

Daoist Texts in Western Languages

Baopuzi Neipian 抱朴子內篇 : *Inner Chapters of Master Embracing Simplicity* (DZ 1185)

This treatise is authored by the Jin dynasty Daoist Ge Hong 葛洪, Daoist appellation ‘Master Embracing Simplicity’ (Baopuzi 抱朴子). It thematizes internal and external alchemy, as well as dietary, exorcistic, incantatory and interdictionary content.

Daoist Translation Committee (DTC) (2023) *Baopuzi Neipian* 抱朴子內篇: *A Complete Annotated Translation of Ge Hong's* 葛洪 (283-343) “*Inner Chapters.*” Edited by Louis Komjathy. Publisher TBD

Pregadio, F. (1987) *Ko Hung: Le Medicine della Grande Purezza*. Rome: Edizioni Mediterranee (#1, 4, 11, and 16-19) (Italian)

— (2020) ‘Seeking Immortality in Ge Hong’s Baopuzi neipian’. In David Chai (Ed.) *Dao Companion to Xuanxue*. New York: Springer. Retrieved Feb 4, 2020 from:

https://www.academia.edu/39186422/Seeking_Immortality_in_Ge_Hongs_Baopuzi_neipian?fbclid=IwAR0ZLQdPsb9J74BMZGsBhPE-uRnJO3V5-3bC1nVT7Y1TsWefz_4Uj8MEs

Beidou Jing 北斗經, See **Taishang Xuanling Beidou Benming Yansheng Zhenjing**

Beiji Qianjin Yaofang 備急千金要方: *Essential Formulae for Emergencies Worth a Thousand Pieces of Gold* (DZ 1163)

This medical work is credited to Sun Simiao 孫思邈 (601-693), a renowned Tang physician and alchemist and later deified as 'Medicine King'. It is dated to 652, and included here because it encompasses longevity techniques which have much crossover with the Daoist realm.

Engelhardt, Ute. (2001) 'Dietetics in Tang China and the First Extant Works of *Materia Dietetica*' in Hsu, E. (ed) *Innovation in Chinese Medicine*. Cambridge Cambridge University Press p. 173–192

Sivin, N. (2017) 'Sun Simiao on Medical Ethics: "The Perfect Integrity of the Great Physician"' from 'Prescriptions Worth a Thousand in Gold', in Salguero, P., *Buddhism and Medicine: An Anthology of Premodern Sources*. (Ed.) New York: Columbia University Press

Stanley-Baker, M. (2017) 'Indian Massage' from Sun Simiao's 'Prescriptions Worth a Thousand in Gold', in Salguero, P., *Buddhism and Medicine: An Anthology of Premodern Sources*. (Ed.) New York: Columbia University Press

Yang, D. (2018) 'Appendix 5: Translation of Sun Simiao's anmo technique of Indian Brahmins' method from Qianjin yaofang' in 'Prescribing "Guiding and Pulling": The institutionalisation of therapeutic exercise in Sui China. (PhD. Thesis). University College London

Wilms, S. (2002) *The Female Body in Medieval China: a Translation and Interpretation of the "Women's Recipes" in Sun Simiao's Beiji Qianjin Yaofang*. (PhD Thesis) The University of Arizona

— (2006) *Essential Prescriptions Worth a Thousand in Gold for Every Emergency, Volumes 2-4 on Gynecology*. Portland, OR: Chinese Medicine Database

— (2013) *Venerating the Root: Sun Simiao's Bei Ji Qian Jin Yao Fang (Essential Prescriptions Worth a Thousand in Gold for Every Emergency), Volume 5: Pediatrics, Part 1.* Corbett, OR: Happy Goat Productions

— (2017) *Venerating the Root: Sun Simiao's Bei Ji Qian Jin Yao Fang (Essential Prescriptions Worth a Thousand in Gold for Every Emergency), Volume 5: Pediatrics, Part 2.* Corbett, OR: Happy Goat Productions

Yi, S. (2007), 'Recipes Worth a Thousand Gold: The Food Sections' (Graduate Work Draft) Seattle, WA: University of Washington Retrieved August 6, 2019 from:

<http://www.krazykioti.com/articles/recipes-worth-a-thousand-gold/>

Beiji Qianjin Yifang 備急千金翼方: *Supplementary Formulae for Emergencies Worth a Thousand Pieces of Gold* 備急千金要方

This is the supplement to Sun Simiao's previous work the *Beiji Qianjin Yaofang*, which was completed in 682 and also contains a few chapters which are clearly Daoist such as 'Abstinence from Grains', 'Nourishing One's Inner Nature' and 'Seeking an Abode' and so forth.

