

LESSON 8

DAOIST APOPHATIC MEDITATION II

FROM THE *ZHUĀNGZǐ* 莊子

(BOOK OF MASTER ZHUANG; DZ 670; ZH 616)

WE HAVE ALREADY EXPLORED BASIC background information on the *Zhuāngzǐ* 莊子 (Book of Master Zhuang; abbrev. ZZ), also known as the *Nánhuá zhēnjīng* 南華真經 (Perfect Scripture on Master Nanhua [Southern Florescence]; DZ 670; ZH 616), in Lesson #2.³² Here we move into the actual text, specifically its contemplative core. These are the influential passages on *xīnzhāi* 心齋 (“fasting the heart-mind”) and *zuòwàng* 坐忘 (“sitting-in-forgetfulness”) as appearing in chapters four and six, respectively. As contained in the text, these are imaginary dialogic exchanges between Kǒngzǐ 孔子 (Master Kong; “Confucius”; ca. 551–ca. 479 BCE) and his favorite (and impoverished) student Yán Huí 顏回 (ca. 521–481 BCE), also known as Zǐyuān 子淵. In the first passage, Kǒngzǐ teaches Yán Huí, while Yán Huí surpasses Kǒngzǐ’s own experience in the second. This reverses and potentially subverts the assumed, conventional teacher-student relationship. While the terms are roughly synonymous, with both referring to classical Daoist apophatic and quietistic (emptiness-/stillness-based) meditation in a manner paralleling *shǒuyī* 守一 (“guarding the One”) (see Lesson #6), it also is possible to understand “heart-fasting” as a prerequisite and

³² In terms of Old Chinese based on the Baxter-Sagart system, the “Mandarin” *Zhuāngzǐ* would have been pronounced something like *Tʂaŋ-ʰtʂəʔ (Karlgren: *Tʂiang-ʰtʂjəʔ). The honorific title of *Nánhuá jīng* was conferred much later.

foundation for “seated-forgetting,” and to read the second passage as a more advanced variant exercise resulting in a deeper contemplative state. Under this reading, one moves from a more directed, intentional, and perhaps effortful initial approach to a more effortless form of disengagement. Along these lines, it is interesting that, at least textually speaking, one must have a variety of other experiences between the two sets of instructions, perhaps representing a specific training period in a manner paralleling other passages (e.g., chs. 6, 7, and 23). Here *wàng* 忘, sometimes mistranslated as “oblivion,” is a contemplative and mystical state. Besides the obvious, the approximate equivalent of “forget/forgetting/forgetfulness” is preferable in terms of multiple linguistic expressions (try making “oblivion” into a verb) and drawing attention to the parallel contemplative states/traits of *jìng* 靜 (“stillness”) and *xū* 虛 (“emptiness”). In fact, in addition to defining heart-fasting in terms of the latter, the second passage directs one towards a culminating (non) experience of absorption and union referred to as *dàtōng* 大通 (“great pervasion”). *Tōng*-pervasion, which is related to *tóng* 同 (“sameness”) (see Lesson #7), later becomes incorporated into the phrase *língtōng* 靈通 (“numinous pervasion”) and *shéntōng* 神通 (“spirit pervasion”), with the latter used to translate the Indian and Buddhist Sanskrit technical term *siddhi*. Of course, we must be careful with using later Daoist views and concepts to elucidate earlier ones, a common error of anachronistic interpretation. In any case, it is noteworthy that at the end of first passage, again in the larger context of the chapter, Yán Huí comments, “Before I heard this, I was certain that I was Huí. But now that I have heard it, there is no more Huí,” which further connects to Zhuāng Zhōu’s own disappearance into (not)being a butterfly (ch. 2) and a fish (ch. 17), and vice versa. That is, emptiness is further defined as a transpersonal (non)state, as no-self or egolessness (*wúwǒ* 無我; *wúwú* 無吾). These passages also connect to other ones that provide additional technical information on classical Daoist meditation, specifically chapters two, eleven, thirteen, twenty-three, twenty-eight, and thirty-three of the *Zhuāngzǐ* itself. In addition to the entirety of the

