also Gold Furnace; Jade Furnace; Lead Furnace; Qian ䷀ Furnace; Kun ䷁ Furnace; Tripod and

Furnace; “delivering the Medicine to the Furnace”

Fusang tree, *fu sang* 扶桑

Gate of All Wonders, *zhong miao men* 眾妙門

Gate of Destiny, *ming men* 命門

Gate of Heaven, *tian men* 天門

Gate of Life, *ming men* 命門

Gate of Life, *sheng men* 生門

Gate of Mysteries, *xuan men* 玄門

Gate of Punishment and Virtue, *xing de men* 刑德門

Gate of the Inchoate, *hun dun men* 混沌門

Gate of the Mysterious-Female, *xuan pin men* 玄牝門

Gate of the Non-dual Principle, *bu er fa men* 不二法門

Gate of WU and JI, *wu ji men* 戊己門

gates. See four gates

“gathering the five agents,” *cuan cu wu xing* 攢簇五行; *cuan wu xing* 攢五行

Ge ䷪ hexagram, *ge* 革

Gen ䷲ hexagram, *gen* 艮 ②

Gen ䷲ trigram, *gen*, 艮 ①

generation. See creation and generation

generation number, *sheng shu* 生數

GENG [celestial stem], *geng* 庚

GENG and JIA, *geng jia* 庚甲

GENG and XIN, *geng xin* 庚辛. See also Chamber of GENG and XIN

GENG and YOU, *geng you* 庚酉

gentle Fire, *wen huo* 文火

Gentleman, *lang jun* 郎君

Gentleman in white silk, *su lian lang jun* 素練郎君

Gentleman of 9 and 3, *jiu san lang jun* 九三郎君

See also Old Gentleman

- ghost immortal *or* ghost immortality, *gui xian* 鬼仙
- Girdle vessel, *dai mai* 帶脈
- Girl, *cha* 姪; *cha nü* 姪女
See also Boy and Maid
- “giving life,” *sheng* 生
 “giving life and taking life,” *sheng sha* 生殺. *See also* Dwelling of Giving Life and Taking Life
- go-between, *mei pin* 媒娉; *mei po* 媒婆
- “going back to the root,” *gui gen* 歸根
 “going back to the root and returning to the mandate,” *gui gen fu ming* 歸根復命
- gold *or* golden, *jin* 金 ②
 gold and silver, *jin yin* 金銀
See also “eliminating the ore to keep the gold”
- Gold Furnace, *jin lu* 金爐
- Golden Cave of Creation and Transformation, *zao hua jin ku* 造化金窟
- Golden Chamber, *huang jin shi* 黃金室; *jin shi* 金室
- Golden Crow, *jin wu* 金烏
- Golden Crystals, *jin jing* 金晶
See also “causing the Essence of Metal (*or*: the Golden Crystals) to ascend”; “causing the Essence of Metal (*or*: the Golden Crystals) to ascend by pulling the elbows behind”
- Golden Elixir, *jin dan* 金丹
See also Way of the Golden Elixir; Art of the Golden Elixir; mother of the Golden Elixir
- Golden Embryo, *jin tai* 金胎
See also Precelestial Golden Embryo
- Golden Flower, *jin hua* 金華
- Golden Liquor, *jin ye* 金液
See also Great Elixir of the Golden Liquor; Great Elixir of the Golden Liquor of “the 7 returns” and “the 9 reverts”; Reverted Elixir of the Golden Liquor; “refining the bodily form with the Golden Liquor”; “reverting the Golden Liquor to the Cinnabar [Field]”
- Golden Old Man, *jin weng* 金翁
- Golden Powder, *jin sha* 金砂
- Golden Tripod, *jin ding* 金鼎
 Golden Tripod of the Inchoate, *hun dun jin ding* 混沌金鼎
- Gou ䷪ hexagram, *gou* 姤
See also Fu ䷋ and Gou ䷪ hexagrams
- Governor vessel, *du mai* 督脈
- gradual, *jian* 漸 ②
See also immediate (*or*: instantaneous, sudden) and gradual
- gradual awakening, *jian wu* 漸悟
- gradual method, *jian fa* 漸法
- grain of millet, *shu mi* 黍米
- grains. *See* “cutting off the grains”
- Grains. *See* Ocean of Water and Grains
- great, *da* 大
- Great Abyss, *tai yuan* 太淵
- great and small, *da xiao* 大小
- Great Budding [pitch-pipe], *tai cou* 太簇
- Great Central Ultimate, *tai zhong ji* 太中極
- Great Elixir, *da dan* 大丹
 Great Elixir of the Golden Liquor, *jin ye da dan* 金液大丹
 Great Elixir of the Golden Liquor of “the 7 returns” and “the 9 reverts,” *qi fan jiu huan jin ye da dan* 七返九還金液大丹

- Great Emptiness, *tai xu* 太虛
 See also Valley of Great Emptiness
- Great Medicine, *da yao* 大藥
 See also “compounding the Great Medicine”
- Great Mystery, *tai xuan* 太玄
- Great Ocean, *da hai* 大海
- Great One, *tai yi* 太一 or 太乙 ②
- Great Regulator [pitch-pipe], *da lü* 大呂
- great reversion to the Cinnabar [Field], *da huan dan* 大還丹 ①
- Great Reverted Elixir, *da huan dan* 大還丹 ②
- Great River Chariot, *da he che* 大河車
- Great Sovereign. See Palace of the Great Sovereign
- Great Tenuity. See Palace of Great Tenuity
- Great Ultimate, *tai ji* 太極
 See also Stem of the Great Ultimate
- Great Unity, *tai yi* 太一 or 太乙 ①
 See also Furnace of Great Unity
- Great White or Great Whiteness, *tai bai* 太白
- Great Yang, *tai yang* 太陽
 See also Flowing Pearl of Great Yang
- Great Yin, *tai yin* 太陰
 See also “refining the form of Great Yin”
- Greater Celestial Circuit, *da zhou tian* 大周天
- Greater Celestial Orbit, *da zhou tian* 大周天
- green, *qing* 青
 Green Beauty, *qing e* 青娥
 Green Dragon, *qing long* 青龍
 Green Dragon of the Eastern Sea, *dong hai qing long* 東海青龍
 Green Liquid, *cang ye* 蒼液
- Gu ䷮ hexagram, *gu* 蠱
- Guai ䷮ hexagram, *guai* 夬
- Guan ䷮ hexagram, *guan* 觀 ①
- “guarding the citadel,” *shou cheng* 守城
- “guarding the Opening,” *shou qiao* 守竅
- “guarding Unity,” *shou yi* 守一
- Guarding Unity. See Altar for Guarding Unity
- guest, *bin* 賓; *bin ke* 賓客; *ke* 客
 See also host and guest
- gui* [the two “soils” 土 representing Unity], *gui* 圭
- GUI [celestial stem], *gui* 癸
 See also REN and GUI
- “guiding and pulling,” *dao yin* 導引
- Guimei ䷮ hexagram, *gui mei* 歸妹
- HAI [earthly branch], *hai* 亥
- “half pound of Metal of the waxing quarter,” *shang xian jin ban jin* 上弦金半斤
- “half pound of Silver of the waning quarter,” *xia xian yin ban jin* 下弦銀半斤
- “half pound of Water of the waning quarter,” *xia xian shui ban jin* 下弦水半斤
- Hall. See Celestial Hall; Jade Hall
- Hall of Light, *ming tang* 明堂
 See also Palace of the Hall of Light

Hamlet of the Southwest, *xi nan xiang* 西南鄉

Handle, *bing* 柄

Handle of the Precelestial, *xian tian zhi bing* 先天之柄

See also Head and Handle

Hare, *tu* 兔

Hare in the Moon, *yue zhong tu* 月中兔

Hare's marrow, *tu sui* 兔髓

hare and rooster, *tu ji* 兔雞

See also Baby Hare; Jade Hare; Crow and Hare

"harmonizing breath," *he qi* 和氣

"harmonizing the breathing," *tiao xi* 調息

"harmonizing the true breathing," *tiao zhen xi* 調真息

"having a body outside (or: beyond) the body," *shen wai you shen* 身外有身

"having audience at the Origin and refining the Breath," *chao yuan lian qi* 朝元煉氣

Head, *kui* 魁

Head and Handle, *kui bing* 魁柄

Heart or heart, *xin* 心 ①

Heart of Heaven; *tian xin* 天心 ①

heart and kidneys; *xin shen* 心腎

See also Liquor of the heart; transmission from heart to heart (or: from mind to mind); transmission through the heart (or: the mind); "using the kidneys to replenish the heart"

Heart [lodge], *xin* 心 ②

heat, *shu* 暑

See also cold and heat

Heng ䷟ hexagram, *heng* 恆

Heaven, *tian* 天

Heaven and Earth, *tian di* 天地. See also Root of Heaven and Earth; "born before Heaven and Earth"; "stealing Heaven and Earth"

See also Heart of Heaven; Root of Heaven; Gate of Heaven; Barrier of Heaven; Breath prior to Heaven;

Essence prior to Heaven; "before Heaven"; "contemplating Heaven"; "peeping into the skill of Heaven"

Heavenly Prime, *tian yuan* 天元

heavenly stems, *tian gan* 天干

heavy, *zhong* 重

See also light and heavy

heels. See "breathing through the heels"

hen's egg, *ji zi* 雞子

herbs and trees, *cao mu* 草木

hexagrams, *gua* 卦

See also sovereign hexagrams; twelve sovereign hexagrams; sixty hexagrams; sixty-four hexagrams

higher, *shang* 上

higher and lower, *shang xia* 上下

higher barrier, *shang guan* 上關

Higher Vehicle, *shang sheng* 上乘

"holding the radiance," *han guang* 含光

"Holding the Three," *han san* 函三

Horn [lodge], *jiao* 角

host, *zhu* 主; *zhu ren* 主人

host and guest, *zhu bin* 主賓; *zhu ke* 主客

hour, *shi* 時 ①

See also 1 hour; true 1 hour; living 1 hour; correct 1 hour; 5 hour; one hour; "double hour"; quarter of hour; twelve hours

