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Chapter One

The Dragon Gate Lineage of Immortals

Dragon Gate Transmission

Qiu Chuji founded the Dragon Gate (Longmen) lineage during the Jin dynasty (1148-1227). Also known as Brother Qiu, he was a native of Qixia in Dengzhou (modern Shandong). A disciple of Wang Chongyang (1113-1170), the founder of the school of Complete Perfection or Reality (Quanzhen), he was given the Daoist name Changchunzi (Master of Eternal Spring).

After Wang's death, he as well as the other leading disciples, Ma Yu, Tan Chuxuan, and Liu Chuxuan gathered together for his funeral. Following this, Qiu practiced Daoist cultivation in a grave for three years, then moved to a cave in Panxi, where he continued his efforts for six years without sleeping. From here, he moved to the Longmen range (Shaanxi). He attracted many followers through his ascetic lifestyle while also winning the admiration of scholars through his literary work. His long-term practice gave him the appearance and perseverance of an immortal. In his later years, Qiu gained the favor of Genghis Khan who conferred a gold tablet and a royal seal upon him, in addition to granting tax-exempt status to all Complete Perfection followers and placing Qiu in charge of all religions in China. Thus, the Dragon Gate lineage was founded. Qiu spent almost his entire life promoting this form of Daoism.

The Yuan emperor Kublai Khan bestowed on Qiu the title "Perfected of Eternal Spring, Daoist Preacher and Leader;" Külüg Khan in addition named him "Perfected Lord of Eternal Spring, Master of Complete Virtue, Spirit Transformation and Illuminated Response."

The Qianlong Emperor of the Qing dynasty had a quote of his formally inscribed: "To live an eternal life of a myriad years, there is no need to eat the morning clouds or seek out fancy chants. Just stop all killing and you will know how to go beyond the world and attain miraculous achievements."

During his life, Patriarch Qiu wrote numerous works, including the *Panxi ji* (Collected Essays from Pan Stream; DZ 1159),¹ *Mingdao ji* (Essays on Advo-

¹ DZ refers to *Daozang*, the Daoist Canon, compiled and printed in 1445 under imperial auspices. It contains about 1500 texts of various types. The numbering follows Kristofer M.

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cating Dao) and *Xiyou ji* (Journey to the West; DZ 1149).² Master Qiu taught many disciples, sponsored the establishment of numerous Daoist temples and left behind the Dragon Gate lineage poem, on which all religious names of followers are based. It goes:³

Dao and virtue pervade mysterious stillness.
True constancy guards supreme clarity.
The one yang comes and returns to the source.
The united teaching is forever whole and bright.

Utmost principle is the ancestor of sincere and faith.
Venerated and lofty, it transmits the flourishing of the divine law,
The world's light is flourishing and utterly splendid.
Inaudible and subtle, it spreads in its natural peacefulness.

Rest in and cultivate true benevolence and righteousness.
Then, going beyond all and ascending to the clouds,
You can reach the heights.
As you hold the central yellow in great wonder,
Your sagely body is complete and marvelously efficient.
In emptiness and vastness, heaven (Qian) and earth (Kun) flourish;
Metal and wood engender each other by mutually coming together.

Mountains and seas, dragon and tiger interact;
The lotus opens and appears as a new treasure.
When you practice fully, the cinnabar book [of immortality] beckons;
When the moon is full, an auspicious light arises,
For a myriad ages, immortals names continue,
The Three Worlds all merge and become familiar.

Schipper and Franciscus Verellen, eds., *The Taoist Canon: A Historical Companion to the Daozang*, 3 vols. (Chicago: University of Chicago Press, 2004).

² This work is in fact a record of his travels to meet Genghis Khan, by his disciple Yin Zhiping. It is translated Arthur Waley, *The Travels of an Alchemist* (London: George Routledge & Sons, 1931).