Nèiyè and the other *Xīnshù* chapters, they may be further connected to the seven “core contemplative chapters” of *Lǎozǐ*, namely, 10, 16, 20, 28, 37, 48, and 57 (see Komjathy forthcoming). When we combine these various materials, we also recognize an emerging and increasingly integrated, foundational Daoist “contemplative psychology” and “spiritual technology,” which includes a subtle physiology. This includes three spiritual faculties and somatic constituents that would later become systematized as the internal Three Treasures (*sānbǎo* 三寶), namely, vital essence (*jīng* 精), subtle breath (*qì* 氣), and spirit (*shén* 神). Interestingly, LZ 3 directs us to “empty the heart-mind (*xū qí xīn* 虛其心) and fill the belly (*shí qí fù* 實其腹).” Combined with the present selection’s emphasis on aspiration, heart-mind and qi, we have germinal views related to what would become the standard “Daoist body” (see Lessons #12 and #18). These materials open into a larger repertoire and lexicon of “heart” characters, including *qíng* 情 (“emotions/disposition”), *yì* 意 (“intent/awareness/thought”), *sī* 思 (“thinking/thought”), and *xìng* 性 (“innate nature”).

Moving into the technical grammatical and lexicographic elements, the passages selected here, like the *Nèiyè* and *Lǎozǐ* (see Lessons #6 and #7), once again reveal the intricate interrelationship between Daoist views and technical terms, with an additional technical praxis dimension. That is, as I have repeatedly (perhaps too repeatedly) emphasized, these classical Daoist works are about *contemplative practice and mystical being*, a specific mode of embodied being-in-the-world, rather than about disembodied ideas and thought. In any case, these passages contain three grammatical characters already encountered in Lesson #7, namely, *ér* 而 (“and/but”), *yǐ* 以 (“by means of/in order to”), and *zhě* (topicalization) (see also Appendix #3). This will be the last time that I emphasize consulting the latter appendix. There are seven additional grammatical characters herein, namely, 將, 邪, 於, 唯, 也, 矣, and 謂. Here *jiāng* 將 indicates future verb tense (“will”). *Yé* 邪 (耶), pronounced *xié* with other meanings, is a sentence-final interrogative participle that functions as a question mark (“?”). It thus parallels the more common *hū* 乎. *Yú* 於

is a prepositional character variously indicating “at/by/in/on/through/to.” It sometimes overlaps with *zài* 在, among others. Somewhat similar to *fū* 夫 (“now then”), *wéi* 唯 as a sentence-initial character means something like “only,” but often is untranslated as indicating the introduction of a specific topic. Both *yě* 也 and *yǐ* 矣 are particles indicating completion and function as period marks (“。”). There are similar to the modern Chinese use of *le* 了. Finally, *wèi* 謂, which also appears quite frequently in the *Lǎozǐ*, is a verb that indicates definitions. It may be translated as “call,” “means,” “name,” and “tell.” Sometimes I translate it more liberally as “I/we refer to this as □.” Interestingly, both passages provide definitions, namely, heart-fasting as “emptiness” (*xū* 虛) and sitting-in-forgetfulness as “pervasion” (*tōng* 通), which is fairly rare in Daoist literature. Additional and important new vocabulary includes *zhì* 志 and *zhāi* 齋. The former is conventionally translated as “will” and “determination” by extension, but as a Daoist technical term it often refers to “aspiration.” In the later tradition, it appears as *dào*zhì 道志 (“aspiration for the Dao”), which informs the Daoist etymological reading of the character as the heart-mind (*xīn* 心) of an adept (*shì* 士) (see Appendix #6). *Zhāi* 齋, here translated as “fast/fasting,” may mean “purify/purification” and “retreat.” Thus, from an applied, lived, and praxis-based Daoist perspective, “heart-fasting” involves “mind-retreat.” Interestingly, in the larger passage on *xīnzhāi* the practice is referred to as *fāng* 方, which here parallels *fǎ* 法 in the sense of “method” and thus overlaps with *shù* 術 (“art/technique”) (see Lesson #2).