Hausen, J. and Tsaur, A. (2022, forthcoming) *The Supplementary Formulae Worth a Thousand Pieces of Gold Vol.12-14.* Auckland: Purple Cloud Press

Bichuan Zhengyang Zhenren Lingbao Bifa. 秘傳正陽真人靈寶畢法 *Final Methods of the Divine Secretly Transmitted by Realized Being Zhengyang* (DZ 1191), see **Lingbao Bifa**

Biyuan Tanjing 碧苑壇經: *The Altar Scripture of the Jasper Garden* (ZWDS 10), see **Longmen Xinfa** (with which it has sufficient overlap)

Chifeng Sui 赤鳳髓: *Marrow of the Crimson Phoenix* (ZW 320)

It was compiled by Zhou Lüjing 周履靖 (fl. late 16th c.), and lays stress on *daoyin* 導引 (literally, ‘guiding and leading’), longevity (literally, ‘nourishing life’), accompanied by many illustrations, such as the well-known Five Animals Frolics 五禽戲 by Hua Tuo 華佗.

Bisio, T. (2018) *Daoist Sleeping Meditation: Chen Tuan’s Sleeping Gong*. Denver, CO: Outskirts Press

Hausen, J. and Tsaur, A. (2021) *The Arts of Daoism*. Auckland: Purple Cloud Press

Chuzhen Jielüe 初真戒律: *Initial Pure Precepts Rules* (DZJY 24)

This work dating to 1656, comprising the ordination content of the 7th Dragon Gate Patriarch and abbot of Baiyun Guan Wang Changyue 王常月 (?-d. 1680) with an emphasis on the three-fold altar great precepts.

Esposito, M. (2013) *Creative Daoism*. Wil: UniversityMedia*

Hausen, J. and Tsaur, A. (2023, forthcoming) *The Precepts and Statutes of the Initial Truth*. Auckland: Purple Cloud Press

Komjathy, L. (2013) *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press*

Cuigong Ruyao Jing Zhujie 崔公入藥鏡註解: *Commentary on the Mirror for Compounding the Medicine* (DZ 135)

This literature was penned by Cui Xifan 崔希范 (ca. 880–940) and commented on in the 14th century by Wang Jie 王玠 (?-ca. 1380). It delves into the internal alchemical stratum connecting the theoretical foundation with practical implementation.

Pregadio, F. (2013) *Commentary on the Mirror for Compounding the Medicine*. Mountain View, CA: Golden Elixir Press

Cunshen Lianqi Ming 存神鍊氣銘: *Inscription on Visualizing the Spirits and Refining Qi* (DZ 834)

This short longevity classic is credited to Sun Simiao 孫思邈 (581-682?), a renowned Tang physician and Daoist alchemist.

Ikivesi, M. (2012) ‘Sun Simiao and Preserving Shén and refining Qi’ Retrieved September, 1, 2020 from: <https://ikivesi.net/category/translation/>

Kohn, L. (1987) *Seven Steps to the Tao: Sima Chengzhen's Zuowang Lun*. St. Augustin: Steyler Verlag

Dacheng Jieyao 大成捷要: *The Essentials of the Shortcut to the Great Achievement*

This scripture is allegedly compiled by Liu (1735–1799), a Chan Master turned Daoist and one half of the founding patriarchs of the Wu-Liu 伍柳 Sect. It was, however, first published around the late 19th century.

Eskildsen, S. (2009) ‘Neidan Methods for Opening the Gate of Heaven’ *Internal Alchemy: Self, Society and the Quest for Immortality* (ed Kohn, L.) St Petersburg: Three Pines Press

Hausen, J. and Tsaur, A. (2021) *The Arts of Daoism*. Auckland: Purple Cloud Press

Hausen, J. and Tsaur, A. (2023, forthcoming) *The Essentials of the Shortcut to the Great Achievement*. Auckland: Purple Cloud Press

Daode Jing Yishu 道德經義疏: *Expository Commentary to the Daode Jing*

This is a commentary on the *Daode Jing* by the famous Tang Daoist monk Cheng Xuanying 成玄英 (7th century CE) with Buddhist nuances.

