

THE ENCYCLOPEDIA OF TAOISM

I

Edited by

Fabrizio Pregadio

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throughout two millennia (including *Kou Qianzhi and *Pan Shizheng), with several hermitages built for them, the mountain has always been predominantly Buddhist. Its most famous site and today its major attraction, the Shaolin si 少林寺 (Monastery of the Small Forest), is a major Chan monastery and also the training center for a distinctive martial arts tradition that appeared during the fifteenth century.

Geil 1926, 165-215

※ WUYUE; TAOIST SACRED SITES

Soushen ji

搜神記

In Search of the Sacred

There are two texts called *Soushen ji* that are of relevance to the study of Taoism. The first is from the fourth century and is attributed to Gan Bao 干寶 (ca. 340). Gan was an official of middle rank under the Eastern Jin and his work is a compilation of the strange and marvellous in twenty chapters. Usually considered under the rubric of *zhiguai* 志怪 or "records of the strange," this *Soushen ji* is not specifically concerned with Taoist subjects but some of its anecdotes and stories concern Taoist figures or Taoist topics. Indeed its first chapter is almost entirely given over to records of people regarded, in Taoist texts, as immortals.

The other *Soushen ji* has a preface by Luo Maodeng 羅懋登 (fl. 1593-98). This work (CT 1476) is a collection of biographies of deities in six chapters ranging from famous figures of past who were granted an otherworldly existence, to the gods honored in local cults and officially recognized. It begins with short essays devoted to Confucius, Śākyamuni and Lord Lao and its contents, as a whole, display a certain non-exclusive view of the inhabitants of the divine realms. Nonetheless, the preponderance of figures from the Taoist tradition is noticeable.

Benjamin PENNY

Boltz J. M. 1987a, 59, 61-62, and 274-75; Campany 1996, 55-62, 69-75, and 146-50; DeWoskin and Crump 1996; Kohn 1993b, 296-99; Mathieu 2000

※ HAGIOGRAPHY

Su Lin

素林

third century; zi: Zixuan 子玄

Su Lin is a saint of the *Shangqing tradition. His hagiography, entitled *Xuanzhou shangqing Sujun zhuan* 玄洲上卿素君傳 (Biography of Lord Su, Senior Minister of the Mysterious Continent), was revealed by his disciple, *Ziyang zhenren. The extant version in the *Yunji qiqian (104.1a-4b) is shorter than the original and the instructions that were appended to it are now found in the *Suling jing. These instructions concern two practices for Guarding the One (*shouyi): the method of the Nine Palaces (*jiugong; Robinet 1984, 2: 293-93) and the method of the Five Dippers and the Three Ones (*wudou sanyi* 五斗三一; Robinet 1984, 2: 300-301).

Su, who was from Qushui 曲水 (Jiangsu), is also known as Real Man of the Central Peak (Zhongyue zhenren 中嶽真人) and Real Man of the Five Peaks (Wuyue zhenren 五嶽真人). His masters were Qin Gao 琴高, Qiusheng 仇生, and Juanzi 涓子, all of whom have biographies in the *Liexian zhuan (trans. Kaltenmark 1953, 104-7, 81-82, 68-71). The first two masters taught him minor practices, including a technique to expel the Three Corpses (*sanshi*; see **sanshi* and *jiuchong*) and alchemical and breathing techniques that confer immortality but do not grant ascension to heaven. Later, Juanzi gave him the method of the Five Dippers and the Three Ones. After practicing this method, Su told his disciple Ziyang zhenren that he had received the title of Senior Minister of the Mysterious Continent (Xuanzhou shangqing 玄洲上卿), and ascended to heaven in broad daylight on a chariot of clouds.

Isabelle ROBINET

Andersen 1979, 8-10; Chen Guofu 1963, 11; Robinet 1984, 2: 365-68

※ Suling jing; Shangqing; HAGIOGRAPHY