³ A translation with commentary and annotation by Fabrizio Pregadio is found at www.goldenelixir.com/files/The_Longmen_Lineage_Poem.pdf

Dao, Daoism, and Other Religions

Dao is an ancient Chinese philosophical concept. It encompasses the myriad phenomena and the natural universe is completely contained in Dao. Through exploration over thousands of years, our ancestors in China discovered Dao. Daoism and Confucianism both derive from this notion. The Daoist school, in particular, generated Daoism, China's indigenous religion. The Confucian school, on the other hand, does not teach religion, but provides an ethical teaching. Today, China embraces three doctrines: Daoism, Confucianism and Buddhism.

While its teaching goes back to the thought of Confucius (550-479 BCE), how and when exactly Confucianism was established as a pan-Chinese system is not entirely clear, nor who really was the leader in this process. What influence did it have on the individual Chinese? What impact did it have on China as a whole and for how long? Those are still unanswered questions, especially also since Confucianism was widely accepted in imperial China but since the beginning of the Republic in 1912, has manifested in a much more narrow-minded version.

Daoist philosophy, on the other hand, clearly generated the Daoist religion and both are widely appreciated as representing the beliefs of the people, so that the foundation of the nation is closely connected with Dao and its system. Daoism is one way to study Dao, using your experience as empirical evidence. The Daoist religion serves to help us understand Dao; it came into being so we could properly understand Daoist thought. For many years, virtue was a key factor in empirically studying Dao, but eventually it became clear that virtue was not the same as religion.

All over world, religions teach about facing death. For example, Buddhism teaches that, as long as we live carefully and morally well, we will go to the Western Pure Land. Similarly, Christianity teaches people to live ethically and go to heaven after death. Daoism, however, does not emphasize the after-life but strongly focuses on life in the present. It promotes longevity and immortality, presenting a special and highly unique view of life. Daoists want to live a long time, attain immortality and reach eternal life. Although this goal may not seem feasible, it has yet been explored by numerous Daoists over the ages. Is it possible for human beings to coexist with the universe? Can people survive after its destruction?

Questions like these determine the reason for meditation. They are not the same in different tradition and reflect various religious ideas and practices. Different techniques of meditation, moreover, match different basic questions and accordingly lead to different realizations. They all vary, depending on who or which nation is asking the questions. Daoism in this context is a way to inspect and understand Dao; it reflects Chinese indigenous culture. Basically, we

can say that Daoists are looking to find God, understood as the source and root of all things. Not having God as the basis is the same as having no root. So, what are Daoists trying to understand in the end? Their key focus is on correctly seeing the universe, the world, and life.

With regard to the universe, Daoists have long discussed how the universe formed. Even before the arising of Daoism as a religion, our ancestors already talked about these issues, for example in the major medical manual *Huangdi neijing* (The Yellow Emperor's Internal Classic, DZ 1021⁴). Now many people think that the doctrine of Daoism is a superstition or myth, but this is not the correct mind-set. Science has no real knowledge of the origin of the universe, either; modern cosmology does not know how the universe was created. They, too, are just presenting an invented, creative story that the universe started with the Big Bang. On the other hand, Daoist thought is essential to China. As the British scientist Joseph Needham notes, China without Daoism is like a tree with rotten roots. The *Daode jing* (Book of Dao and Virtue, DZ 3)⁵ has it right, "The Dao gave birth to one; one gave birth to two; two gave birth to the myriad beings." This makes it clear that Laozi's worldview was Daoist, echoing an ancient Daoist perspective on how the universe was formed.

Worldview describes the relationship between humanity and nature, a complicated issue in modern science, which is worth thinking about. Science has been developing rapidly and given us numerous obvious benefits. However, what harm has that development caused? Modern science has brought great harm to nature, so we now must pay more attention to environmental protection. People should collaborate with nature to develop a good standard of living. In the end, does such a standard exist? Daoists believe that to achieve a good standard in material terms, it is important to be successful both spiritually and physically. It is important to examine these aspects separately, because if they are not realized, a good standard of living remains elusive. In the *Daode jing*, Laozi notes that people should be connected to nature and stick with the way they are meant to be. This leads to many modern issues, such as whether genetically modified foods are harmful to human beings and other questions well worth thinking about.