- House. *See* Yellow House
 house garden, *jia yuan* 家園
 House of Qian ☰, *qian jia* 乾家
 Huan ☵ hexagram, *huan* 渙
 human immortal *or* human immortality, *ren xian* 人仙
 human mind, *ren xin* 人心
 See also mind of the Dao and human mind
 Human Prime, *ren yuan* 人元
 humanity, *ren* 仁
 benevolence (*or*: humanity) and righteousness, *ren yi* 仁義
 Hun (celestial soul, Yang soul, ethereal soul, “cloudsoul”), *hun* 魂
 Hun and Po, *hun po* 魂魄
 Hun of the Sun, *ri hun* 日魂
 See also celestial Hun; three Hun
 Hundred Convergences, *bai hui* 百會
 husband, *fu* 夫
 husband and wife, *fu fu* 夫婦; *fu qi* 夫妻
 Hut, *lu* 廬
 Hut of Spirit, *shen lu* 神廬
- icy pot, *bing hu* 冰壺
 illusory body, *huan shen* 幻身
 illusory mind, *huan xin* 幻心
 image *or* images, *xiang* 象
 See also four images
 imageless, *wu xiang* 無象
 See also “without images”
 immediate (*or*: instantaneous, sudden), *dun* 頓
 immediate (*or*: instantaneous, sudden) and gradual, *dun jian* 頓漸
 immediate (*or*: instantaneous, sudden) awakening, *dun wu* 頓悟
 immediate (*or*: instantaneous, sudden) method, *dun fa* 頓法
 immortal *or* immortality. *See* celestial immortal *or* immortality; divine immortal *or* immortality; earthly immortal *or* immortality; ghost immortal *or* immortality; human immortal *or* immortality; spirit immortal *or* immortality; water immortal *or* immortality
 immortals. *See* Land of the Immortals and the Buddhas
 Imperial Secretary. *See* Palace of the Imperial Secretary
 impure. *See* pure and impure
 impure thoughts, *za nian* 雜念
 impurity. *See* purity and impurity
 inch. *See* one inch
 Inchoate, *hun dun* 混沌
 See also Gate of the Inchoate; Root of the Inchoate; Golden Tripod of the Inchoate
 “inchoate merging of Essence and Spirit,” *jing shen hun he* 精神混合
 “inchoate merging of the five agents,” *wu xing hun he* 五行混合
 “inchoate unity of the Three Primes,” *san yuan hun yi* 三元混一
 inert emptiness, *wan kong* 頑空
 Infant, *ying er* 嬰兒 ①
 inferior virtue, *xia de* 下德
 Infinite, *wu ji* 無極
 “ingesting breath,” *fu qi* 服氣; *shi qi* 食氣
 ingredient *or* ingredients, *yao* 藥; *yao wu* 藥物
 See also “collecting the medicine(s) (*or*: the ingredient[s])”

- “inhaling.” See “exhaling and inhaling”
 “inhaling breath,” *na qi* 納氣
 initial barrier, *chu guan* 初關
 “initial flow,” *shou jing* 首經
 “initial flow of the White Tiger,” *bai hu shou jing* 白虎首經
 initial Yang, *yi yang* 一陽
 innate capacity, *liang neng* 良能
 innate knowledge, *liang zhi* 良知
 innate knowledge and innate capacity, *liang zhi* 良知 and *liang neng* 良能
 inner contemplation, *nei guan* 內觀
 “inner contemplation and exchange [of the Yin Spirit into Yang Spirit],” *nei guan jiao huan* 內觀交換
 Inner Courtyard, *nei yuan* 內院
 inner Nature, *xing* 性
 inner observation, *nei guan* 內觀
 inner observation, *nei shi* 內視; *nei xing* 內省
 inner organs. See five inner [organs]
 inner workings, *ji* 機
 “inside the masculine is sheltered the feminine,” *xiong li huai ci* 雄裏懷雌
 “inside the masculine is stored the feminine,” *xiong li cang ci* 雄裏藏雌
 insight, *guan* 觀 ②
 See also concentration and insight
 instantaneous. See immediate
 Intention, *yi* 意
 Intention-Soil, *yi tu* 意土
 intention-horse, *yi ma* 意馬. See also mind-monkey and intention-horse
 See also True Intention; “making the Intention stable”; “maintaining sincerity and making the Intention stable”
 intercourse, *jiao gan* 交感; *jiao gou* 交媾
 See also essence of the intercourse
 intermediate barrier, *zhong guan* 中關
 internal, *li* 裏
 internal Breath, *nei qi* 內氣 or 內炁
 Internal Elixir, *nei dan* 內丹
 Internal Medicine, *nei yao* 內藥
 invert or inversion, *dian dao* 顛倒
 “inverting the course,” *ni* 逆. See also “following the course and inverting the course”
 “inverting the five agents,” *dian dao wu xing* 顛倒五行
 “inverting the radiance,” *fan zhao* 返照
 inward, *li* 裏
 iron buffalo or iron ox, *tie niu* 鐵牛
 “irrigating with dharma-water,” *fa shui gai guan* 法水溉灌
 Island. See Lower Island; Middle Island; Upper Island; three Islands
- Jade Capital, *yu jing* 玉京
 Jade-Cog and Armil, *xuan ji* 璇璣
 Jade Door, *yu hu* 玉戶
 Jade Emperor. See Palace of the Jade Emperor
 Jade Fluid(s), *yu ye* 玉液
 Jade Furnace, *yu lu* 玉爐
 Jade Hall, *yu tang* 玉堂
 Jade Hare, *yu tu* 玉兔

Jade Liquor, *yu ye* 玉液

See also Reverted Elixir of the Jade Liquor; “refining oneself with the Jade Liquor”; “refining the bodily form with the Jade Liquor”; “reverting the Jade Liquor to the Cinnabar [Field]”

jade mushroom, *yu zhi* 玉芝

Jade Pillow, *yu zhen* 玉枕

Jade Pistil, *yu rui* 玉蕊

Jade Pond, *yu chi* 玉池

Jade Room. See Palace of the Jade Room

Jade Tripod, *yu ding* 玉鼎

Ji [earthly branch], *ji* 己

Ji-Soil, *ji tu* 己土

“Ji in Li ☲ is the radiance of the Sun,” *li ji ri guang* 離己日光

See also WU and Ji; “drifting WU to reach Ji”

Jia [celestial stem], *jia* 甲

Jia and MAO, *jia mao* 甲卯

Jia and Yi, *jia yi* 甲乙. See also Door of Jia and Yi

See also GENG and Jia

Jian ☵ hexagram, *jian* 蹇

Jian ☵ hexagram, *jian* 漸 ①

Jiaren ☵ hexagram, *jia ren* 家人

Jie ☵ hexagram, *jie* 解

Jie ☵ hexagram, *jie* 節 ①

Jiji ☵ hexagram, *ji ji* 既濟

Jin ☵ hexagram, *jin* 晉

Jing ☵ hexagram, *jing* 井 ①

“joining the four images in harmony,” *he he si xiang* 和合四象

joy, *xi* 喜

joy and anger, *xi nu* 喜怒

Kan ☵ trigram, *kan*, 坎 ①

Kan ☵ and Li ☲, *kan li* 坎離

Kan ☵ Tiger, *kan hu* 坎虎

See also Qian ☰, Kun ☷, Kan ☵, and Li ☲; Palace of Kan ☵; position of Kan ☵; man in Kan ☵; “taking from Kan ☵ to fill Li ☲”

Kan ☵ hexagram, *kan* 坎 ②

“keeping the Breath intact (or: complete),” *quan qi* 全氣

“keeping the Essence intact (or: complete),” *quan jing* 全精

“keeping the Spirit intact (or: complete),” *quan shen* 全神

kidneys, *shen* 腎

See also Breath of the kidneys; Fluid of the kidneys; Liquor of the kidneys; heart and kidneys; “using the kidneys to replenish the heart”

knife-point, *dao gui* 刀圭

“knowing when (or: where) it is enough,” *zhi zu* 知足

“knowing when (or: where) to stop,” *zhi zhi* 知止

“knowing when (or: where) to stop when it is enough,” *zhi zhi zu* 知止足

Kui ☵ hexagram, *kui* 睽

Kun ☷ hexagram, *kun* 坤 ②

Kun ☷ hexagram, *kun* 困

Kun ☷ trigram, *kun*, 坤 ①

Kun ☷ Furnace, *kun lu* 坤爐

Kun ☷ Tripod, *kun ding* 坤鼎

See also Qian ☰ and Kun ☷; Qian ☰, Kun ☷, Kan ☵, and Li ☲; Palace of Kun ☷

Kunlun, *kun lun* 崑崙

Ladle, *biao* 杓 or 標

lady in green attire, *qing yi nü zi* 青衣女子

Lakes. *See* Five Lakes

Land of the Immortals and the Buddhas, *xian fo di* 仙佛地

langgan, *lang gan* 琅玕

last day of a month, *hui* 晦

last day of a month and first day of the next month, *hui shuo* 晦朔

last Moon quarter, *xia xian* 下弦

"laying the foundations," *zhu ji* 築基

"laying the foundations for refining oneself," *lian ji zhu ji* 煉己築基

"laying the foundations in one hundred days," *bai ri zhu ji* 百日築基

Lead, *qian* 鉛

Lead and Mercury, *qian hong* 鉛汞

Lead Furnace, *qian lu* 鉛爐

Lead Furnace and Earthenware Crucible, *qian lu tu fu* 鉛爐土釜

Lead Tripod, *qian ding* 鉛鼎

Lead in the Black, *hei qian* 黑鉛

"Lead in the village of Water," *shui xiang qian* 水鄉鉛

See also True Lead; Black Lead; Red Lead; Silver in Lead; True Silver in Lead; Powder produced in Lead;

"extracting Lead"; "extracting Lead and augmenting Mercury"

"leaving the ordinary world," *li fan shi* 離凡世

left, *zuo* 左

left and right, *zuo you* 左右

left and right armies, *zuo you jun* 左右軍

Lesser Celestial Circuit, *xiao zhou tian* 小周天

Lesser Celestial Orbit, *xiao zhou tian* 小周天

Li ☲ trigram, *li*, 離 ①. *See* Kan ☵ and Li ☲; Qian ☰, Kun ☷, Kan ☵, and Li ☲; Palace of Li ☲; woman in

Li ☲; "taking from Kan ☵ to fill Li ☲"

Li ☲ hexagram, *li* 離 ②

Life or life. *See* Gate of Life; "giving life"

life endowment, *ming* 命

life energy. *See* Breath

light, *qing* 輕

light and heavy, *qing zhong* 輕重

Light. *See* Hall of Light; "reversing the light"; "reversing the light and inverting the radiance"