Again, basic guidance on ZZ translations may be found in Lesson #2 above. Interestingly, the second passage explored herein became the basis for the late seventh- or early eighth-century *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036; ZH 992), which we will explore in Lesson #18.

PRIMARY TEXT

《人間世》

「齋！吾將語若。有而為之，其易邪？易之者，皞天不宜... 若一志，無聽之以耳而聽之以心。無聽之以心而聽之以氣。聽止於耳，心止於符。氣也者，虛而待物者也。唯道集虛。虛者，心齋也。」

THE HUMAN WORLD

“You must fast! I will tell you what that means. Do you think that it is easy to do anything while you have a heart-mind? If you do, the luminous heavens will not support you...Unify your aspirations! Don't listen with your ears; listen with your heart-mind. No, don't listen with your heart-mind; listen with qi.³³ Listening stops with the ears, the heart-mind stops with joining, but qi is empty and waits on all things. The Dao gathers in emptiness alone. Emptiness is the fasting of the heart-mind.” (ch. 4)

³³ Note that Burton Watson (1968) in his highly influential and generally reliable rendering mistranslates *qì* 氣 as “spirit.” This has led to widespread misinterpretation of the technical specifics of the associated practice on the part of non-specialist scholars and popularizers.

《大宗師》

「回益矣...回坐忘矣...墮肢體，黜聰明，離形去知，同於大通，此謂坐忘。」

THE GREAT ANCESTRAL TEACHER

“I’m improving...I can sit and forget...I smash up my limbs and body, drive out perception and intellect, cast off form, do away with understanding, and make myself identical with Great Pervasion. This is what I mean by sitting-in-forgetfulness.” (ch. 6)

VOCABULARY

<p>Zhuāngzǐ 莊子 (name/suffix)</p>	<p>"Book of Master Zhuang." Also referred to honorifically as <i>Nánhuá zhēnjīng</i> 南華真經 (Perfect Scripture of Master Nanhua [Southern Florescence]), or <i>Nánhuá jīng</i> for short</p>
<p>zhāi 齋 (v. n.)</p>	<p>"fast fasting." Also translated as "purify/purification." Later used to refer to a specific form of Daoist ritual, also rendered as "retreat" and more technically "levée" (via French <i>lever</i> ["rise"]) in the sense of formal court audiences</p>
<p>zhì 志 (v. n.)</p>	<p>"aspire aspiration." Also translated as "will" and "determined/determination." More technically, the spiritual faculty associated with the Water phase, and the kidneys by extension. Later appears as <i>dào zhì</i> 道志 ("aspiration for the Dao")</p>
<p>xīn 心 (n.)</p>	<p>"heart-mind." Also translated as "heart" and/or "mind," but technically psychosomatic. May also mean "center." The psychospiritual center of human personhood</p>
<p>qì 氣 (n.)</p>	<p>"qi." Also translated as "energy," "subtle/vital breath," and "pneuma" (Greek). May refer to both physical breath and a more subtle current/presence. The fundamental cosmic (non)material substance</p>
<p>zhǐ 止 (v.)</p>	<p>"cease stop." Key Daoist approach and practice. Later used to translate the Buddhist Pali <i>samatha</i> and Sanskrit <i>śamatha</i>, or calm abiding meditation</p>
<p>fú 符 (n.)</p>	<p>"talisman." Also translated as "agreement," "contract," and "tally." Here used as a verb in the sense of "join." Note that the character also appears in the title of ZZ 5</p>
<p>xū 虛 (adj. v. n.)</p>	<p>"empty empty emptiness." Often synonymous with <i>wú</i> 無 ("nonbeing/nothing") and <i>kōng</i> 空 ("emptiness"), but the latter also is later used to translate the Buddhist Sanskrit <i>śūnyatā</i> ("empty of own-being")</p>