As regards view of life, it is important to understand that to be concerned with humanity and others is the same as dealing peacefully with our self. Where do we come from? Where do we go after death? This is we need to consider, each and every one of us. In the past, most people were buried in the earth. If

⁴ The work is translated variously. See Ilza Veith, *The Yellow Emperor's Classic of Internal Medicine* (Berkeley: University of California Press, 1972); Maoshing Ni, *The Yellow Emperor's Classic of Medicine* (Boston: Shambhala, 1995).

⁵ This major classic has been translated over 200 times into English. A comprehensive outline of its concepts, history and contemporary relevance is found in Livia Kohn, *Guides to Sacred Texts: The Daode Jing* (New York: Oxford University Press, 2019).

we still did this today, in a few years all nature would be one big cemetery. So now cremation is mandatory, and yet the number of tombs keeps increasing. This will not change even after hundreds of years. It is another problem well worth thinking about.

There are three levels, heaven, earth and humanity. The Great Commentary to the *Yijing* (Book of Changes)⁶ says: “There is a heavenly way; there is a human way; there is an authentic way. Simultaneously, there are three types and yet only two.” The *Yijing* says, “The established way of heaven is yin and yang; the established way of earth is yielding and firm; the established way of humanity is benevolent and righteous.”

Daoists use these three levels in their cultivation practice, which is significantly different from Buddhism. Buddhists activate these levels by withdrawing from the world, cutting off all relationships to parents, children, and friends without exception. In other words, they artificially cut off the seven emotions (joy, anger, sadness, fear, worry, love, and hate) and six desires (of the five senses and the mind). Buddhists therefore inadvertently transform their intention toward being heartless and without love for all other beings. Monks, after leaving, home never even recognize their parents. On the other hand, in Daoism you are required to practice like a monk to get rid of the seven emotions and six desires while yet remaining connected. Daoists, therefore, intentionally substitute unintentional action for intention and use love for all beings in place of heartlessness.

The name of the Chan (Zen) school of Buddhism goes back to the Sanskrit word *dhyana*, which means deep absorption or engrossed meditative trance. It is similar to sitting meditation, rather simple in its basic practice. However, often simple things are hard to do. Chan practice emphasizes the body being empty, the mind being empty and Buddha being empty. Daoist emptiness is quite close to this understanding and both are based on breathing in order to form the body universe.

On the other hand, the range of practices in Buddhism is rather small; they require that you use the eyes to observe your nose and to look down, thus limiting your range vision. Daoists ask that the eyes look straight ahead, all the way to the horizon, extending the range. In Buddhist practice, one eventually remains in a state of emptiness, keeping one’s eyes open and seeing a wider range while guarding against the world. In Daoist practice, we strive to concoct an elixir, while Buddhist practice culminates in the creation of relics. Other than that, the methods are very close, both moving toward clearer understand-

⁶ Another major Chinese classic that has had a wide impact on world culture, this has been translated many times. The most widely used and most fundamental rendition is by Richard Wilhelm, *The I Ching or Book of Changes* (Princeton: Princeton University Press, 1950).

ing, Daoists aiming to transcend the internal realm while Buddhists wish to attain enlightenment.

Daoists (*daoshi*) practice Daoist cultivation professionally. The *Taixiao langshu jing* (Scripture of the Great Dawn Elixir; DZ 55, 129) says, “A person who practices the great Dao is a Daoist. Following Dao in body and mind, only taking directives from Dao, only acting on behalf of Dao—this is what we call a Daoist.” The term first appears in the Han dynasty as another term for master of methods (*fangshi*). Under the Northern Wei, Kou Qianzhi (365-448) reformed early organized Daoism and established rules for setting up altars at home, performing morning and evening services and practicing cultivation, albeit without leaving the family.

