

THE ENCYCLOPEDIA
OF TAOISM

I

Edited by

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to achieve immortality from the status of **gui* (spirits). Such were the lowest ranked of all immortals, called *guixian* 鬼仙.

MIURA Kunio

[1] DeWoskin 1990; Girardot 1987b; Robinet 1984, 1: 163-66; Robinet 1986b; Robinet 1993, 42-48; Schipper 1993, 160-66; Sofukawa Hiroshi 1993; Yamada Toshiaki 1983b, 335-36

※ *shengren*; *shuren*; *zhenren*; TRANSCENDENCE AND IMMORTALITY

xiantian

先天

"before Heaven"; "prior to Heaven"; precelestial

See **xiantian* and *houtian* 先天·後天.

xiantian and *houtian*

先天·後天

"before Heaven" and "after Heaven"; "prior to Heaven" and "posterior to Heaven"; precelestial and postcelestial

Xiantian and *houtian* are two key notions in the Chinese view of the cosmos. The terms are sometimes translated "former Heaven" and "later Heaven," but occurrences of the phrase *xian tiandi sheng* 先天地生 ("generated before Heaven and Earth") in the *Daode jing*, the **Zhuangzi*, and other early texts show that *xiantian* and *houtian* designate the ontologic and cosmogonic stages before and after the generation of the cosmos.

In one of the Chinese accounts of cosmogony, Original Pneuma (**yuanqi*), or Pure Yang (*chunyang* 純陽), generates the cosmic pneuma (**qi*) through the union of Original Yin and Yang (*yuanyin* 元陰 and *yuanyang* 元陽), also known as Real Yin and Yang (*zhenyin* 真陰 and *zhenyang* 真陽). Cosmic pneuma then once more divides itself to form the cosmic Yin and Yang, or Heaven and Earth (this stage corresponds to the "opening of Heaven," *kaitian* 開天). Yin and Yang immediately join together again, leading to the final stage of creation, the "ten thousand things" (*wanwu* 萬物). "Before Heaven" refers to the stage before precosmic Yin and Yang join together, while "after Heaven"

the stage after they join and generate the cosmic pneuma. A notable aspect of this process is that the original, precosmic Yin and Yang are each enclosed within their opposites in the cosmos. This notion is referred to by the phrases "Yin within Yang" (*yang zhong zhi yin* 陽中之陰) and "Yang within Yin" (*yin zhong zhi yang* 陰中之陽).

A similar representation of cosmogony is seen in the *xiantian* and *houtian* arrangements of the eight trigrams (**bagua*), the first of which is traditionally attributed to the legendary emperor Fu Xi 伏羲 and the second to King Wen of the Zhou (Wenwang 文王, c. 1099-1050 BC; see fig. 20). The *xiantian* diagram reproduces the stage after Original Yin and Yang (*kun* 坤 ☷ at due North and *qian* 乾 ☰ at due South) have joined their essences and have generated the trigrams *li* 離 ☲ and *kan* 坎 ☵ ("Yin within Yang" and "Yang within Yin") at due East and West; the other four trigrams are placed at the intermediate points. Here the cosmos is generated after *li* and *kan* attract each other and join their inner lines. In the *houtian* arrangement, the positions originally occupied by *qian* and *kun* are taken by *li* and *kan*, to show that the shift from the unconditioned to the conditioned state has occurred, and that Original Yin is now found within cosmic Yang (the trigram *li* or Fire), and Original Yang within cosmic Yin (the trigram *kan* or Water).

Fabrizio PREGADIO

[1] Lagerwey 1987c, 14-16

※ *jing*, *qi*, *shen*; *yuanqi*; COSMOGONY; COSMOLOGY

Xianyuan bianzhu

仙苑編珠

Paired Pearls from the Garden of Immortals

The *Xianyuan bianzhu* (CT 596) is a three-chapter anthology of selections from the lives of immortals by Wang Songnian 王松年, a Taoist monk from Mount Tiantai (**Tiantai shan*, Zhejiang). Judith M. Boltz (1987a, 59) dates the text to "sometime after 921." Some of these selections come from named preexisting collections of immortals biographies, such as the **Lixian zhuan* (Biographies of Exemplary Immortals); some come from named collections that have been lost such as the **Daoxue zhuan* (Biographies of Those who Studied the Dao); and some selections are not ascribed to any text.