xīnzhāi 心齋 (n./v.)	"fasting of the heart-mind." Also translated as "heart-fasting" and "mind-retreat." One of the classical and foundational Daoist names for apophatic and quietistic (emptiness-/stillness-based) meditation. Points towards the possibility of "pure consciousness"
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zōng 宗 (n.)	"Ancestor." Another name for the Dao 道. Thus, overlaps with other, parallel designations, including Mother (mǔ 母), Root (běn 本/gēn 根), and Source (yuán 元/原/源). That from which everything emerges and to which everything returns
Huí 回 (name)	Yán Huí 顏回 (ca. 521–481 BCE), also known as Zǐyuān 子淵. The favorite (and impoverished) student of Kǒngzǐ 孔子 (Master Kong; "Confucius"; 551–479 BCE). Here representing a classical Chinese example of illeism, that is, referring to oneself in the third-person, in place of a first-person pronoun (吾/我) in the present case
tǐ 體 (n.)	"body." Technically refers to "physical structure." Later said to be a "combination of twelve groups" or parts, including the scalp, face, chin, shoulders, spine, abdomen, upper arms, lower arms, hands, thighs, legs, and feet. Also used in the sense of "embody" (v.), as in the phrase tǐdào 體道 ("embodying the Dao")
xíng 形 (n.)	"form." Also translated as "shape." As associated with human personhood, the three-dimensional disposition or configuration of the human process. Technically, xíng-form has a morphological rather than genetic or schematic nuance
tóng 同 (adj./n.)	"same sameness." Also translated as "identical," "merge," and "unite." Often used in a Daoist technical sense of mystical identification, merging, and union

<p>dàtōng 大通 (adj./n.)</p>	<p>"Great Pervasion." Also translated as "Great Throughfare." <i>Tōng</i> 通 may also mean "connection" and "throughness." Contains the <i>chuò</i> 辵/辵 ("walk/move") radical. May refer to both the Dao and an associated contemplative and mystical state, namely, meditative absorption and mystical union. Later used to translate the Sanskrit <i>siddhi</i> (numinous/paranormal/supernatural abilities/powers)</p>
<p>zuòwàng 坐忘 (v./v.)</p>	<p>"sitting-in-forgetfulness." More literally, "sit and forget." Problematically translated as "sitting in oblivion." Also referred to as "seated-forgetting" and "forgetful sitting." In technical Daoist usage, <i>wàng</i> 忘 ("forgetfulness") is a contemplative/mystical state basically synonymous with <i>jìng</i> 靜 ("stillness") and <i>xū</i> 虛 ("emptiness"). <i>Zuòwàng</i> is basically synonymous with the previous, associated <i>xīnzhāi</i> ("heart-fasting"), but the latter focuses on emptying the heart-mind, while the former emphasizes abiding in a contemplative state</p>



LESSON 19

ALCHEMICAL TRANSMUTATION

LǚZǔ Bǎizì Bēi 呂祖百字碑

(ANCESTOR Lǚ'S HUNDRED CHARACTER STELE;

ZW 216, 3.12B-13A [111–12])

THE LǚZǔ BǎIZÌ BĒI 呂祖百字碑 (Ancestor Lü's Hundred Character Stele), also known as the Lǚ xiānwēng bǎizì bēi 呂仙翁百字碑 (Immortal Elder Lü's Hundred Character Stele), is an anonymous inscription of unclear provenance.⁴² It is preserved in the third scroll (*juǎn* 卷) of the *Lǚzǔ quánshū* 呂祖全書 (Complete Works of Ancestor Lü), as contained in the *Zàngwài dàoshū* 藏外道書 (Daoist Books Outside the Canon; dat. 1992/1994; 991 texts; abbrev. ZW) (ZW 216, 3.12b-13a [7.111–12]).⁴³ The complete history of the *Lǚzǔ quánshū* is unclear, but, as the title indicates, it collects a variety of texts from various historical periods attributed to Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?), one of the most famous Daoist immortals in Chinese history and patriarch of internal alchemy (*nèidān* 內丹) more generally. Historically speaking, Lǚ is especially important for his association with the so-called Zhōng-Lǚ textual tradition of internal alchemy, which dates to the late ninth and

⁴² Not to be confused with the text of the same name preserved at Yǒnglè gōng 永樂宮 (Palace of Eternal Peace; Ruìchéng 芮城, Shānxī). The latter is translated in Paul Katz, *Images of the Immortal* (1999, 120).