Under the Jin and Yuan dynasties, when Complete Perfection arose, Daoists became celibate and without possessions, joining monastic institutions. From then on, Daoists could be either, monastics or householders. Before that, as the *Fengdao kejie* (Rules and Precepts for Worshiping the Dao, DZ 1125⁷) of the early Tang (618-907), notes there were six types of Daoists: heavenly perfected, spirit immortals, mountain recluses, monastics, householders, and libationers. In addition, around the same time, Daoists instituted specific rules and precepts for behavior and cultivation, creating categories with exacting standards. Thus, the *Tang liudian* (Sixfold Legal Code of the Tang) says, “Daoist practitioners have three names: master of divine law, ritual and rules. Their virtue being high and their thinking pure, they are all called masters of refinement”.

Those particularly familiar with the scriptures and of high religious decency were in charge of major rituals and sat high in the hall. Considered as the highest level, such practitioners were known as “priests of high merit” (*gaogong*). They presided over the all the priests in the temples and monasteries, who were further ranked according to abbot, prior, cellarer, and so on.

In Complete Perfection, male Daoists are called Qiandao, while females are Kundao, using terms from the *Yijing*. Altogether they are called Daoist followers. Daoists insist that one must have a teacher for Dao to be properly transmitted. At ordination, they receive a religious name and pledge filial piety to the master and loyalty to the ruler. They must be people of upstanding character and excellent virtue. To become either a priest or priestess, monk or nun, they must receive proper scriptures and vow to observe the precepts. They also obtain talismans and seals of office and practice in an institution, complete with a refectory and meditation hall. In exchange, ordinands pledge gifts of gold, silver, silk, and other valuables to the institution. After entering Dao, they dedicate their life to service, holding prayer sessions, chanting daily services, as well as burning incense and making appropriate offerings.

⁷ Translated in Livia Kohn, *The Daoist Monastic Manual: A Translation of the Fengdao kejie* (New York: Oxford University Press, 2004).

Daoists are knowledgeable, erudite and highly cultivated. As such, they are honored as teachers and perfected. These honorary titles, unless Daoists left the order, were often bestowed upon them by the emperor, notably during the Six Dynasties, Tang, Song, and Yuan periods, both during life and posthumously. The appellation Heavenly Master (*tianshi*) is another Daoist honorific. However, it is commonly used as a special name for Zhang Daoling, his followers and descendants, the members of the Heavenly Masters or Orthodox Unity (Zhengyi) school. Under the Northern Wei dynasty, when Kou Qianzhi reformed the early Daoist organizations, he also called himself Heavenly Master.

In contrast, masters of methods are not strictly speaking Daoist priests. Rather, they have studied many methods, sometimes called pseudo-sciences and developed skills while living among ordinary people. As a result, they have a vast arsenal of knowledge. They typically wander about in search of their ideal heir and do not transmit their knowledge to many others. During the Han dynasty, Zhang Liang was such a master before he left the mountains; similarly, Zhuge Liang was known as a hermit, taught by a master of methods.

From another point of view, there are three types of Daoists: recluses who live in caves, scholars who study virtue and lay followers who live with their families. The Dragon Gate lineage is no exception to this rule.

Thus, recluses cultivate yin-yang and the five phases, study the five arts of fate calculation, physiognomy, divination, philosophy and medicine as well as the relationship between humanity and heaven and other areas that relate to cultivation practice. They focus on the relationship between the Three Periods (past, present, future) and the Three Worlds (desire, form, formlessness). Their methodology is to use their body as a laboratory to examine the relationship between the universe and the human body, focusing on human longevity in relation to the various transformations of the universe. Their goal is to find the ultimate origin of all, transcending the Three Worlds and no longer being subject to laws of the five phases.

Scholars, second, study texts and scriptures, etiquette and traditional rituals, focusing generally on culture and heritage. Their method is to preserve, organize, and study the Daoist classics; their main goal is to find the ultimate origin of humanity.

Third, lay followers come in many different forms, including recluses, scholars and disciples. They have different names, traditions and beliefs. Reclusive lay followers are very much like celibate recluses, sharing the same beliefs and practices. Lay scholars similarly match monastic scholars, engaging in intellectual and ethical pursuits. Disciples include anyone who has faith in Dao and follows the basic precepts, whether they have received formal transmission.