The *Xianyuan bianzhu* has proved invaluable as a source for the reconstruction of texts that no longer survive and other bibliographical studies. The "paired

pearls" of the title refers to the manner of citation where the extract from each of two biographies was listed under one heading ("Duzi changes shape, Guifu alters his appearance" or "Immortal Ge—Lingbao, Lord Wang—Shangqing"), or occasionally where two characters from the same original biography appear in the one extract. This method of citation was borrowed later by the **Sandong qunxian lu* (Accounts of the Gathered Immortals from the Three Caverns).

Benjamin PENNY

☐ Boltz J. M. 1987a, 59; Chen Guofu 1963, 240-41

※ HAGIOGRAPHY

Xiao Fudao

蕭輔道

fl. 1214-52; *zi*: Gongbi 公弼; *hao*: Dongying xiansheng 東瀛先生
(Elder of the Eastern Ying Island)

Xiao Fudao, the fourth patriarch of the *Taiyi jiao, seems to have been born in the family of Xiao Baozhen 蕭抱珍 (?-1166), the founder of this order. He became patriarch when the third patriarch, Xiao Zhichong 蕭志冲 (1151-1216, born in the Wang 王 family), chose him as his successor. Thus he did not have to change his name to be adopted and lead this very centralized, family-like order.

Xiao's official career had a difficult beginning. In 1232-34 the Mongol armies vanquished the remnants of the Jin empire in the Yellow River valley. The main Taiyi shrine, the Taiyi wanshou guan 太一萬壽觀 (Abbey of Ten-thousand-fold Longevity of the Great One; renamed Taiyi guangfu wanshou gong 太一廣福萬壽宮 or Palace of Vast Happiness and Ten-thousand-fold Longevity of the Great One in 1252) in Jixian 汲縣 (just north of the river in present-day Henan) was destroyed and Xiao was compelled to go southward into exile. He probably lived in the *Taiqing gong (Palace of Great Clarity), located at Laozi's supposed birthplace, which was managed by the Taiyi jiao before it shifted to *Quanzhen's control in the 1250s. Xiao returned to his ancestral seat some twenty years later, when the situation had calmed down, and rebuilt the temple, which seems to have then become a major ordination center. Xiao gained the attention of Khubilai, who was then only the brother of the Mongol Emperor and managed a fiefdom in present-day Hebei. Khubilai visited the Taiyi wanshou guan himself, and heaped honors on Xiao and the whole Taiyi order. Xiao Fudao died shortly thereafter, and was succeeded by

Xiao Jushou 蕭居壽 (1227-1280, born Li 李), who had been his disciple since the age of eleven. These two patriarchs witnessed the greatest development of the Taiyi order.

Vincent GOOSSAERT

※ Taiyi jiao

Xiao Yingsou

蕭應叟

fl. 1226; *hao*: Guanfu zi 觀復子 (Master Observing the Return)

Xiao Yingsou was an important Southern Song scholarly ritual master whose commentary to the **Duren jing* (Scripture on Salvation), the *Duren shangpin miaojing neiyi* 度人上品妙經內義 (Inner Meaning of the Wondrous Scripture of the Upper Chapters on Salvation; CT 90), stresses the importance of **neidan* for understanding this central *Lingbao scripture. Its memorial of presentation to the emperor bears the date 1226, and an essay on the scripture's cardinal meaning refers to the commentaries included in *Chen Jingyuan's (?-1094) *Duren shangpin miaojing sizhu* 度人上品妙經四注 (Four Commentaries to the Wondrous Scripture of the Upper Chapters on Salvation; CT 87), while stressing a mode of interpretation grounded in *neidan* theories and practices. The first chapter draws parallels between the Song ritual innovation known as the *Lingbao dafa (Great Rites of the Numinous Treasure) and the *neidan* tradition, and includes part of a preface to the scripture said to be composed by Song Zhenzong (r. 997-1022). Xiao's commentary, meanwhile, uses traditions of the **Yijing* and microcosm-macrocosm analogies to link the *Duren jing* to *neidan*. The *neidan* diagrams found in Xiao's exegesis (preface, 6b-9b) are comparable with those in *Zhang Yuchu's (1361-1410) annotated *Duren jing* (*Duren shangpin miaojing tongyi* 度人上品妙經通義; CT 89, 1a and 4.26b-27a).

Lowell SKAR

☐ Boltz J. M. 1987a, 206 and 210

※ Lingbao dafa; *neidan*