Limitless, *wu ji* 無極

Lin ☴ hexagram, *lin* 臨

liquid, *ye* 液

Liquor, *ye* 液

Liquor of True Unity, *zhen yi zhi ye* 真一之液

Liquor of the heart, *xin ye* 心液

Liquor of the kidneys, *shen ye* 腎液

Liquor of the lungs, *fei ye* 肺液

Liquor in the Metal, *jin ye* 金液

Liquor of Wood, *mu ye* 木液

Liquor generated within the Breath, *qi zhong sheng ye* 氣中生液

See also True Liquor; Golden Liquor; Jade Liquor; Metal Liquor; Breath generated within the Liquor

liver, *gan* 肝

liver and lungs, *gan fei* 肝肺

See also Crow's liver

- living ZI hour, *huo zi shi* 活子時
- locale. *See* method, assets, companions, locale
- lodges, *xiu* 宿
- long life. *See* Medicine of long life
- Lord or lord, *jun* 君
- Lord Metal, *jin gong* 金公
- Lord of Metals, *jin gong* 金公
- Lord Ding, *ding gong* 丁公
- lord and subject (*or*: minister), *jun chen* 君臣
- lotus. *See* “the lotus bud within the fire,” *huo li zai lian* 火裏栽蓮
- Lovely Maid, *cha* 姹; *cha nü* 姹女
- Lovely Maid of the River, *he shang cha nü* 河上姹女
- Lovely Maid of 2 and 8, *er ba cha nü* 二八姹女
- See also* Boy and Maid
- lower, *xia* 下
- See also* higher and lower
- lower Cinnabar Field, *dan* 丹 ③; *dan tian* 丹田 ②; *xia dan tian* 下丹田
- Lower Island, *xia dao* 下島
- lower Magpie Bridge, *xia que qiao* 下鵲橋 ①
- Lower Vehicle, *xia sheng* 下乘
- Lü ䷌ hexagram, *lü* 履
- Lü ䷷ hexagram, *lü* 旅
- lungs, *fei* 肺
- See also* liver and lungs; Liquor of the lungs; Fluid of the lungs
- Luxuriant [pitch-pipe], *rui bin* 蕤賓
- Magpie Bridge, *que qiao* 鵲橋
- See also* lower Magpie Bridge; upper Magpie Bridge; “ascending to the Magpie Bridge”; “descending from the Magpie Bridge”
- Maid [lodge], *nü* 女 ③
- Maiden Purity [pitch-pipe], *gu xi* 姑洗
- “maintaining sincerity,” *cun cheng* 存誠
- “maintaining sincerity and making the Intention stable,” *cun cheng ding yi* 存誠定意
- “making the Intention stable,” *ding yi* 定意
- male, *mu* 牡; *xiong* 雄
- male and female, *nan nü* 男女; *xiong ci* 雄雌
- See also* female and male
- Male Tiger, *xiong hu* 雄虎
- Man or man, *nan* 男
- man in Kan 坎, *kan nan* 坎男
- man and woman, *nan nü* 男女
- See also* Yellow Man; Old Man; Barrier of Man
- mandate, *ming* 命
- See also* destiny; Barrier of Returning to the Mandate; “going back to the root and returning to the mandate”; “reverting to the root and returning to the mandate”
- Mansion of Breath, *qi fu* 氣府
- Mansion of the Cinnabar Origin, *dan yuan fu* 丹元府
- Mansion of the Inaudible and the Invisible, *xi yi fu* 希夷府
- Mansion of Wind, *feng fu* 風府
- mansions [bodily organs]. *See* six mansions
- mansions [constellations], *xiu* 宿

MAO [earthly branch], *mao* 卯

MAO and YOU, *mao you* 卯酉

See also ZI, WU, MAO, and YOU; JIA and MAO; “bathing at MAO and YOU”

marker, *chen* 辰 ②

marrow

Marrow of Black Lead, *hei qian sui* 黑鉛髓

Marrow of the Red Phoenix, *chi feng sui* 赤鳳髓

Marrow of the White Phoenix, *bai feng sui* 白鳳髓

See also Hare's marrow; Ocean of Marrow

martial Fire, *wu huo* 武火

masculine, *mu* 牡; *xiong* 雄

masculine and feminine, *xiong ci* 雄雌

masculine father, *xiong fu* 雄父

masculine Yang, *xiong yang* 雄陽

masculine Metal, *xiong jin* 雄金

See also feminine and masculine; “inside the masculine is stored the feminine”; “inside the masculine is sheltered the feminine”

match, *mei he* 媒合

match-maker, *mei pin* 媒娉; *mei po* 媒婆

“matching Yin and Yang,” *pi pei yin yang* 匹配陰陽

material nature, *qi zhi zhi xing* 氣質之性, *zhi xing* 質性

mating, *jiao gan* 交感; *jiao gou* 交媾

“me,” *wo* 我

Meandering River, *qu jiang* 曲江

mechanism, *ji* 機

mechanism of creation and transformation, *zao hua ji* 造化機

mechanism of transformation, *hua ji* 化機

See also “stealing the mechanism”

Median Regulator [pitch-pipe], *zhong lü* 仲呂

Medicine or medicine(s), *yao* 藥

Medicine of long life, *chang sheng yao* 長生藥

See also External Medicine; Internal Medicine; Great Medicine; Numinous Medicine; Mother of the Medicine; “collecting the medicine(s) (or: the ingredient[s])”; “delivering the Medicine to the Furnace”

“meditating.” See “visualizing and meditating”

Meeting of Yin, *hui yin* 會陰

Meng ䷃ hexagram, *meng* 蒙

Mercury, *hong* 汞; *shui yin* 水銀

Mercury in the Vermilion, *zhu hong* 朱汞; 朱裏汞

Mercury in the Fire, *huo hong* 火汞

Mercury in the Powder, *sha li hong* 砂裏汞

Mercury generated in the Powder, *sha zhong sheng hong* 砂中生汞

See also Lead and Mercury; True Mercury; “augmenting Mercury”; “extracting Lead and augmenting Mercury”

merging of the three fives, *san wu hun rong* 三五混融

Messenger, *xin* 信

Metal, *jin* 金 ①

Metal and Water, *jin shui* 金水

Metal in the Water, *shui jin* 水金

Metal within Water, *shui zhong jin* 水中金

Metal and Wood, *jin mu* 金木

- Metal Crystals, *jin jing* 金晶
 Metal Liquor, *jin ye* 金液
 Metal Tripod, *jin ding* 金鼎
 Metal Mother, *jin mu* 金母. *See also* Yellow Metal Mother
 Metal Queen, *jin fei* 金妃
 Metal Embryo, *jin tai* 金胎. *See also* Precelestial Metal Embryo
 “Metal and Wood pair with one another,” *jin mu bing* 金木併
See also Essence of Metal; Flower of Metal; Liquor in the Metal; Lord Metal; Powder of Metal; masculine Metal; “eight ounces of Metal of the waxing quarter”; “half pound of Metal of the waxing quarter”;
 “Fire pressing Metal into movement”
 Metallic Essence. *See* Essence of Metal
 Metals *or* metals. *See* five metals; Metals
 metaphor, *pi yu* 譬喻
 Method *or* method(s)
 Method of Circulating Fire, *yun huo fa* 運火法
 Method of Embracing Unity, *bao yi fa* 抱一法
 See also gradual method; immediate (*or*: instantaneous, sudden) method; “refining the Method(s) to Enter the Way”
 method, assets, companions, locale, *fa cai lü di* 法財侶地
 middle, *zhong* 中
 middle Cinnabar Field, *zhong dan tian* 中丹田
 See also “pregnancy in the middle Cinnabar Field”
 middle daughter, *zhong nü* 中女
 Middle Island, *zhong dao* 中島
 Middle Pond, *zhong chi* 玉池
 middle son, *zhong nan* 中男
 middle Vehicle, *zhong sheng* 中乘
 Milk
 Milk Rivulet(s), *ru xi* 乳溪
 See also Flow of Milk
 millet. *See* grain of millet
 mind, *xin* 心 ①
 mind of the Dao, *dao xin* 道心
 mind of the Dao and human mind, *dao xin* 道心 and *ren xin* 人心
 mind-monkey, *xin yuan* 心猿
 mind-monkey and intention-horse, *xin yuan yi ma* 心猿意馬
 See also body and mind; true mind; celestial mind; One Opening of the Celestial Mind; human mind; illusory mind; transmission from heart to heart (*or*: from mind to mind); transmission through the heart (*or*: the mind); “no-mind”; “without mind”; “emptying the mind”; “emptying the mind and filling the belly”; “cleansing the mind and clearing away cogitation”; “collecting the mind”; “contemplating the mind”
 Mingyi ䷗ hexagram, *ming yi* 明夷
 minister. *See* subject (*or*: minister); lord and subject (*or*: minister)
 minister Fire, *chen huo* 臣火
 minor arts, *xiao shu* 小術
 minor methods, *xiao fa* 小法
 minor practices, *xiao shu* 小術
 minor reversion to the Cinnabar [Field], *xiao huan dan* 小還丹 ①
 minor Yang, *shao yang* 少陽
 minor Yin, *shao yin* 少陰
 mist. *See* “clouds and mist”; “swallowing mist”

model image, *fa xiang* 法象

Moon, *yue* 月

See also Sun and Moon; essence of the Moon; efflorescence of the Moon; Hare in the Moon; Po of the Moon; Furnace of the Crescent Moon; last Moon quarter; first Moon quarter

moonlight, *chan guang* 蟾光; *chan hui* 蟾輝

morning, *zhao* 朝

morning and evening, *zhao mu* 朝暮

Mother or mother, *mu* 母

mother and child, *mu zi* 母子

mother of the Elixir, *dan mu* 丹母

mother of the Golden Elixir, *jin dan zhi mu* 金丹之母

Mother of the Medicine, *yao mu* 藥母

Mother's Embryo, *mu tai* 母胎

See also father and mother; child and mother; feminine mother; Metal Mother

motion and stasis, *dong jing* 動靜

Mount Hua, *hua yue* 華嶽

Mount Kunlun, *kun lun* 崑崙

Mount Zeng, *zeng shan* 甌山

Mountain of the Jade Capital, *yu jing shan* 玉京山

Mouth or mouth, *kou* 口

mouth and nose, *kou bi* 口鼻

Mouth Extremity cavity, *dui duan xue* 兌端穴

movement, *dong* 動

movement and quiescence, *dong jing* 動靜

“moving the embryo,” *yi tai* 移胎

Muddy Pellet, *ni wan* 泥丸

See also Palace of the Muddy Pellet

“my house,” *wo jia* 我家

myriad things, *wan wu* 萬物

Mysteries. See “Gate of Mysteries”

Mysterious and Yellow, *xuan huang* 玄黃

Mysterious Barrier, *xuan guan* 玄關. See also One Opening of the Mysterious Barrier