⁴³ The first number is the traditional woodblock page number, while the second is the ZW volume and page number.

early tenth centuries and represents the earliest systemization. In terms of the *Lǔzǔ quánshū*, some of the texts are pseudonymous, while others are presented as revealed. The *Lǔzǔ bǎizì bēi* itself appears to date to the late imperial period, possibly the 1400s. There are early commentaries by Lù Xīxīng 陸西星 (Qiánxū 潛虛 [Hidden-in-Emptiness]; 1520–1606), the reputed founder of the so-called Dōngpài 東派 (Eastern Branch) of internal alchemy, and Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Origin]; 1734–1821), a major eleventh-generation Lóngmén 龍門 (Dragon Gate) monk (see Lessons #16 and #28). Paralleling earlier Daoist material culture (see Lessons #5, #14, and #18), it presents itself as derived from a stone stele (*shíbēi* 石碑), again with the location unidentified. The “text” has been influential in late imperial and modern *nèidān* circles, and it is widely disseminated among modern Daoists as a “primer in internal alchemy,” specifically containing foundational concerns and approaches. Although lacking detailed information on the technical specifics of *nèidān* practice, especially methods related to stage-based training, it approximates the standardized, simplified tripartite framework:

(1) Refining vital essence to become qi (liànjīng huàqì 煉精化氣)
(2) Refining qi to become spirit (liànqì huàshén 煉氣化神)
(3) Refining spirit and returning to the Void (liànshén huánxū 煉神還虛)

FIGURE 20: Three Stages of Internal Alchemy

In terms of formalistic features, the *Lǔzǔ bǎizì bēi* consists of ten five-character couplets, or twenty lines amounting to 100 characters. On a language level, the text reveals the ways in which earlier Daoist literature became foundational for and integrated into later materials (see Lessons #11 and #12), with the technical *nèidān* lexicon documented in the chapter vocabulary herein. It again brings our attention to Daoist

anthropology, including views of human being and personhood in general and Daoist subtle anatomy and physiology, with accompanying esoteric somatic terminology, in particular (see Lessons #8, #10, #12, and #14). The text also mentions various meditative experiences (lines 12–14, 17), often referred to as “fruits of the Dao” (*dàoguǒ* 道果) and “experiential confirmation/verification/signs of proof” (*zhèngyàn* 證驗). Especially interesting is the reference to “stringless music” (*wúxián qū* 無弦曲), which refers to the Dao’s numinous presence, here especially associated with *qi* circulation through the practitioner’s body in meditation. It thus recalls the energetic listening emphasized in other Daoist texts (see Lessons #7–10), including Daoism as the “Teaching beyond/without Words” (*bùyán zhī jiào* 不言之教) (LZ 2 and 43).

Grammatically speaking, the *Lǚzǔ bǎizì bēi* contains three unfamiliar characters, which also reveal a transition to more vernacular and even “modern Chinese.” These are *xū* 須 (“must”), *shuí/shéi* 誰 (“who”), and *dōu* 都 (“all”). In terms of vocabulary, and paralleling the use of the *Bǎoshēng míng* in relationship to *Yǎngshēng* (see Lesson #14), the *Lǚzǔ bǎizì bēi* may be engaged as a “primer in *nèidān* terminology,” although we must again be careful with respect to potential anachronistic applications.