Assandri, F. (2021) *The Daode jing Commentary of Cheng Xuanying*. Oxford: Oxford University Press

Daode Zhenjing Zhu 道德真經註: *Commentary on the True Dao De Jing* (DZ 682)

This is one of the oldest commentaries on the *Dao De Jing* by Heshang Gong 河上公, ‘The Elder Who Lives by the River’ dating back around the 2nd century CE, influenced strongly by the Huang-Lao 黃老 School of Daoism.

Erkes, E. (1958) *Ho-shang Kung's Commentary on the Lao-tse*. Ascona, Switzerland: Artibus Asiae

Reid, D. (2019) *The Heshang Gong commentary on Lao Zi's Dao De Jing*. Montreal, Canada: Center Ring Publishing

Dongtian Fudi Qiudu Mingshan Ji 洞天福地岳渎名山記: *Records of the Cavern Heavens and Fortuitous Grounds, Ridges, Ditches and Famous Mountains* (DZ 599)

It was written by Du Guangting 杜光庭 (850–933) was Daoist and fiction writer during the Tang Dynasty and the Five Dynasties and Ten Kingdoms Period and enumerates places which play a role as sanctuaries of serenity to facilitate attainment of the *dao*.

Hausen, J. and Tsaur, A. (2022) *The Dragon Gate's Core Methods Vol.1*. Auckland: Purple Cloud Press

Dongzhen Taishang Suling Dongxuan Dayou Miaoqing 太上素靈洞
玄大有妙經太上素靈洞玄大有妙經: *The Most High Wondrous of the
Immaculate Numen and Penetrating Mystery of Great Existence* (DZ
1314)

This is a significant work of the the Upper Clarity (Shangqing 上清) tradition. It dates to the Six Dynasties Period (220-589) and speculated to be a product of Yang Xi 楊羲, a spirit medium who received revelations from the Realized beings from 364–370 CE, incorporating meditative practice on the inner embryo and ‘Guarding the One’.

Pettit, J. and Chang, C. (2020) *A Library of Clouds: The Scripture of the Immaculate Numen and the Rewriting of Daoist Texts*. Honolulu: University of Hawai'i Press

Feng Jian 風鑑: *Mirror of Auras* (Yuguan 1)

It is ascribed to 10th century Daoist and sage Chen Xiyi 希夷 or Chen Tuan 陳搏 and a physiognomic text laying down the main basic principles of different types according to the five phases.

Kohn, L. (2016) *Chen Tuan: Discussions and Translations*. St. Petersburg: Three Pine Press

—. *Mirror of Auras: Chen Tuan on Physiognomy*. *Asian Folklore Studies* 47: 215-56 (check)

Guanzi 管子: *Master Guan*

This ancient Chinese scripture revolves around politics and philosophy. It is ascribed to 7th century BCE statesman Guan Zhong 管仲, who served as Prime Minister to Duke Huan of Qi. It ranks as the longest early Chinese writing with philosophical content.

Maverick, L. (1954), *Economic Dialogues in Ancient China: Selections from the Kuan-tzu*. Carbondale: [no press] *

Reid, D. (2019) *The Thread of Dao: Unraveling Early Daoist Oral Traditions in Guan Zi's Purifying the Heart-Mind (Bai Xin), Art of the Heart-Mind (Xin Shu), and Internal Cultivation (Nei Ye)*. Montreal: Centre Ring Publications *

Rickett, A. (1965) *Kuan-Tzu: A Repository of Early Chinese Thought*, Hong Kong: Hong Kong University Press *

Guigu Zi 鬼谷子: *Master Ghost Valley* (DZ 1025)

This text was authored between the Warring States and the end of the Han dynasty. It deals with the topic of rhetoric, yet was incorporated into the Daoist Canon.