Mysterious-Female, *xuan pin* 玄牝. See also Gate of the Mysterious-Female

Mysterious Gate, *xuan men* 玄門

Mysterious Numen. See Palace of the Mysterious Numen

Mysterious Opening, *xuan qiao* 玄竅

Mysterious Pass, *xuan guan* 玄關. See also One Opening of the Mysterious Pass

Mysterious Pearl, *xuan zhu* 玄珠

Mysterious Woman, *xuan nü* 玄女

Mystery, *xuan* 玄

Mystery. See Empty Mystery; Great Mystery

nameless, namelessness, *wu ming* 無名

Narrow Ridge, *jia ji* 夾脊

Narrow Strait, *jia ji* 夾脊

natal destiny, *ben ming* 本命

natural, *zi ran* 自然

natural Fire phases, *tian ran huo hou* 天然火候; *zi ran huo hou* 自然火候

Nature or nature, *xing* 性

Nature and emotions, *xing qing* 性情 ①. See also emotions and [inner] Nature; “the emotions return to Nature”

- Nature and dispositions, *xing qing* 性情 ②
 Nature and qualities, *xing qing* 性情 ②
See also inner Nature; true Nature; fundamental Nature; Buddha-nature; Root of Nature; material nature; Nature and Existence; three natures; “achieving one’s Nature”; “seeing one’s Nature”; “refining [inner] Nature”
- Nature and Existence, *xing ming* 性命
 “Nature and Existence becoming one thing,” *xing ming da cheng yi pian* 性命打成一片
See also Nature; Existence; conjoined cultivation of Nature and Existence; concurrent cultivation of Nature and Existence; Opening of Nature and Existence; “first Existence then Nature”; “first Nature then Existence”; “achieving one’s Nature and fulfilling one’s Existence”
- navel, *qi* 臍
 Neck [lodge], *kang* 亢
 Net [lodge], *bi* 畢
See also Pleiades and Net
- nighttime, *ye* 夜
See also daytime and nighttime
- nine. *See* 9 or nine
- nine openings, *jiu qiao* 九竅
 nine orifices, *jiu qiao* 九竅
 nine palaces, *jiu gong* 九宮 ① ②
 nine reversions, *jiu huan* 九還 ②
See also seven returns and nine reversions
- Nine Rivers, *jiu jiang* 九江
 Nine Tripods, *jiu ding* 九鼎
 nine years, *jiu nian* 九年; *jiu zai* 九載
See also barrier of the nine years; “facing a wall for nine years”
- “nine-and-one [shallow and deep penetrations in sexual intercourse],” *jiu yi* 九一
 “no-mind,” *wu xin* 無心
 “no-thought,” *wu nian* 無念
- nodal breaths, *jie qi* 節氣
 nodal phases, *jie hou* 節候
 node or nodes, *jie* 節 ②
See also eight nodes; twelve nodes
- non-action, *wu wei* 無為
 Non-Being, *wu* 無
See also Being and Non-Being; Empty Non-Being; Emptiness and Non-Being; Ancestor of Empty Non-Being; Cavity of Empty Non-Being; “entering from Being into Non-Being”; “refining the One (or: Unity) to revert to Non-Being”
- non-doing, *wu wei* 無為
 North, *bei* 北
See also Flower of the North; wu in the North
- Northern Dipper, *bei dou* 北斗. *See also* Dipper
 Northern Ocean, *bei hai* 北海
- nose, *bi* 鼻
See also mouth and nose
- nostrils, *bi* 鼻
 notch or notches, *ke* 刻
See also one notch; thirty thousand notches
- “nourishing the Fire,” *yang huo* 養火
 “nourishing warmly,” *wen yang* 溫養
- number. *See* generation number; completion number; achievement number

Numen. *See* Mysterious Numen; One Numen

Numinous Medicine, *ling yao* 靈藥

Numinous Platform, *ling tai* 靈臺

Numinous Platform and Crimson Palace, *ling tai jiang gong* 靈臺絳宮

Numinous Root, *ling gen* 靈根

Numinous Trunk, *ling zhu* 靈株

Numinous Valley, *ling gu* 靈谷

observation, *guan* 觀 ②

See also inner observation; contemplation

Ocean or Oceans

Ocean of Blood, *xue hai* 血海

Ocean of Breath, *qi hai* 氣海

Ocean of Marrow, *sui hai* 髓海

Ocean of Water and Grains, *shui gu zhi hai* 水穀之海

See also Great Ocean; Northern Ocean; Four Oceans

odd, *ji* 奇

odd and even, *ji ou* 奇耦

old and youthful, *lao nen* 老嫩

old child with white hair, *bai tou lao zi* 白頭老子

Old Gentleman, *lao lang* 老郎

Old Man. *See* Golden Old Man

One [Oneness or Unity], *yi* 一 ①

See also Great One; Spirit Chamber of the Imperial One; “refining the One (or: Unity) to revert to Non-Being”

one. *See* 1 or one; “Three, Five, and One”

one body. *See* “the two bodies return to one body”

one breath, *yi xi* 一息

One Breath, *yi qi* 一氣 or 一炁

One Breath of the Dao, *dao zhi yi qi* 道之一氣 or 道之一炁

One Breath prior to Heaven, *xian tian yi qi* 先天一氣 or 先天一炁

See also Precelestial One Breath

One Cavity of Emptiness and Rooftop, *xu wei yi xue* 虛危一穴

one day, *yi ri* 一日

one hour, *yi shi* 一時

one hundred days, *bai ri* 百日

See also “laying the foundations in one hundred days”; barrier of the hundred days

one inch, *yi cun* 一寸

one notch, *yi ke* 一刻

One Numen, *yi ling* 一靈

One Opening, *yi qiao* 一竅

One Opening of the Celestial Mind, *tian xin yi qiao* 天心一竅

One Opening of the Mysterious Barrier, *xuan guan yi qiao* 玄關一竅

One Opening of the Mysterious Pass, *xuan guan yi qiao* 玄關一竅

See also One Wondrous Opening

one pound, *yi jin* 一斤

One Vehicle, *yi sheng* 一乘

See also Supreme One Vehicle

One Wondrous Opening, *yi ge miao qiao* 一箇妙竅

See also One Opening

One Yang, *yi yang* 一陽

Oneness, *yi* 一 ①

oneself, *wo* 我

Opening

Opening of Nature and Existence, *xing ming qiao* 性命竅

Opening of Reverting to the Root, *gui gen qiao* 歸根竅

Opening of the Barrier, *guan qiao* 關竅

Opening of the Turtle and the Snake, *gui she qiao* 龜蛇竅

See also Ancestral Opening; Mysterious Opening; One Opening; One Wondrous Opening; “guarding the Opening”

openings, *dui* 兌 ③

See also seven openings; nine openings

operation. See true operation; virtuous operation; “accomplishing both practice and operation”

Orchid Terrace. See Palace of the Orchid Terrace

ordinary powder, *fan sha* 凡砂

orifices. See seven orifices; nine orifices

Origin(s) or origin(s)

Origin of the Barrier, *guan yuan* 關元

See also Three Origins; five origins; “reverting to the origin”; “having audience at the Origin and refining the Breath”

origin or original, *yuan* 元

Original Breath, *yuan qi* 元氣 or 元炁

Original Center, *yuan zhong* 元中

Original Essence, *yuan jing* 元精

original face, *ben lai mian mu* 本來面目

Original Man, *ben lai ren* 本來人

Original Spirit, *yuan shen* 元神

See also Chamber of the Original Spirit

Original Yang, *yuan yang* 元陽

Original Yin, *yuan yin* 元陰

“other,” *ta* 他

“other” and “self,” *bi wo* 彼我

“other house,” *ta jia* 他家

“outside (or: beyond) the body there is another body,” *shen wai you shen* 身外有身

outward, *biao* 表

Ox [lodge], *niu* 牛

Ox Leader, *qian niu* 牽牛

ox. See iron buffalo or iron ox

ox chariot, *niu che* 牛車

“pacifying the people,” *an min* 安民

“paired pears,” *jiao li* 交梨

“paired pears and fire jujubes,” *jiao li huo zao* 交梨火棗

Palace(s) or palaces

Palace of Qian ☰, *qian gong* 乾宮

Palace of Kun ☷, *kun gong* 坤宮

Palace of Kan ☵, *kan gong* 坎宮

Palace of Li ☲, *li gong* 離宮

Palace of Conjunction, *jiao gan gong* 交感宮

Palace of Great Tenuity, *tai wei gong* 太微宮

Palace of Mysterious Cinnabar, *xuan dan gong* 玄丹宮

Palace of the Cavern Chamber, *dong fang gong* 洞房宮

- Palace of the Celestial Court, *tian ting gong* 天庭宮
 Palace of the Celestial Obscurity, *tian hong gong* 天靈宮
 Palace of the Celestial Sovereign, *tian huang gong* 天皇宮
 Palace of the Central Yellow, *zhong huang gong* 中黃宮
 Palace of the Cinnabar Field, *dan tian gong* 丹田宮
 Palace of the Cinnabar Origin, *dan yuan gong* 丹元宮
 Palace of the Crimson Firmament, *jiang xiao gong* 絳霄宮
 Palace of the Flowing Pearl, *liu zhu gong* 流珠宮
 Palace of the Great Sovereign, *tai huang gong* 太皇宮
 Palace of the Hall of Light, *ming tang gong* 明堂宮
 Palace of the Imperial Secretary, *shang shu gong* 尚書宮
 Palace of the Jade Emperor, *yu di gong* 玉帝宮
 Palace of the Jade Room, *yu fang gong* 玉房宮
 Palace of the Muddy Pellet, *ni wan gong* 泥丸宮
 Palace of the Mysterious Numen, *xuan ling gong* 玄靈宮
 Palace of the Orchid Terrace, *lan tai gong* 蘭臺宮
 Palace of the Ultimate Truth, *ji zhen gong* 極真宮
 Palace of the Vermilion Mound, *zhu ling gong* 朱陵宮
 Palace of the Yellow Court, *huang ting gong* 黃庭宮
 See also Celestial Palace; Central Palace; Crimson Palace; Numinous Platform and Crimson Palace;
 Purple Palace; Three Palaces; nine palaces
- particle, *dian* 點
- Pass. See Barrier; Mysterious Pass; One Opening of the Mysterious Pass; Double Pass
- “passing through the viscera,” *li zang* 歷臟
- patriarch, *zu* 祖
- “pausing thoughts,” *xi nian* 息念
- Pearl, *zi zhu* 子珠
- See also Mysterious Pearl; Bright Pearl; Flowing Pearl; Flowing Pearl of Great Yang
- pearls. See bright pearls
- “peeping into the skill of Heaven,” *kui tian qiao* 窺天巧
- Penetrating vessel, *chong mai* 衝脈
- Penghu, *peng hu* 蓬壺
- people, *min zi* 民子; *ren min* 人民
- people's Fire, *min huo* 民火
- perfect enlightenment, *yuan jue* 圓覺
- perfect treasure, *zhi bao* 至寶
- perfected, *zhen ren* 真人
- period, *hou* 候
- person, *shen* 身
- phase, *hou* 候
- phases. See Fire phases; nodal phases
- Phoenix or phoenix, *feng* 鳳
- See also Red Phoenix; White Phoenix; “strumming the zither to summon the phoenix”
- Pi ䷋ hexagram, *pi* 否
- Pi ䷋ and Tai ䷊ hexagrams, *pi tai* 否泰
- Pinched Bell [pitch-pipe], *jia zhong* 夾鐘
- pitch-pipes, *lü* 律
- See also bells and pitch-pipes
- Place of coagulation and coalescence, *ning jie zhi suo* 凝結之所
- Pleiades [lodge], *mao* 昴
- Pleiades and Net, *mao bi* 昴畢