The definitive Western-language study of Lǚ Dòngbīn is Paul Katz’s *Images of the Immortal: The Cult of Lü Dongbin at the Palace of Eternal Joy* (1999). A popular translation of the *Lǚzǔ bǎizì bēi* has been published by Thomas Cleary (1949–2021) (1991, 185–91), which includes a commentary attributed to the Daoist immortal Zhāng Sānfēng 張三丰 (d. 1457?), an obscure, perhaps legendary Daoist hermit who became associated with Wǔdāng shān 武當山 (Mount Wudang; Shíyàn 十堰, Húběi) and seen as the mythological founder of so-called “Wǔdāng martial arts” (see Seidel 1970; Wong 1982; Lagerwey 1992; De Bruyn 2004, 2010; Shahar 2008; Hausen and Tsaur 2021). The contemporary situation of Daoist affiliation on Wǔdāng is complex and sometimes factional.

PRIMARY TEXT

養氣忘言守，降心為不為。
動靜知宗祖，無事更尋誰。
真常須應物，應物要不迷。
不迷性自住，性住炁自回。
炁回丹自結，壺中配坎離。
陰陽生返復，普化一聲雷。
白雲朝頂上，甘露灑須彌。
自飲長生酒，逍遙誰得知。
坐聽無弦曲，明通造化機。
都來二十句，端的上天梯。

Nourish qi and forget words in meditation;
 Sublimate the heart-mind and do not-doing.
 In movement and stillness, know the Ancestor;
 Beyond affairs, whom is there to seek?
 Perfect constancy must respond to things;
 Responding to things, it is essential not to be confused.
 When unconfused, innate nature naturally abides;
 When innate nature abides, qi naturally returns.
 When qi returns, the elixir naturally coalesces—
 Inside the vessel, match Kǎn-water ☵ and Lí-fire ☲.
 Yin and yang emerge through reversal;
 Everything transforms through a single thunderclap.
 White Clouds assemble on the summit;
 Sweet Dew bathes Mount Sumeru.
 Spontaneously imbibe the wine of long life;
 In carefree ease, who can know you?
 You sit and listen to the stringless music;
 You clearly connect with the pivot of transformation.
 The whole of these twenty phrases
 Offers a ladder straight to heaven.

VOCABULARY

<p>Lǚzǔ 呂祖 (name/title)</p>	<p>"Ancestor Lü." Honorific title for Lǚ Dòngbīn 呂洞賓 (Chúnyáng 純陽 [Pure Yang]; b. 796?). <i>Zǔ</i> is often used as an abbreviation of <i>zǔshī</i> 祖師 ("patriarch")</p>
<p>yǎngqì 養氣 (v./n.)</p>	<p>"nourishing qi." Here most likely focusing on the lower elixir field (<i>dāntián</i> 丹田), the navel region</p>
<p>wàngyán 忘言 (v./n.)</p>	<p>"forgetting words." <i>Yán</i> 言 technically refers to speech. Connects to the Daoist emphasis on "namelessness" (<i>wúmíng</i> 無名) and the "teaching beyond/without words" (<i>bùyán zhī jiào</i> 不言之教). See, e.g., LZ 2 and 43; also 56, 70, and 73. Also recalls the practice of "sitting-in-forgetfulness" (<i>zuòwàng</i> 坐忘) in ZZ 6</p>
<p>shǒu 守 (v.)</p>	<p>"guard." Here translated more liberally as "meditation." Most famously appears in the phrase <i>shǒuyī</i> 守一 ("guarding the One"). See NY 24 and ZZ 11. Later used as a general term for Daoist meditation. Cf. <i>dú</i> 獨 ("solitude") and <i>dǎzuò</i> 打坐 ("undertake sitting")</p>
<p>jiàngxīn 降心 (v./n.)</p>	<p>"sublimate the heart-mind." Also translated as "control/subdue the mind." <i>Jiàng</i> 降 more literally means "descend/lower." "<i>Jiàngxīn</i>" is the title of Discourse 8 in Wáng Zhé's <i>Lìjiào shíwǔ lùn</i> 立教十五論 (Fifteen Discourses to Establish the Teachings)</p>
<p>bùwéi 不為 (neg./v.)</p>	<p>"not-doing." Or, "not-acting." Basically synonymous with <i>wúwéi</i> 無為 ("non-action"), or effortless. However, <i>bù</i> has a stronger action connotation, while <i>wú</i> is beyond. The text invokes LZ 38 and 48: "Through non-action, nothing is left undone"</p>
<p>zōngzǔ 宗祖 (n./n.)</p>	<p>"Ancestor." Also translated as "ancestral." Refers first and foremost to the Dao-as-Source. See, e.g., ZZ 6. Somatically, may refer to the kidneys, navel, heart, and/or head region</p>
<p>wúshì 無事 (neg./n.)</p>	<p>"beyond/without affairs." More technically translated as "non-concern" and "uninvolvement." Disengaged from and untangled in mundane matters, preoccupations, pursuits, and so forth</p>