Broschat, M. (1985) *Guiguzi: A Textual Study and Translation*. Ann Arbor, MI: University of Michigan

Wu, H. and C. Swearingen (2016). *Guiguzi: Chinas First Treatise on Rhetoric A Critical Translation and Commentary*. Southern Illinois University Press

Huahua Jing 化胡經, See **Taishang Lingbao Laozi Huahu Miaojing**

Huangting Neijing Jing 黃庭內景經, See **Taishang Huangting Neijing Yujing**

Huangting Waijing Jing 黃庭外景經, See **Taishang Huangting Waijing Yujing**

Huanzhen Ji 還真集: *The Anthology on Returning to the Truth* (DZ 1074)

This internal alchemical anthology was created by Wang Jie 王玠 (?-ca. 1380), who was also known as Wang Daoyuan 王道淵.

Cadonna, A. (2006) Ladies *Shì* 是 and Gentleman *Gè* 箇 – Being a Sequel to ‘What is Not Dream Within the Dream’ and a First Annotated Translation of a Different Version of the *Mèngshuō* 夢說 by the Taoist Master Bái Yùchán 白玉蟾. In C. Anderl and H. Eifring (Eds.) *Studies in Chinese Language and Culture: Festschrift in Honour of Christoph Harbsmeier on the Occasion of His 60th Birthday*. Oslo: Hermes Academic Publishing*

Hausen, J. and Tsaur, A. (2021) *The Arts of Daoism*. Auckland: Purple Cloud Press*

Heguan Zi 鶡冠子: *Master Pheasant Cap* (DZZ 203)

This treatise is an eclectic source for Huang-Lao, Daoism, legal and military matters dating to the 3rd century BCE. It consist of 19 chapters divided into 3 scrolls or fascicles.

Wells, M. (2013) *The Pheasant Cap Master and the End of History: Linking Religion to Philosophy in Early China*. St. Petersburg, FL: Three Pines Press

Huiming Jing 慧命經: *Scripture on Wisdom and Life-Destiny* (ZW 131)

This scripture is attributed to Liu Huayang 柳華陽 (fl. 1736) of the Wu-Liu 伍柳 Sect which focuses on internal alchemy cultivation.

Bushin, N. (2023, forthcoming) *The Scripture of Wisdom and Life-Destiny*. Auckland: Purple Cloud Press

Nicholson, J. (1993) *The Huiming Jing: A Translation and Discussion*. (BA Thesis) The University of Victoria

Jinxian Zhenglun 金仙證論 *Discourse on the Confirmation of Golden Immortality* (ZW 132)

Written by Liu Huayang 柳華陽 (fl. 1736) of the Wu-Liu 伍柳 Sect, it was finished around 1790 and consists of eighteen sections elaborating on the microcosmic orbit.

Zimmermann G. (1987) *Das Grosse Werk*. Bern: Origo Verlag

Laozi Shuo Wuchu Jing Zhu 老子說五廚經注: *Commentary to the Scripture of the Five Kitchens as Spoken by Lao Zi* (DZJY 5)

It is primarily a longevity text by Yin Yin 尹愔 (d. c. 741) written in 735 with visualizations of the five zang-organs in lieu with specific invocations, harking back to the Tang cuisining rituals, retreats and offerings.

Kohn, L. (2010), *Sitting in Oblivion: The Heart of Daoist Meditation*. St. Petersburg, FL: Three Pines Press.

Lingbao Bifa 靈寶畢法 *Final Methods of the Divine Treasure* (DZ 1191)

It is a 12-13th century text ascribed to the two immortals Zhongli Quan and Lü Dongbin, thematizing internal alchemy practices and the three vehicles.

Baldrian Huseein, F. (1984) *Procedes secrets du joyau magique*. Paris: Les Deux Oceans.

Falkenburg, J. (2021)*
Taijiquan & Qigong Journal 3: 12-21 (German)

Kohn, L. (2020) *The Zhong-li System of Internal Alchemy*. St. Petersburg, FL: Three Pines Press

Longhushan Zhengyi Risong Zaowan Ke 龍虎山正一日誦早晚課:
Mount Dragon-Tiger Orthodox Unity Daily Recitation of the Morning and Evening Liturgy

This is the Orthodox Unity version of the morning and evening liturgy.