pneuma. *See* Breath

Po (earthly soul, Yin soul, animal soul, “whitesoul”), *po* 魄

Po of the Moon, *yue po* 月魄

See also earthly Po; seven Po; Hun and Po

Pole Star, *chen ji* 辰極

Pond. *See* Flowery Pond; Jade Pond; Middle Pond

position of Kan 坎, *kan wei* 坎位

postcelestial [domain], *hou tian* 後天

postcelestial essence, *hou tian jing* 後天精; *hou tian zhi jing* 後天之精

postcelestial breath, *hou tian qi* 後天氣; *hou tian zhi qi* 後天之氣

postcelestial spirit, *hou tian shen* 後天神; *hou tian zhi shen* 後天之神

pound. *See* one pound; “half pound of Metal of the waxing quarter”; “half pound of Silver of the waning quarter”; “half pound of Water of the waning quarter”

Powder, *sha* 砂

Powder in the Vermilion, *zhu sha* 朱砂 *or* 硃砂

Powder of Metal, *jin sha* 金砂

Powder produced in Lead, *qian nei chan sha* 鉛內產砂

See also True Powder; ordinary powder; Cinnabar Powder; Vermilion Powder; Golden Powder; Mercury in the Powder; True Mercury in the Powder; Mercury generated in the Powder

practice, *gong fu* 功夫

practice of the bellows, *tuo yue gong fu* 橐籥功夫

See also true practice; “accomplishing both practice and operation”

prajñā. *See* concentration (*samādhi*) and wisdom (*prajñā*)

precelestial [domain], *xian tian* 先天

Precelestial Essence, *xian tian jing* 先天精

Precelestial Breath, *xian tian qi* 先天氣 *or* 先天炁

Precelestial One Breath, *xian tian yi qi* 先天一氣 *or* 先天一炁

Precelestial Breath of True Unity, *xian tian zhen yi zhi qi* 先天真一之氣 *or* 先天真一之炁

Precelestial Spirit, *xian tian shen* 先天神

Precelestial Golden Embryo, *xian tian jin tai* 先天金胎

Precelestial Metal Embryo, *xian tian jin tai* 先天金胎

See also Handle of the Precelestial

precepts, *jie* 戒

pregnancy and “being pregnant,” *yun* 孕

pregnant womb, *huai tai* 懷胎

“pregnancy in the middle Cinnabar Field,” *zhong tian huai tai* 中田懷胎

“preserving and ingesting,” *fu shi* 伏食

“preserving one’s bodily form and nourishing one’s Existence,” *cun xing yang ming* 存形養命

“pressing and pulling,” *an yin* 按引

“pressing and rubbing,” *an mo* 按摩

Prime *or* prime, *yuan* 元

See also Heavenly Prime; Earthly Prime; Human Prime; Three Primes

“prior to Heaven,” *xian tian* 先天

See also precelestial; One Breath prior to Heaven; Spirit prior to Heaven

process, *gong fu* 功夫

projection, *dian* 點

See also “transmuting (*or*: transforming) by projection”

Pulley, *lu lu* 轆轤

pulling

“pulling the elbows behind,” *zhou hou* 肘後

See also “guiding and pulling”; “pressing and pulling”

punishment, *fa* 罰; *xing* 刑

punishment and virtue, *xing de* 刑德

See also reward and punishment; Gate of Punishment and Virtue

pupil [of the eye], *yan* 眼

pure and impure, *qing zhuo* 清濁

Pure Breath, *zheng qi* 正氣 or 正炁

Pure Cultivation branch(es), *qing xiu pai* 清修派

Pure Land, *jing tu* 淨土

Pure Yang, *chun yang* 純陽; *zheng yang* 正陽

Pure Yin, *chun yin* 純陰

“purifying Breath,” *chun qi* 純氣

“purifying thinking,” *chun xiang* 純想

purity, *jing* 淨

purity and impurity, *qing zhuo* 清濁

See also clarity and purity

Purple Palace, *zi gong* 紫宮

Purple Prefecture, *zi fu* 紫府

Purple River Chariot, *zi he che* 紫河車

Qian ☰ hexagram, *qian* 乾 ②

Qian ☶ hexagram, *qian* 謙

Qian ☰ trigram, *qian*, 乾 ①

Qian ☰ and Kun ☷, *qian kun* 乾坤

Qian ☰, Kun ☷, Kan ☵, and Li ☲, *qian kun kan li* 乾坤坎離

Qian ☰ Furnace, *qian lu* 乾爐

Qian ☰ Tripod, *qian ding* 乾鼎

See also Palace of Qian ☰; House of Qian ☰; Summit of Qian ☰

qualities, *qing* 情 ②

See also Nature and qualities

quarter of hour, *ke* 刻; *yi ke* 一刻

Queen. See Metal Queen

Quicksilver, *shui yin* 水銀

quiescence, *jing* 靜

See also clarity and quiescence; movement and quiescence; “entering quiescence”; “sitting in quiescence”

Radiance or radiance(s), *guang* 光

radiance of the Sun, *ri guang* 日光

See also essence and radiance; three radiances; three appearances of the Yang radiance; “holding the radiance”; “inverting the radiance”; “reversing the light and inverting the radiance”; “Ji in Li ☵ is the radiance of the Sun”

ram chariot, *yang che* 羊車

“reaching completion,” *liao dang* 了當

realized person, *zhen ren* 真人

Receiver of Fluids cavity, *cheng jiang xue* 承漿穴

reciprocal conquest, *xiang ke* 相剋 or 相克

reciprocal generation, *xiang sheng* 相生

red

cinnabar red, *dan* 丹 ①

scarlet red, *chi* 赤

vermilion red, *zhu* 朱

Red Child, *chi zi* 赤子

Red Dragon, *chi long* 赤龍

See also decapitation of the Red Dragon; “slaying the Red Dragon by decapitation”

Red Lead, *hong qian* 紅鉛

See also Essence of Red Lead

Red Phoenix, *chi feng* 赤鳳

See also Marrow of the Red Phoenix

Red Vessel, *chi mai* 赤脈

Red-Colored Gates, *chi se men* 赤色門

Red Path, *chi dao* 赤道

“refining [inner] Nature,” *lian xing* 煉性

“refining Emptiness,” *lian xu* 煉虛

“refining Emptiness to join with the Dao,” *lian xu he dao* 煉虛合道

“refining Existence,” *lian ming* 煉命

“refining oneself,” *lian ji* 煉己

“refining oneself with the Jade Liquor,” *yu ye lian ji* 玉液煉己

“refining the bodily form,” *lian xing* 煉形

“refining the bodily form to transmute it into Breath,” *lian xing hua qi* 煉形化氣 or 煉形化炁

“refining the bodily form with the Golden Liquor,” *jin ye lian xing* 金液煉形

“refining the bodily form with the Jade Liquor,” *yu ye lian xing* 玉液煉形

“refining the Breath,” *lian qi* 煉氣 or 煉炁

“refining the Breath to achieve Spirit,” *lian qi cheng shen* 煉氣成神 or 煉炁成神

“refining the Breath to transmute it into Spirit,” *lian qi hua shen* 煉氣化神 or 煉炁化神

See also “having audience at the Origin and refining the Breath”

“refining the Dao to enter sainthood,” *lian dao ru sheng* 煉道入聖

“refining the Elixir ingredients,” *shao lian dan yao* 燒煉丹藥

“refining the Essence,” *lian jing* 煉精

See also “having audience at the Origin and refining the Breath”

“refining the Essence to transmute it into Breath,” *lian jing hua qi* 煉精化氣 or 煉精化炁