cháng 常 (adj./n.)	"constant constancy." Also translated as "enduring" and "eternal." Here suggests psychospiritual stability in the midst of unending change
mí 迷 (adj./n.)	"confused/confusion." Contains the <i>chuò</i> 辵/辵 ("walk/move") radical. Often used synonymously with <i>huò</i> 惑 ("deluded") and <i>luàn</i> 亂 ("chaotic")
qì 炁 (n.)	"qi." Often appears as <i>dàoqì</i> 道炁 ("qi of the Dao") and <i>zhēnqì</i> 真炁 ("perfect qi") when referring to primordial, sacred and numinous presence. Esoteric Daoist character variant of 氣. Also translated as "energy," "subtle/vital breath," and "pneuma" (Greek). May refer to both physical breath and a more subtle current/presence. The fundamental cosmic (non)material substance. Identified as the second or middle of the internal Three Treasures (<i>sānbǎo</i> 三寶)
dān 丹 (n.)	"elixir." More literally, "cinnabar" (mercuric sulfide [HgS]). The psychosomatic, energetic and spiritual integrity and wholeness that results from alchemical training and transformation. May also refer to "alchemy" in general
hú 壺 (n.)	"vessel." More literally, "jar," "pot," "vase," and so forth. Also translated as "calabash/gourd," but that more technically renders <i>hú</i> 葫 and <i>hú</i> 瓠
kǎn 坎 (n.)	"Kǎn-water." The trigram ☵, which consists of one yang-line inside of two yin-lines. Associated with the kidneys and vital essence (<i>jīng</i> 精) in internal alchemy. Sometimes read as qi moving within stillness
lí 離 (n.)	"Lí-fire." The trigram ☲, which consists of one yin-line inside of two yang-lines. Associated with the heart and spirit in internal alchemy. Sometimes read as fluids settling within movement
fǎnfù 返復 (v./v.)	"reversal." Both characters mean "return." Also translated as "inversion." In internal alchemy, generally refers to reversing ordinary patterns of dissipation, especially vital essence (<i>jīng</i> 精). Famously referred to as "reverting vital essence to repair/replenish the brain" (<i>huánjīng bǔnǎo</i> 還精補腦) and the associated state of "non-dissipation" (<i>wúlòu</i> 無漏; lit., "without leakage")