Barea, C. and Fan, F. (2009) *Scriptures for the Morning and Evening Rites of the Orthodox Oneness*. Independent Publisher (e-book)

Longmen Xinfu 龍門心法 *The Dragon Gate's Core Methods* (ZWDS 6)

This paramount scripture was written by Wang Changyue 王常月 (?–1680), the 7th Dragon Gate Patriarch, and compiled by Min Yide 閔一得 (1758-1836). It is essentially a speech to an assembly of novice ordinands, explaining the core teachings of the Dragon Gate Sect of the Complete Realization School, hinging on the precepts, stabilization and wisdom (or *sila*, *samadhi* and *prajna* in the Sanskrit, and adopted from the Buddhist tradition), to which Wang refers to as the Three Treasures.

Esposito, M. (1993) *La Porte du Dragon. L'école Longmen du Mont Jin'gai et ses pratiques alchimiques d'après le Daozang xubian* (PhD. Thesis). Paris: University of Paris VII.
Retrieved Feb 2, 2021:
http://universitymedia.org/Esposito_PhD.html*

—. (2013) *Creative Daoism*. Wil: UniversityMedia*

— (2014) *Facets of Qing Daoism*. Wil ; Paris: UniversityMedia*

Hausen, J. and Tsaur, A. (2022, forthcoming) *The Dragon Gate's Core Methods Vol.1 & 2*. Auckland: Purple Cloud Press

Mayi Daozhe Zhengyi Xinfa 麻衣道者正易心法: *The Hempclad Daoist's Method of the Mind Following His Proper Interpretation of the Book of Changes* (ZWDS 107)

This is a poem closely associated with Chen Tuan of 42 stanzas revolving around the elixir path and *The Book of Changes*.

Kohn, L. (2001) *Chen Tuan: Discussions and Translations*. St. Petersburg: Three Pine Press

Qing Hua Bi Wen 玉清金笥青華秘文, See **Yuqing Jinsi Qinghua Biwen Jinbao Neilian Danjue**

Sanguan Zhenjing 三官真經, See **Taishang Sanyuan Cifu Shezui Jie'E Xiaozai Yangsheng Zhenjing**

Shenxian Kexue Lun 神仙可學論 *Discourse on the Immortality Which Can Be Studied* (DZ 1051)

This text is written by Tang poet and Daoist master Wu Yun 吳筠 (d. 778) about the attainability of divine immortality through one's practice.

De Meyer, J. (2006) *Wu Yun's Way: Life And Works of an Eighth-century Daoist Master*. Leiden: Brill

Shizi 尸子: *Master Shi*

This is an eclectic book is attributed to the syncretist philosopher Shi Jiao 尸佼 (c. 390–330 BCE) from the Warring States period who weaves together traditions of Ruism, Mohism, Daoism, Legalism, and Yin-Yang naturalism into their work, Syncretists created an integrated intellectual approach that contrasts with other, more specific philosophies. Presenting the first full English translation of the earliest example of a Syncretist text, this volume introduces Western scholars to both the brilliance of the syncretic method and a critical work of Chinese leadership.

Fischer, P. (2012) *Shizi: China's First Syncretist*. New York: Columbia University Press

Taihua Xiyi Zhi 太華希夷志: *Record of Xiyi of the Great Florescence* (DZ 306)

This text outlines Chen Xiyi's biography in two scrolls, dated to the year 1314 written by Zhang Yi 張輅.

Kohn, L. (2001) *Chen Tuan: Discussions and Translations*. St. Petersburg: Three Pine Press

Taishang Chiwen Donggu Jing zhu 太上赤文洞古經注: *The Commentary on The Ancient Scripture of the Supreme Lofty Crimson Writ Cavern* (DZ 106)

A Ming dynasty 13th century text by Changquan Zi 長筌子, which explicate the procedure to attaining immortality by relinquishing the senses of hearing and vision.