“refining the form of Great Yin,” *tai yin lian xing* 太陰煉形

“refining the method(s) to enter the Way,” *lian fa ru dao* 煉法入道

“refining the One (or: Unity) to revert to Non-Being,” *lian yi huan wu* 煉一還無

“refining the Spirit,” *lian shen* 煉神

“refining the Spirit to join with the Dao,” *lian shen he dao* 煉神合道

“refining the Spirit to return to Emptiness,” *lian shen huan xu* 煉神還虛

“refining the Spirit to transmute it into Emptiness,” *lian shen hua xu* 煉神化虛

“refining thought,” *jing si* 精思; *lian nian* 煉念

Relics, *she li* 舍利

REN [celestial stem], ren 壬

REN and GUI, *ren gui* 壬癸

Residence of True Unity, *zhen yi chu* 真一處

Responding Valley, *ying gu* 應谷

Responsive Bell [pitch-pipe], *ying zhong* 應鐘

“returning to the fundament,” *fan ben* 返本

“returning to the mandate,” *fu ming* 復命

See also Barrier of Returning to the Mandate

“returning to the root,” *fan gen* 返根

“reversing the light,” *hui guang* 回光

“reversing the light and inverting the radiance,” *hui guang fan zhao* 回光返照

reversion to the Cinnabar [Field], *huan dan* 還丹 ②

Reverted Elixir, *huan dan* 還丹 ①

- Reverted Elixir of the Golden Liquor, *jin ye huan dan* 金液還丹 ①
 Reverted Elixir of the Jade Liquor, *yu ye huan dan* 玉液還丹 ①
See also Great Reverted Elixir; Small Reverted Elixir
 “reverting [the course of] the Essence to replenish the brain,” *huan jing bu nao* 還精補腦
 “reverting the Golden Liquor to the Cinnabar [Field],” *jin ye huan dan* 金液還丹 ②
 “reverting the Jade Liquor to the Cinnabar [Field],” *yu ye huan dan* 玉液還丹 ②
 “reverting to the origin,” *huan yuan* 還元
 Reverting to the Root. *See* Opening of Reverting to the Root
 “reverting to the root and returning to the mandate,” *fan gen fu ming* 返根復命
 reward, *shang* 賞
 reward and punishment, *shang fa* 賞罰
 right, *you* 右
 See also left and right; left and right armies
 righteousness, *yi* 義
 See also benevolence (*or*: humanity) and righteousness
 River Chariot, *he che* 河車
 See also Small River Chariot; Great River Chariot; Purple River Chariot
 Rivers. *See* Nine Rivers
 Rooftop [lodge], *wei* 危
 See also Cavity of Emptiness and Rooftop *or* One Cavity of Emptiness and Rooftop; Emptiness and Rooftop
 Room [lodge], *fang* 房
 Room of the Central Yellow, *zhong huang fang* 中黃房
 Room of the Elixir, *dan fang* 丹房
 Room of the Essence, *jing fang* 精房
 Rooster, *ji* 雞
 See also hare and rooster
 Root [lodge], *di* 氐
 root of exhaling and inhaling, *hu xi zhi gen* 呼吸之根
 Root of Heaven, *tian gen* 天根
 Root of Heaven and Earth, *tian di zhi gen* 天地之根
 Root of Nature, *xing gen* 性根
 Root of Spirit and Breath, *shen qi zhi gen* 神氣之根
 Root of the Inchoate, *hun dun zhi gen* 混沌之根
 “rubbing.” *See* “pressing and rubbing”
 ruling Fire, *jun huo* 君火
- Sainthood *or* sainthood. *See* Embryo of Sainthood; “entering sainthood”; “transcending the ordinary and entering sainthood”; “refining the Dao to enter sainthood”
 Saintly (*or*: Sacred) Embryo, *sheng tai* 聖胎
 saliva. *See* “swallowing saliva”
samādhi. *See* concentration (*samādhi*) and wisdom (*prajñā*)
 “sealing firmly,” *gu ji* 固濟
 season(s), *shi* 時 ②
 See also four seasons
 seed. *See* true seed
 “seeing one’s Nature,” *jian xing* 見性
 “seizing creation and transformation,” *duo zao hua* 奪造化
 self, *wo* 我
 See also “other” and “self”
 separation, *jian ge* 間隔

- “serene and quiescent in empty Non-Being,” *an jing xu wu* 安靜虛無
 Serving Maid [lodge], *shun nü* 順女
 seven. *See* 7 or seven
 seven openings, *qi qiao* 七竅
 seven orifices, *qi qiao* 七竅
 seven Po, *qi po* 七魄
 seven returns, *qi fan* 七返 ②
 seven returns and nine reversions, *qi fan jiu huan* 七返九還 ②
 Seven Stars [lodge], *qi xing* 七星
 seven treasures, *qi bao* 七寶
 Shang [lodge], *shang* 商
 Sheng ䷞ hexagram, *sheng* 升
 sheep chariot, *yang che* 羊車
 SHEN [earthly branch], *shen* 申
 Shi ䷞ hexagram, *shi* 師
 Shike ䷞ hexagram, *shi ke* 噬嗑
 shut, *bi sai* 閉塞
 SI [earthly branch], *si* 巳
 side gates, *pang men* 傍門
 Silver or silver, *yin* 銀
 Silver in Lead or Silver within Lead, *qian zhong yin* 鉛中銀
 Silver in the Water or Silver within Water, *shui yin* 水銀; *shui zhong yin* 水中銀
 See also Water Silver; gold and silver; “half pound of Silver of the waning quarter”
 sincerity, *cheng* 誠
 See also thorough sincerity; “maintaining sincerity”; “maintaining sincerity and making the Intention stable”
 sinciput, *ding* 頂
 See also “the three flowers gather in the sinciput”
 “sinking,” *chen* 沉
 See also “floating and sinking”
 “sitting in quiescence,” *jing zuo* 靜坐
 six. *See* 6 or six
 six desires, *liu yu* 六欲
 six mansions, *liu fu* 六腑
 six perfections, *liu du* 六度
 six pervasions, *liu tong* 六通
 six powers, *liu tong* 六通
 six receptacles, *liu fu* 六腑
 six roots, *liu gen* 六根
 sixty hexagrams, *liu shi gua* 六十卦
 sixty-four hexagrams, *liu shi si gua* 六十四卦
 “slaying the Red Dragon,” *duan chi long* 斷赤龍
 “slaying the Red Dragon by decapitation,” *zhan duan chi long* 斬斷赤龍
 small, *xiao* 小
 See also great and small
 Small Reverted Elixir, *xiao huan dan* 小還丹 ②
 Small River Chariot, *xiao he che* 小河車
 “smashing Emptiness,” *da po xu kong* 打破虛空
 Snake, *she* 蛇
 Snake and Turtle, *she gui* 蛇龜
 See also Turtle and Snake; Opening of the Turtle and the Snake

Soil, *tu* 土

See also True Soil; Intention-Soil; virtue of Soil; JI-Soil; WU-Soil; two Soils
solstice *or* solstices. *See* Summer solstice; Winter solstice; two solstices

son, *zi* 子 ②

See also younger son; middle son; elder son; three sons

Song ䷌ hexagram, *song* 訟

soul. *See* Yin soul

Source of Creation and Transformation, *zao hua zhi yuan* 造化之源

South, *nan* 南

Southern Regulator [pitch-pipe], *nan lü* 南呂

Southwest, *xi nan* 西南

See also Hamlet of the Southwest

sovereign hexagrams, *bi gua* 辟卦

Sparkling Wanderer, *ying huo* 熒惑

Sparrow. *See* Vermilion Sparrow

Spinal Handle, *jia ji* 夾脊

Spirit *or* spirit, *shen* 神

Spirit prior to Heaven, *xian tian shen* 先天神. *See also* Precelestial Spirit

Spirit and Breath, *shen qi* 神氣. *See also* Cavity of Spirit and Breath; Root of Spirit and Breath

See also Essence, Breath, and Spirit; Breath and Spirit; Original Spirit; Yang Spirit; Yin Spirit; Breathing of the Spirit; Chamber of Spirit; Coagulating the Spirit; Egress of the Spirit; Fire of Spirit; Hut of Spirit; thinking spirit; postcelestial spirit; cognitive *or* conscious spirit; “refining the Breath to achieve Spirit”; “refining the Breath to transmute it into Spirit”; “forgetting the Breath to nourish the Spirit”; “refining the Spirit to join with the Dao”; “refining the Spirit to transmute it into Emptiness”; “forgetting the Spirit to nourish Emptiness”; “keeping the Spirit intact (*or*: complete)”; “form and spirit are both wondrous”

Spirit [lodge], *gui* 鬼

Spirit Bearer [lodge], *yu gui* 輿鬼

Spirit Chamber of the Imperial One, *di yi shen shi* 帝一神室

Spirit Embryo, *shen tai* 神胎

spirit immortal *or* spirit immortality, *shen xian*, 神仙

“The Spirit Immortals Embrace Unity,” *shen xian bao yi* 神仙抱一

spirit of the thinking mind, *si lü shen* 思慮神 *or* *si lü zhi shen* 思慮之神

Spirit of the Valley, *gu shen* 谷神

Spirit powers *or* spiritual powers, *shen tong* 神通

Spirit Treasure, *shen bao* 神寶

Spirit Water, *shen shui* 神水

Spirit Water and Flowery Pond, *shen shui hua chi* 神水華池

Spirit-Fire, *shen huo* 神火

spirits. *See* four spirits; five spirits

spleen, *pi* 脾

spleen and stomach, *pi wei* 脾胃

spontaneous, *zi ran* 自然

Spring, *chun* 春

Spring equinox, *chun fen* 春分

Sprout. *See* Yellow Sprout

sprouts. *See* five sprouts

square, *ju* 矩

See also compass and square

square inch, *fang cun* 方寸

stability, *ding* 定

See also “entering stability”

Stars [lodge], *xing* 星

stasis. *See* motion and stasis

steal, *dao* 盜

“stealing creation and transformation,” *qie zao hua* 竊造化

“stealing Heaven and Earth,” *dao tian di* 盜天地

“stealing the mechanism,” *dao ji* 盜機

“stealing the ten thousand things,” *dao wan wu* 盜萬物

“stealing Yin and Yang,” *qie yin yang* 竊陰陽

Stem of Destiny, *ming di* 命蒂

Stem of Existence, *ming di* 命蒂

Stem of the Great Ultimate, *tai ji zhi di* 太極之蒂

stillness, *jing* 靜

stomach, *wei* 胃 ①

See also spleen and stomach

Stomach [lodge], *wei* 胃 ②

“stopping breathing,” *bi xi* 閉息

storied tower, *chong lou* 重樓

“Strengthening the Army to Win the Battle,” *qiang bing zhan sheng* 強兵戰勝

Stride[lodge], *kui* 奎

“strumming the zither to summon the phoenix,” *gu qin zhao feng* 鼓琴招鳳

“subduing the Tiger,” *fu hu* 伏虎

See also “submitting the Dragon and subduing the Tiger”

subject (*or*: minister), *chen* 臣

“submitting and subduing the Dragon and the Tiger,” *jiang fu long hu* 降伏龍虎

“submitting and subduing the inner demons,” *jiang fu nei mo* 降伏內魔

“submitting the Dragon,” *jiang long* 降龍

“submitting the Dragon and subduing the Tiger,” *jiang long fu hu* 降龍伏虎

suchness. *See* true suchness

sudden. *See* immediate

Sui ䷐ hexagram, *sui* 隨

Summer, *xia* 夏

Summer solstice, *xia zhi* 夏至

Summit of Qian ䷀, *qian ding* 乾頂

Sun, *ri* 日

Sun and Moon, *ri yue* 日月

See also Crow in the Sun; essence of the Sun; Hun of the Sun; radiance of the Sun; “Ji in Li ䷝ is the radiance of the Sun”

Sun ䷌ hexagram, *sun* 損

superior virtue, *shang de* 上德

superior virtue and inferior virtue, *shang de xia de* 上德下德

Supine Moon. *See* Crescent Moon

Supreme One Vehicle, *wu shang yi sheng* 無上一乘; *zui shang yi sheng* 最上一乘

“swallowing mist,” *can xia* 餐霞

“swallowing saliva,” *yan jin* 咽津

Sweet Dew, *gan lu* 甘露

Tai ䷊ hexagram, *tai* 泰

See also Pi ䷔ and Tai ䷊ hexagrams

Tail [lodge], *wei* 尾

Tail Gate *or* Tailbone Gate, *wei lu* 尾閭

“taking from Kan ䷜ to fill Li ䷝,” *qu kan tian li* 取坎填離

“taking life,” *sha* 殺

See also “giving life and taking life”

tally. See Yin tally; “advancing the Fire and withdrawing the tally”; “advancing the Yang Fire and withdrawing the Yin tally”; “withdrawing the tally”

ten. See 10 or ten

ten months, *shi yue* 十月

See also barrier of the ten months

ten thousand dharmas, *wan fa* 萬法

ten thousand phenomena, *wan fa* 萬法

ten thousand things, *wan wu* 萬物

See also “stealing the ten thousand things”