<p>léi 雷 (n.)</p>	<p>"thunder." Internal rumbling, usually in the lower elixir field, identified as a sign of experiential confirmation (<i>zhèngyàn</i> 證驗). Also invokes the Zhèn-thunder ☳ trigram</p>
<p>báiyún 白雲 (adj./n.)</p>	<p>"White Clouds." Here a symbolic referent to qi gathering in the head region ("summit")</p>
<p>gānlù 甘露 (adj./n.)</p>	<p>"Sweet Dew." Symbolic name for saliva. Also referred to as Divine/Spirit Water (<i>shénshuǐ</i> 神水) and Jade Fluids (<i>yùè/yùyì</i> 玉液)</p>
<p>Xūmí 須彌 (transliteration)</p>	<p>"Sumeru." Mount Sumeru. Also referred to as Mount Meru. A mythic mountain of traditional Indian cosmology identified as the <i>axis mundi</i>. Here used microcosmically to refer to the head region. Parallels Kūnlún 崑崙 in other texts/context</p>
<p>chángshēng 長生 (adj./n.)</p>	<p>"long life/longevity." More literally, "perpetual life" or even "continually born." Basically synonymous with <i>shòu</i> 壽 ("longevity"). One of the ideals of Yǎngshēng 養生 (Nourishing Life). Here used in the alchemical sense of immortality</p>
<p>xiāoyáo 逍遙 (adj./n.)</p>	<p>"carefree ease." Also translated as "being carefree" and "free and easy." Contains the <i>chuò</i> 辵 ("walk/move") radical. Derives from the title of ZZ 1. Used in the larger Daoist tradition to refer to one of the "fruits of the Dao" (<i>dàoguǒ</i> 道果), higher-level contemplative states of spiritual realization</p>
<p>tōng 通 (v./n.)</p>	<p>"connect connection." May also mean "through/throughness" and "pervade/pervasion." Contains the <i>chuò</i> 辵 ("walk/ move") radical</p>
<p>zàohuà 造化 (v./v.)</p>	<p>"transformation." More technically translated as "transformative process." Mistranslated as "creation" and most problematically "Creator"</p>
<p>jī 機 (n.)</p>	<p>"pivot." More literally, "trigger," and "mechanism" by extension. Often used synonymously with <i>shū</i> 樞 ("pivot"). In Daoist contemplative practice associated with the heart-mind</p>



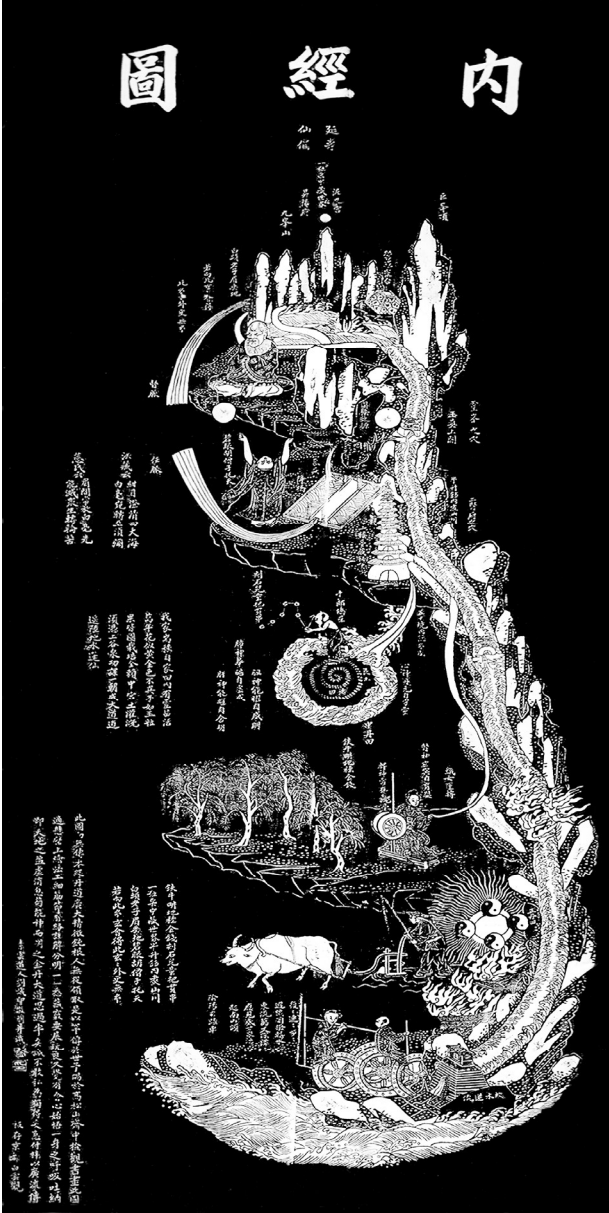


FIGURE 21: Nèijīng tú 內經圖 (Diagram of Internal Pathways)

SOURCE: Author's collection