Balfour, F. (1894) *Taoist Texts: Ethical, Political and Speculative*. London; Shanghai: Truebner and Co./Kelly and Walsh

Hausen, J. and Tsaur, A. (2023, forthcoming) *The Dragon Gate's Core Methods Vol.2*. Auckland: Purple Cloud Press

Marshall, S. (2015) *Overflowing with Light: The Teachings of the Taoist Classic Entitled the Ancient Secret Written in Red*. (kindle)

Taishang Huangting Neijing Yujing 太上黃庭內景玉經: *Most High Jade Scripture on the Internal View of the Yellow Court* (DZ 331)

Archangelis, I. and Lanying, M. (2010) *Jade Writing (Yellow Court Classic): Individual Phase Space User Manual*. Createspace:

Hwang, S. (2016) *Hwang Tin Nei Jen Jing The Interior Yellow Court Scriptures: The Internal Scenes of the Spirits of the Organs*. Bastrop, TX: Shifu Hwang

Kohn, L. (2023) *The Yellow Court Scripture, Volume One: Text and Main Commentaries*. St. Petersburg, FL: Three Pines Press

Taishang Huangting Waijing Yujing 太上黃庭外景玉經: *Most High Jade Scripture on the External View of the Yellow Court* (DZ 332)

Archangelis, I. and Lanying, M. (2010) *Jade Writing (Yellow Court Classic): Individual Phase Space User Manual*. Createspace

Kohn, L. (2023) *The Yellow Court Scripture, Volume One: Text and Main Commentaries*. St. Petersburg, FL: Three Pines Press

Olson, S. (1993) *Yellow Court: The Exalted One's Scripture on the External Illumination of the Yellow Court Volume One*. Phoenix, AZ: Valley Spirit Arts

Schipper, K. (2005) *The Taoist Body*. Berkeley: University of California Press*

Taishang Lingbao Laozi Huahu Miaojing 太上靈寶老子化胡妙經:
*Wondrous Scripture on Laozi's Conversion of the Barbarians from the
Great High Numinous Treasure* (DH 77)

This writing is speculated to be of Heavenly Masters 天師 provenance and was compiled by Wang Fu 王浮 (fl. 300). It clearly reflects the tension between Daoism and Buddhism, as it focuses on Lao Zi's departure to the West from China, where he civilized the barbarians through Buddhism, which was adopted from Daoism to better suit the uneducated foreigners.

Ni, H. (2008) *The Complete Works of Lao Tzu : Tao Teh Ching and Hua Hu Ching*. Los Angeles, CA: Tao of Wellness

Walker, B. (1995) *Hua Hu Ching: The Unknown Teachings of Lao Tzu*. New York: HarperOne

Taishang Lingbao Wufu Xu 太上靈寶五符序: *Preface to the Five
Most High Numinous Talismans* (DZ 388)

It was most likely compiled around the 4th century, as a key writing to understand the formation of Daoism. It contains descriptions of its appearance in the human world, meditative practices and ingestion of qi, as well as dietary longevity recipes and an offering ritual.

Arthur, S. (2013) *Early Daoist Dietary Practices: Examining Ways to Health and Longevity*. Lanham, MD: Lexington Books *

Taishang Sanyuan Cifu Shezui Jie'E Xiaozai Yangsheng Zhenjing
太上三元賜福赦罪解厄消災延生保命妙經: *The Scripture of the
Upmost Three Officials Who Bestow Blessings, Pardon Faults, Dispels*

Calamities, Averts Disasters, Prolongs Life, and Secures Destiny (DZ 1442)

Paynter, J. and Schaefer, J. (2020) *Daoist Noon Altar Recitations: Sanguan Jing*. New York and Colorado: Parting Clouds Press

Taishang Xuanling Beidou Benming Yansheng Zhenjing 太上玄靈北斗延生本命真經: *The Supreme Scripture Great Dipper of Mysterious Power [Guiding] Destiny and Prolonging Life* or *Supreme Mysterious nNuminous Realized Scripture on the Root Destiny and Extension of Life of the Northern Dipper* (DZ 751)

Paynter, J. and Schaefer, J. (2021) *The Northern Dipper Scripture: The Perfected Scripture of the Upmost Profoundly Numinous Northern Dipper That Prolongs Life and Affects Fundamental Destiny*. New York and Colorado: Parting Clouds Press

Tiandi Guanfu Tu 天地宮府圖: *Plan of the Heavenly and Earthly Palaces and Residences* (YJQQ 27)

This record was authored by Tang dynasty Daoist Sima Chengzhen 司馬承禎, and lists conducive localities for internal cultivation, often associated with mountains and caves all over China.