“that” and “this,” *bi ci* 彼此

“that,” “the other,” *bi* 彼

“the place where one comes to life,” *sheng shen chu* 生身處

“the three bodies return to two bodies,” *san ti gui er* 三體歸二

“the three flowers gather in the sinciput,” *san hua ju ding* 三花聚頂

“the three flowers gather in the Tripod,” *san hua ju ding* 三花聚鼎

“the three flowers gather together,” *san hua ju* 三花聚

“the two bodies return to one body,” *er ti gui yi* 二體歸一

thief, *dao* 盜

thinking. See “purifying thinking”

thinking spirit, *si lü shen* 思慮神 or *si lü zhi shen* 思慮之神

thirty thousand notches, *san wan ke* 三萬刻

“this,” *ci* 此

“this, this one,” *zhe ge* 這個

Thorny Mountain, *jing shan* 荊山

thorough sincerity, *zhi cheng* 至誠

Thoroughfare vessel, *chong mai* 衝脈

thought or thoughts, *nian* 念

thought. See “no-thought”

See also absence of thoughts; impure thoughts; “refining thought”; “ceasing thoughts”; “ceasing thoughts”; “pausing thoughts”

three. See “Three, Five, and One”; “Holding the Three”

three accomplishments, *san cheng* 三成

three appearances of the Yang radiance, *yang guang san xian* 陽光三現

three ascents, *san qian* 三遷

three barriers [stages of the Neidan practice], *san guan* 三關 ①

Three Barriers [loci in the human body], *san guan* 三關 ②

See also “clearing the Three Barriers”

three bodies [three aspects of the body], *san shen* 三身

three bodies [in a stage of the Neidan practice]. See “the three bodies return to two bodies”

three chariots, *san che* 三車

three corpses, *san shi* 三尸

three daughters, *san nü* 三女

three death-bringers, *san shi* 三尸

three degrees, *san deng* 三等

three essentials, *san yao* 三要

three external treasures, *wai san bao* 外三寶

three families, *san jia* 三家; *san xing* 三姓

three Fields, *san tian* 三田

three Fires, *san huo* 三火

“three fives,” *san wu* 三五 ①

See also merging of the three fives

three flowers. See “the three flowers gather in the Tripod”; “the three flowers gather together”; “the three flowers gather in the sinciput”

three Hun, *san hun* 三魂

three hundred days, *san bai ri* 三百日

three inner essentials, *nei san yao* 內三要

three integrities, *san quan* 三全

three internal treasures, *nei san bao* 內三寶

three Islands, *san dao* 三島

three luminaries, *san guang* 三光

three natures, *san xing* 三性

Three Origins, *san yuan* 三元 ①

three outer essentials, *wai san yao* 外三要

Three Palaces, *san gong* 三宮

Three Passes, *san guan* 三關 ②

three paths, *san dao* 三道

three poisons, *san du* 三毒

Three Powers, *san cai* 三才

Three Primes, *san yuan* 三元 ①

See also “inchoate unity of the Three Primes”

three primes, *san yuan* 三元 ②

three radiances, *san guang* 三光

three sons, *san nan* 三男

three surnames. See three families

Three Terraces, *san tai* 三台

three treasures, *san bao* 三寶

Three Valleys, *san gu* 三谷

Three Vehicles, *san sheng* 三乘

three worlds, *san jie* 三界

three years, *san nian* 三年

three yellows, *san huang* 三黃

“Three, Five, and One,” *san wu yi* 三五一

throat. See “breathing through the throat”

Thrusting vessel, *chong mai* 衝脈

thusness. See true thusness

Tiger, *hu* 虎

Tiger in the East, *hu dong* 虎東

Tiger of the Mountain, *yue hu* 嶽虎

“the Tiger leaps,” *hu yue* 虎躍

“the Tiger leaps, the Dragon soars,” *hu yue long teng* 虎躍龍騰

“the Tiger roars,” *hu xiao* 虎嘯

“the Tiger roars, the Dragon howls,” *hu xiao long yin* 虎嘯龍吟

See also True Tiger; Yin Tiger; Black Tiger; White Tiger; Dui ≡ Tiger; Kan ≡ Tiger; male Tiger; Water-Tiger; “subduing the Tiger”

time, *shi* 時 ③

time span, *hou* 候

Tireless [pitch-pipe], *wu she* 無射, *wu yi* 無射

Tongren 同人 hexagram, *tong ren* 同人

tongue, *she* 舌

tower. See storied tower; twelve-story tower

Tranquil Pattern [pitch-pipe], *yi ze* 夷則

“transcending the ordinary,” *chao fan* 超凡

“transcending the ordinary and entering sainthood,” *chao fan ru sheng* 超凡入聖
transformation, *hua* 化

See also creation and transformation; mechanism of transformation

transmission from heart to heart (or: from mind to mind), *xin chuan* 心傳

transmission through the heart (or: the mind), *xin chuan* 心傳

transmutation, *hua* 化

“transmuting (or: transforming) by projection,” *dian hua* 點化

“treading the Dipper and pacing the asterisms,” *lü xing bu dou xiu* 履行步斗宿

Treasure or treasure(s). See Spirit Treasure; perfect treasure; ultimate treasure; three treasures; three external treasures; three internal treasures; seven treasures

trigrams, *gua* 卦

See also eight trigrams

Tripod, *ding* 鼎 ②

Tripod and Furnace, *ding lu* 鼎爐; *ding qi* 鼎器

Tripod of the Suspended Womb, *xuan tai ding* 懸胎鼎

Tripod of the Vermilion Powder, *zhu sha ding* 朱砂鼎

See also Furnace and Tripod; Jade Tripod; Qian ☰ Tripod; Kun ☷ Tripod; Lead Tripod; Metal Tripod;

Golden Tripod; Golden Tripod of the Inchoate; Nine Tripods; “the three flowers gather in the Tripod”

true body, *zhen shen* 真身

True Breath, *zhen qi* 真氣 or 真炁

true breathing, *zhen xi* 真息

See also “harmonizing the true breathing”

True Dragon, *zhen long* 真龍

True Emptiness, *zhen kong* 真空

True Essence, *zhen jing* 真精

True Fire, *zhen huo* 真火

True Intention, *zhen yi* 真意

true knowledge, *zhen zhi* 真知

true knowledge and conscious knowledge, *zhen zhi* 真知 and *ling zhi* 靈知

True Lead, *zhen qian* 真鉛

True Liquor, *zhen ye* 真液

True Mercury, *zhen hong* 真汞

True Mercury in the Powder, *sha zhong zhen hong* 砂中真汞

True Metal, *zhen jin* 真金

true mind, *zhen xin* 真心

true Nature, *zhen xing* 真性

true operation, *zhen xing* 真行

true person, *zhen ren* 真人

True Powder, *zhen sha* 真砂

true practice, *zhen gong* 真功

true seed, *zhen zhong* 真種; *zhen zhong zi* 真種子

True Silver in Lead, *qian zhong zhen yin* 鉛中真銀

True Soil, *zhen tu* 真土

true suchness, *zhen ru* 真如

True Tiger, *zhen hu* 真虎

True Unity, *zhen yi* 真一

See also Precelestial Breath of True Unity; Water of True Unity; Liquor of True Unity; Residence of True Unity

True Water, *zhen shui* 真水

True Yang, *zhen yang* 真陽

True Yang within Yin, *yin zhong zhen yang* 陰中真陽

See also True Yin and True Yang

True Yin, *zhen yin* 真陰

True Yin within Yang, *yang zhong zhen yin* 陽中真陰

True Yin and True Yang, *zhen yin zhen yang* 真陰真陽

true ZI hour, *zheng zi shi* 正子時

turbid or turbidity. See clear and turbid; clarity and turbidity

“turning the light around,” *hui guang* 回光

Turtle, *gui* 龜

Turtle and Snake, *gui she* 龜蛇. See also Snake and Turtle; Opening of the Turtle and the Snake

See also Black Turtle; Opening of the Turtle and the Snake; “drumming on bamboo to call the turtle”

Turtle Beak [lodge], *zi* 觜

twelve hours, *shi er shi* 十二時

twelve nodes, *shi er jie* 十二節

twelve sovereign hexagrams, *shi er bi gua* 十二辟卦

twelve-stage ebb and flow, *shi er xiao xi* 十二消息

twelve-story tower, *shi er chong lou* 十二重樓; *shi er lou* 十二樓

two. See 2 or two

two bodies. See “the three bodies return to two bodies”; “the two bodies return to one body”

two Breaths, *er qi* 二氣

“Two Eights,” *er ba* 二八 ①

two equinoxes, *er fen* 二分

two hundred days, *er bai ri* 二百日

two modes, *liang yi* 兩儀

two principles, *liang yi* 兩儀

two Soils, *er tu* 二土

two solstices, *er zhi* 二至

two things, *er wu* 二物

“two times 8,” *er ba* 二八 ①

Ultimate. See Great Ultimate; Great Central Ultimate

ultimate treasure, *zhi bao* 至寶

Ultimate Truth. See Palace of the Ultimate Truth

ultimate Yang, *zhi yang* 至陽

Ultimateless, *wu ji* 無極

uncontaminated, *wu lou* 無漏

undepleted, *wu lou* 無漏

Unity, *yi* 一 ①

See also True Unity; Great Unity; Breath of Unity; Altar for Guarding Unity; “guarding Unity”; “embracing Unity”; “refining the One (or: Unity) to revert to Non-Being”; “the Spirit Immortals Embrace Unity”

