3. Batiz hei zhu (百字碑注: Commentary to the Hundred-Word Stele; trans. Cleary 1991a, 239–42), on a short text also ascribed to Li Dongbin and included in the Lizi zhi (6.2b).

4. Huangfei hu 黄鹤赋 (Rhapsody on the Yellow Crane).

5. Xiyou yuanzi 西遊原旨 (The Original Purport of the Journey to the West; 1778; trans. Yu Anthony 1991), one of the works that interpret the popular late Ming novel, Xiyou ji 西遊記, as an allegory of neidan principles and practices (Despeux 1985).

6. Xiuzhen banan 修真辨難 (Discussions on the Cultivation of Authenticity; 1798), cast in the form of a dialogue between Liu and his disciples.

7. Xiuzhen houbian 修真後編 (Further Discussions on the Cultivation of Authenticity), a continuation of the previous work dealing with neidan notions and principles.

8. Shenqi ba fa 實奇八法 (Eight Methods for the Divine Chamber; 1798), whose title alludes to the immaterial location where the inner elixir is refined.

9. Xiuzhen jiaoyao 修真九要 (Nine Essentials in the Cultivation of Authenticity; 1798).

10. Wuwen shu jie 無根樹解 (Explication of The Rootless Tree; 1802), on a work attributed to *Zhang Sanfeng.

11. Huangjing jing ji 黃庭經解 (Explication of the Scripture of the Yellow Court), on the *Huangting jing.


“Twelve Books on the Dao” was an alternative title of the Zhinan zhen. The collection retained that title when it was expanded into the present Daotu shi'er zong with the addition of the following seven texts:

13. Zhouni yuanzhuan 遍周原真 (Uncovering the Reality of the Changes of the Zhou; 1798; trans. Cleary 1986b), a commentary to the *Yijing.

14. Xiangyan poyi 象言破疑 (Smashing Doubts on Symbolic Language; 1811; trans. Cleary 1986a, 51–118), centered on a set of diagrams that describe the unfolding of the Dao into the cosmos and the return to the Dao.

15. Tongkuan wen 通關文 (Crossing the Passes), on obstacles that adepts face in their practice.

16. Cangtong zhiyi 參同直指 (Straightforward Directions on the Agreement of the Three; 1799), a commentary to the *Gewen Zhouni cangtong qi.

17. Wuzhen zhiyi 傳真直指 (Straightforward Directions on the Wuzhen pian; 1794; trans. Cleary 1987), a commentary to the *Wuzhen pian (see Miyukawa Hisayuki 1954).


†9. Huixin ji 會心集 (Anthology of Gathering [the Dao] in the Heart; 1811), mostly in poetical form.

The first edition of the Daotu shi'er zong was published by the Huguo an 渤國庵 in Changde 常德 (Hunan). A valuable, movable-type reedition was published in 1880 issued by the Yihua tang 翰化堂 in Shanghai. The widely distributed reprint entitled fujing 精印 Daotu shi'er zong (Taipei: Xinwen fang chubanshe, 1975 and 1983) is based on a reedition of the Jiangdong shuju (Shanghai, 1915). Another publication, also entitled Daotu shi'er zong (Beijing: Zhongguo Zhongyao chubanshe, 1990), reproduces parts of the Yihua tang and Jiangdong shuju editions.

Fabrizio PREGADJO

Qing Xitai 1994, 2: 180–83

* Liu Yiming: neidan

Daoxue zhan

道學傳

Biographies of Those who Studied the Dao

The Daoxue zhan is a collection of Taoist biographies compiled by Ma Shu 馬祖 (522–81) during the Chen dynasty: it forms part of the tradition that originates with the *Liexian zhan (Biographies of Exemplary Immortals) and the *Shenxian zhan (Biographies of Divine Immortals). However, it is notable that the characters in the Daoxue zhan are said to gain immortality much less frequently than in these earlier collections, often simply dying and being buried. Originally in twenty juan, the complete text is now lost and survives only in fragments from a few more than one hundred biographies. Fortunately, these fragments are extensive, being found in Taoist works such as the *Sanding zhanang (The Pearl Satchel of the Three Caverns), the *Sanding guanxin lü (Accounts of the Gathered Immortals from the Three Caverns), and the *Shangqing dao leishi zhang (Classified Survey of Shangqing Taoism), as well as in secular collections such as the Chaxue ji 初學記 (Records for Entering Studies; ca. 720), the Taiping yulan 太平御覽 (Imperial Readings of the Taiping Xingguo Reign Period; 981), and Li Shan's 李善 (ca. 630–90) commentary to the Wuxuan 文選 (Literary Anthology). This extent of citation indicates that the text circulated widely. It also appears in the bibliographical treatises of the Shuishu (History of the Sui), of both histories of the Tang dynasty (Jiu Tangshu and Xin Tangshu), and of the Tongshi 道志 (Comprehensive
Monographs). However, it also appears in the *Daozang qiejing nülu (Index of Scriptures Missing from the Taoist Canon) so must have been lost by the Ming. Chen Guofo located and collected these fragments and published them as Appendix 7 of his *Daozang yuanniu kao (Chen Guofo 1961).

It is in the nature of fragments to be partial and while most of the chapters of the original are represented in Chen Guofo’s compilation, some are not, and we have no way of ascertaining what the original table of contents looked like. In addition many of the fragments are notices of just a few sentences. While some of the biographies concern ancient figures, most of the subjects lived in the few centuries immediately prior to Ma Shi’s own time. Easily the longest fragment concerns *Lu Xiuqing, an entry that has proved important in piecing together his biography.

* Benjamin PENNY

Fig. 28. Daojin postures in a *Mawangdai manuscript.

Harper 1998, 310–27), which contains illustrations of forty-four movements, and in a Zhangjiashan 張家山 (Hubei) manuscript entitled Yinhu 夢書 (Book on Pulling; see Harper 1998, 30–33). The Han-dynasty *Huangdi neijing also mentions daojin as a therapeutic technique, especially in Suanwen (Plain Questions), sec. 4.12, where various healing methods are related to different geographic areas. Daojin is associated with the people of the central regions, who suffer from breath reflux, heat, and cold, and can be cured by daojin and massage.

The single main early source on daojin is the *Zhuheng yuanhou lun (Treatise on the Origin and Symptoms of Diseases; 610), a medical text that expounds methods for “nourishing life” in relation to various ailments. This treatise largely quotes methods originally found in the lost *Yangsheng yaoji (Essentials of Nourishing Life; early fourth century). The only source in the Taoist Canon that deals exclusively with this subject is the Daojin yangsheng jing 功引養生經 (Scripture on Nourishing Life Through Daojin; CT 818). Also based on the Yangsheng yaoji, it records methods associated with Chisong zi, Ningfeng zi, *Wangzi Qiao, and *Pengzu. Another work, the Shesheng zuanlu 摄生纂録 (Compilation of Texts for Preserving Life; CT 578), attests to techniques