Hausen, J. and Tsaur, A. (2022) *The Dragon Gate's Core Methods Vol.1*. Auckland: Purple Cloud Press

Tianxian Zhengli 天仙正理直論: *Straightforward Discourses on the Orthodox Principles of Heavenly Immortality*

This is arguably the most succinct and concise inner alchemy text, disposing of enigmatic and encrypted language. Its author is the Daoist master Wu Shouyang 伍守陽 (1574-1644), founder of

the Wu-Liu Sect (wuliu pai 伍柳派), influential in the Ming and Qing dynasties.

Bushin, N. and Di Fiori, L. (2024 forthcoming) *The Upright Principle of Heavenly Immortals*. Auckland: Purple Cloud Press

Wuchu Jing, See **Laozi Shuo Wuchu Jing Zhu**

Wuneng Zi 無能子: *The Master Without Abilities* (DZ 1028)

This is a short Daoist work from the late Tang Dynasty, promoting non-action (wuwei) and partly consists of dialogues of famous figures such as Laozi and Master Kong to name a few.

De Meyer, J. (2011) *Wunengzi (Nietskunner): Het taoïsme en de bevrijding van de geest*. Amsterdam: Augustus

Forke, A. (1964) *Geschichte der Mittelalterlichen Chinesischen Philosophie* (History of Medieval Chinese Philosophy). Hamburg: Cram, De Gruyter and Co*

Hsiao, K. (1936) 'Anarchism in Chinese Political Thought'. *Tien Hsia Monthly* 3 no. 3: 249-263

Naundorf, G. (1972) *Aspekte Des Anarchischen Gedankens in China: Darstellung der Lehre und Übersetzung des Texts Wu Neng Tzu*. (Inaugural Dissertation). Julius- Maximilians-Universität zu Würzburg

Rapp, J. (2012) *Daoism and Anarchism: Critiques of State Autonomy in Ancient and Modern China*. New York: Bloomsbury Publishing

Woolley, N. (1997) *Wunengzi and the Early Zhuangzi Commentaries*. (BA Thesis) Canberra: Faculty of Asian Studies, Australian National University

Wushang Chiwen Donggu Zhenjing Zhu 無上赤文洞古真經註: *The Commentary on The Ancient Scripture of the Unsurpassable Lofty Crimson Writ Cavern* (DZ 107),

A Ming dynasty 13th century text by Li Daochun 李道純, which explicate the procedure to attaining immortality by relinquishing the senses of hearing and vision.

Hausen, J. and Tsaur, A. (2023, forthcoming) *The Dragon Gate's Core Methods Vol.2*. Auckland: Purple Cloud Press

Xianfo Qizong 仙佛奇踪: *The Supernatural Traces of Immortals and Buddhas*

This is Ming dynasty hagiographic collection of sages of the Buddho-Daoist tradition authored by HongYingming 洪應明.

Hausen, J. and Tsaur, A. (2021) *The Arts of Daoism*. Auckland: Purple Cloud Press

Kingshen Keguo Lun 形身可固論 *Discourse on the Body of Form Which Can Be Consolidated* (DZ 1051)

This text is written by Tang poet and Daoist master Wu Yun 吳筠 (d. 778) and revolves around Daoist spiritual attainment and immortality through elimination of desires which prevent human beings to emulate the eternity of the heavens and earth.

Xinmu Lun 心目論: *Discourse on the Heart and Eyes* (DZ 1038)

Written by Daoist poet Wu Yun 吳筠 (d. 778), this discourse encompasses a fictive dialogue between the eyes and the mind,

debating their responsibilities and therefore elucidating their functions within the cultivation towards the attainment of the *dao*.

Kohn, L. (2010), *Sitting in Oblivion: The Heart of Daoist Meditation*. St. Petersburg, FL: Three Pines Press.

De Meyer, J. (2006) *Wu Yun's Way: Life And Works of an Eighth-century Daoist Master*. Leiden: Brill

Xishan Qunxian Huizhen Ji 西山群仙會真記: *Concourse of Immortals of West Mountain* (DZ 246)

It was compiled by Tang Daoist Shi Jianwu 施肩吾 and compiled by Li Song 李竦 and centres around the mystery and supreme truth of the Zhong-Lü lineage's alchemical teachings in five scrolls.