upper Cinnabar Field, *shang dan tian* 上丹田

Upper Island, *shang dao* 上島

upper Magpie Bridge, *shang que qiao* 上鵲橋 ①

Ursa Major, *bei dou* 北斗

“using the kidneys to replenish the heart,” *yi shen bu xin* 以腎補心

utmost sincerity, *zhi cheng* 至誠

utmost Yang, *zhi yang* 至陽

“vague and indistinct,” *huang hu* 恍惚

Valley or Valleys

Valley of Empty Non-Being, *xu wu zhi gu* 虛無之谷Valley of Great Emptiness, *tai xu zhi gu* 太虛之谷*See also* Celestial Valley; Numinous Valley; Responding Valley; Spirit of the Valley; Three ValleysVehicle or vehicles. *See* One Vehicle; Higher Vehicle; Middle Vehicle; Lower Vehicle; Three VehiclesVermilion. *See* Mercury in the Vermilion; Powder in the VermilionVermilion Mound. *See* Palace of the Vermilion MoundVermilion Powder, *zhu sha* 朱砂 or 硃砂*See also* Tripod of the Vermilion PowderVermilion Sparrow, *zhu que* 朱雀vessel or vessels. *See* Belt vessel; Conception vessel; Control vessel; Function vessel; Girdle vessel; Governor vessel; Penetrating vessel; Red Vessel; Thoroughfare vessel; Thrusting vessel; central vessel; eight vessels; eight extraordinary vesselsvirtue, *de* 德virtue of Soil, *tu de* 土德*See also* five virtues; superior virtue and inferior virtue; superior virtue; inferior virtue; punishment and virtuevirtuous conduct, *de xing* 德行virtuous operation, *de xing* 德行viscera. *See* five viscera; “passing through the viscera”“visualizing and meditating,” *cun xiang* 存想vital energy. *See* BreathVoid, *kong* 空Wall [lodge], *bi* 壁wall. *See* “facing a wall”; “facing a wall for nine years”waning quarter, *xia xian* 下弦*See also* “half pound of Silver of the waning quarter”; “half pound of Water of the waning quarter”Water or water, *shui* 水Water and Fire, *shui huo* 水火. *See also* “collecting and dispersing Water and Fire”“Water and Fire conjoin,” *shui huo jiao* 水火交Water of True Unity, *zhen yi zhi shui* 真一之水Water Silver, *shui yin* 水銀Water taken within Breath, *qi zhong qu shui* 氣中取水Water within Fire, *huo zhong shui* 火中水Water-Tiger, *shui hu* 水虎*See also* True Water; Metal and Water; Metal in the Water; Metal within Water; Fire within Water; Silver in the Water; Spirit Water; Breath taken within Water; Essence-Water; dharma-water; Ocean of Water and Grains; “Lead in the village of Water”; “half pound of Water of the waning quarter”Water and Grains. *See* Ocean of Water and Grainswater immortal or water immortality, *shui xian* 水仙Waterwheel, *he che* 河車waxing quarter, *shang xian* 上弦*See also* “eight ounces of Metal of the waxing quarter”; “half pound of Metal of the waxing quarter”Way, *dao* 道Way of the Golden Elixir, *jin dan zhi dao* 金丹之道Way of Yin, *yin dao* 陰道WEI [earthly branch], *wei* 未Weiji ䷵ hexagram, *wei ji* 未濟Well [lodge], *jing* 井 ②

West, *xi* 西

See also East and West; Dragon in the West; wine of the West

Western Mountain. *See* White Tiger of the Western Mountain

Western River, *xi chuan* 西川

white, *bai* 白

White Phoenix, *bai feng* 白鳳. *See also* Marrow of the White Phoenix

White Snow, *bai xue* 白雪

White Tiger, *bai hu* 白虎. *See also* “initial flow of the White Tiger”

White Tiger of the Western Mountain, *xi shan bai hu* 西山白虎

See also black and white; Gentleman in white silk; Great White *or* Great Whiteness; “within the black there is the white”

wife, *fu* 婦; *qi* 妻

See also husband and wife

will *or* willpower, *zhi* 志

Willow [lodge], *liu* 柳

Windlass, *lu lu* 轆轤

wine, *jiu* 酒

wine of the West, *xi fang jiu* 西方酒

Wings [lodge], *yi* 翼

See also Extension and Wings

Winnowing Basket [lodge], *ji* 箕

Winnowing Basket and Dipper, *ji dou* 箕斗

Winter, *dong* 冬

Winter solstice, *dong zhi* 冬至

wisdom, *hui* 慧

See also concentration (*samādhi*) and wisdom (*prajñā*)

“withdrawing the tally,” *tui fu* 退符

“withdrawing the Yin tally,” *tui yin fu* 退陰符

“within the black there is the white,” *hei zhong you bai* 黑中有白

“without images,” *wu xiang* 無象

“without leaks,” *wu lou* 無漏

“without mind,” *wu xin* 無心

woman, *nü* 女 ①

woman in Li 離, *li nü* 離女

See also Mysterious Woman; man and woman

Womb *or* womb. *See* Tripod of the Suspended Womb; pregnant womb

Wood, *mu* 木

Wood and Fire, *mu huo* 木火

See also Metal and Wood; “Metal and Wood pair with one another”; Liquor of Wood

Wooden Liquor. *See* Liquor of Wood

work, *gong fu* 功夫

WU [earthly branch], *wu* 午

WU hour, *wu shi* 午時

WU in the North, *wu bei* 午北. *See also* “ZI in the South and WU in the North”

See also ZI and WU; ZI, WU, MAO, and YOU

WU [celestial stem], *wu* 戊

WU-Soil, *wu tu* 戊土

WU and JI, *wu ji* 戊己. *See also* Gate of WU and JI

“WU in Kan 坎 is the essence of the Moon,” *kan wu yue jing* 坎戊月精

See also “drifting WU to reach JI”

Wuwang 無妄 hexagram, *wu wang* 無妄

Xian ䷵ hexagram, *xian* 咸

Xiaochu ䷗ hexagram, *xiao chu* 小畜

Xiaoguo ䷛ hexagram, *xiao guo* 小過

Xie ䷧ hexagram, *xie* 解

XIN [celestial stem], *xin* 辛

See also GENG and XIN

XU [earthly branch], *xu* 戌

Xu ䷴ hexagram, *xu* 需

Xun ䷲ hexagram, *xun* 巽 ②

Xun ䷳ trigram, *xun*, 巽 ①

Yang, *yang* 陽

See also Yin and Yang; One Yang; Original Yang; Pure Yang; True Yang; True Yin within Yang; Correct Yang; Great Yang; first Yang; initial Yang; masculine Yang; minor Yang; Yin Essence within Yang

Yang Breath, *yang qi* 陽氣 *or* 陽炁

Yang Dragon, *yang long* 陽龍

Yang Elixir, *yang dan* 陽丹

Yang Essence, *yang jing* 陽精

Yang Fire, *yang huo* 陽火

Yang radiance. See three appearances of the Yang radiance

Yang Spirit, *yang shen* 陽神

See also "Inner contemplation and exchange [of the Yin Spirit into Yang Spirit]"

years. See three years; nine years

yellow, *huang* 黃

See also Central Yellow; Mysterious and Yellow

Yellow Bell [pitch-pipe], *huang zhong* 黃鐘

Yellow Center, *huang zhong* 黃中

Yellow Court, *huang ting* 黃庭

See also Palace of the Yellow Court

Yellow Dame, *huang po* 黃婆

See also Dwelling of the Yellow Dame

Yellow Dragon, *huang long* 黃龍

Yellow House, *huang jia* 黃家

Yellow Man, *huang nan* 黃男

Yellow Metal Mother, *huang jin mu* 黃金母

Yellow Path, *huang dao* 黃道

Yellow Room, *huang fang* 黃房

Yellow Sprout, *huang ya* 黃芽

yellows. See "three yellows"

YI [celestial stem], *yi* 乙

See also JIA and YI

Yi ䷵ hexagram, *yi* 頤

Yi ䷩ hexagram, *yi* 益

yielding *or* yieldingness, *rou* 柔

See also firm and yielding *or* firmness and yieldingness

Yin, *yin* 陰

See also Original Yin; Pure Yin; True Yin; True Yang within Yin; feminine Yin; minor Yin; Great Yin;

Meeting of Yin; Way of Yin

YIN [earthly branch], *yin* 寅

Yin Breath, *yin qi* 陰氣

Yin Elixir, *yin dan* 陰丹

- Yin Essence, *yin jing* 陰精
 Yin Essence within Yang, *yang li yin jing* 陽裏陰精
 Yin Heel cavity, *yin qiao xue* 陰蹠穴
 Yin soul, *yin ling* 陰靈
 Yin Spirit, *yin shen* 陰神. *See also* “Inner contemplation and exchange [of the Yin Spirit into Yang Spirit]”
 Yin tally, *yin fu* 陰符. *See also* “withdrawing the Yin tally”; “advancing the Yang Fire and withdrawing the Yin tally”
 Yin Tiger, *yin hu* 陰虎
 Yin and Yang, *yin yang* 陰陽. *See also* Door of Yin and Yang; “matching Yin and Yang”; “stealing Yin and Yang”
 Yin-Yang branch(es), *yin yang pai* 陰陽派
 YOU [earthly branch], *you* 酉
 See also GENG and YOU; MAO and YOU; ZI, WU, MAO, and YOU; “bathing at MAO and YOU”
 Young Boy, *ying* 嬰; *ying er* 嬰兒 ②
 younger daughter, *shao nü* 少女
 younger son, *shao nan* 少男
 youthful. *See* old and youthful
 Yu ䷏ hexagram, *yu* 豫

 Zhen ䷲ hexagram, *zhen* 震 ②
 Zhen ䷳ trigram, *zhen*, 震 ①
 Zhen ䷳ Dragon, *zhen long* 震龍
 Zhongfu ䷆ hexagram, *zhong fu* 中孚
 Zhun ䷮ hexagram, *zhun* 屯
 Zhun ䷮ and Meng ䷄ hexagrams, *zhun meng* 屯蒙
 ZI [earthly branch], *zi* 子 ①
 ZI and WU, *zi wu* 子午
 ZI, WU, MAO, and YOU, *zi wu mao you* 子午卯酉
 ZI hour, *zi shi* 子時. *See also* correct ZI hour
 ZI in the South, *zi nan* 子南
 ZI in the South and WU in the North, *zi nan wu bei* 子南午北
 zither. *See* “strumming the zither to summon the phoenix”

Edited by

S.F. TEISER · M. KERN · T. BROOK · PAUL W. KROLL

HdO

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This dictionary offers a unique perspective on the vast and varied terminology of Taoist Internal Alchemy (*Neidan*). Drawing on major original texts and premodern lexicons, it provides translations, definitions, and usage examples for over a thousand terms common throughout the tradition. A comprehensive index of English equivalents allows readers to easily locate the corresponding Chinese terms. Beyond serving as a reference for those reading, studying, or translating *Neidan* texts, the dictionary's entries offer glimpses into the rich imagery and poetic language of Internal Alchemy.

Fabrizio Pregadio, Ph.D. (1990), Ca' Foscari University of Venice, has taught in Italy, Germany, the U.S., and Canada. He is the editor of the *Encyclopedia of Taoism* (2008) and has published numerous studies and translations of Taoist alchemical texts.

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