Bertschinger R. (2018) *A Record of the Assembled Immortals and Gathered Perfected of the Western Hills: Shi Jianwu's Daoist Classic on Internal Alchemy and the Cultivation of the Breath*. London; Philadelphia: Singing Dragon

Xiuzhen Shishu: Zazhu Zhixuan Pian 修真十书杂著指玄篇: *Ten Books on Cultivating the Truth: Treatise on the Miscellaneous Writings Pointing to the Mysterious* (DZ 263)

This work was published c.1225 and is effectively an anthology of text of 60 volume by unknown compiler. Its content encompasses mostly inner alchemy, breathing and longevity techniques.

Hausen, J. and Tsaur, A. (2021) *The Arts of Daoism*. Auckland: Purple Cloud Press*

Xuangang Lun 玄綱論 *Disourse on the Mysterious Principles* (DZ 1052)

This work is penned by Tang poet and Daoist master Wu Yun 吳筠 (d. 778) and thematizes immortality and the possibility of transcendence by the three grades of people and their *qi*-endowment.

De Meyer, J. (2006) *Wu Yun's Way: Life And Works of an Eighth-century Daoist Master*. Leiden: Brill

Xuanmen Zaowan Tan Gongke Jing 玄門早晚壇功課經: *Morning and Evening Altar Recitations*

Hammerstrom, E. (May 2003) *The Mysterious Gate: Daoist Monastic Liturgy in Late Imperial China* (MA Thesis)
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Liu, P. (2019) *Daoistische Morgen Liturgie: Xuan Men Zao Song Gong Ke Jing*. Independently Published

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Paynter, J. and Schaefer, J. (2019) *Daoist Morning and Evening Altar Recitations*. New York and Colorado: Parting Clouds Press

Yin Zhenjun Huandan Gezhu 陰真君還丹歌注: *Commentary to the Songs on Reverting Cinnabar by the Realized One Yin* (DZ 134)

This is a poem attributed to Chen Tuan dealing with Song dynasty concepts of *The Book of Changes* and inner alchemy.

Kohn, L. (2001) *Chen Tuan: Discussions and Translations*. St. Petersburg: Three Pine Press

Yuqing Jinsi Qinghua Biwen Jinbao Neilian Danjue 玉清金笥青華

秘文金寶內鍊丹訣: *Alchemical Formulae for the Inner Refinement of the Gold Treasure in Qinghua's Secret Writings from the Golden Box of the Jade Purity Heaven* (DZ 240)

This text is ascribed to no other than the influential Daoist Zhang Boduan 張伯端 (987–1082), but scholars strongly believe it was recorded by his disciple Wang Bangshu 王邦叔. It deals with internal alchemy. The style partially resorts to a dialogue between Zhang Boduan and a disciple.

Marsili, L. (?) The “Qing Hua Bi Wen” by Zhang Bo Duan. Retrieved November 30, 2021 from: https://www.academia.edu/36204885/The_Qing_Hua_Bi_Wen_by_Zhang_Bo_Duan

Zhen'gao 真誥: *Declarations of the Perfected* (DZ 1016)

A foremost classic dated to 499, as collection of Upper Clarity (Shangqing 上清) containing poems, instructions, meditative methods received by the Daoist Yang Xi 楊羲 (330-ca. 386) and compiled by Tao Hongjing 陶弘景 (456-536).

Bokenkamp, S. (2021) *A Fourth-Century Daoist Family: The Zhen'gao or Declarations of the Perfected*. Oakland, CA: University of California Press

Smith, T. (2020) *Declaration of the Perfected (Part Two: Instructions on Shaping Destiny)*. St. Petersburg, FL: Three Pines Press

—. (2013) *Declarations of the Perfected (Part One: Setting Scripts and Images into Motion)*. St. Petersburg, FL: Three Pines Press

Zhong-Lü Chuandao Ji 鍾呂傳道集 *Collection of the Transmissions of the Dao of Zhongli Quan and Lü Dongbin* (DZ 263)

This is a treatise from the 12th century attributed to the two immortals Zhongli Quan and Lü Dongbin on internal alchemy theorems.

Kohn, L. (2020) *The Zhong-lü System of Internal Alchemy*. St. Petersburg, FL: Three Pines Press