Daoism uses concepts of formless Dao, such as the notion of essential spirit expressed in views on universe, world, and life to educate people (abstract); it also uses specific principles contained in these concepts as well as

particular methods to teach people (concrete), matching an overarching theory and its various ways of verification. In essence, like all religions, it focuses on how best to behave, how to go through life successfully, providing answer to questions of where we come from, where we go, and how we can be free. It does not primarily teach how to become an immortal or attain Dao.

In antiquity, shamans performed ceremonies by making offerings to heaven, earth and humanity. They would use their voice as their primary expression and this expression was nothing but the recitation of chants. The purpose of chanting, be it of chants or scriptures, is to resonate with and touch people's heart-and-mind as well as their life force (*ling*, that is, animal vitality, life force). It must sound in at least two or three, possibly even seven tones, matching chords in music; otherwise the vibration will not reach people's heart or life force. Chanting can be done both individually and in groups.

Daoist Schools

The Dragon Gate lineage of the Complete Perfection school is one of the largest organizations of Daoism; it also continues the tradition of Daoist natural philosophy and the main lines of the cultivation of perfection.

Daoism was founded under the rule of Emperor Shun of the Eastern Han dynasty (126-144). It is the major indigenous religion of China and can be also called China's national religion. Its history goes back 1800 years. However, if you look at the various methods and occult arts common during the Warring States period (479-221 BCE), you find Daoism has precursors in ancient shamanism. In other words, its religious beliefs and practices go back a long way, grown and spread widely since then so that they cover the whole of Chinese civilization.

Unlike other religions, which focus strongly on the afterlife, Daoism is based on ancient Chinese beliefs that center on Dao, the natural way, as the supreme entity and have the vision of immortality at their core. To attain this, Daoists use the dual cultivation of inner nature and life-destiny as their main strategy, which they pursue in this life and age. Daoism is thus the religion of immortality and as such forms an important part of Chinese culture. It has had a major impact on the people's way of thinking and their way of life, forming as it were the foundation of ancient science. It has also touched upon all aspects of society, politics and economics. Its influence still exists today and the development of modern science cannot be separated from it.

Over the centuries of Daoist development, there have been many great masters. During the Spring and Autumn (771-479 BCE) and Warring States (479-221 BCE), Laozi was the first to formulate ideas about Dao, reaching beyond worldly boundaries to define the original state of the universe and formally establish the concept. When Zhongli Quan and Lü Dongbin came along,

they cultivated the body to accumulate *qi*, then refined essence into *qi*, *qi* into spirit, and spirit to return to emptiness. From here, they cultivated emptiness to merge with Dao and thereby return to the source of the universe. They established five kinds of cultivation practices that became the benchmark for the Daoist system to maintain good health and gradually refine the self. On this basis, they formulated their particular art of internal mastery, known as the Zhong-Lü system.

After the formal establishment of organized Daoism (in the 2nd century CE), although there were many schools and lineages, most still applied Zhong-Lü training methods. As history moved along, Daoist schools, too, underwent big changes. Some were active for a while, then dissolved, such as, for example the Way of Great Peace (Taiping Dao) under the Later Han, the Way of the Northern Heavenly Masters under the Northern Wei, the Way of Great Oneness (Taiyi Dao) during the Jin and Yuan, and others more. Gone today, they did not leave much information about their training methods behind. Transmissions to later generations, therefore, come from about a dozen schools and they tend not to differ much. During the Middle Ages, after the Wei and Jin dynasties (5th c. CE), there were three major schools: Heavenly Masters, Highest Clarity (Shangqing), and Numinous Treasure (Lingbao). On a theoretical level, their teachings tended to merge, so their occult sciences are hard to differentiate. Besides these main schools, there are also lesser ones, such as the various lineages of internal alchemy, known as the Northern, Southern, Eastern, Western, and Central schools: their practices are very close and they differ mainly in their theories of cultivation.

Most generally, Daoism can be divided into two major systems that focus on ritual methods such as chants and talismans versus cultivation practices such as internal alchemy. Since the Yuan and Ming, the various branches of the two systems have merged, forming a thorough mixture, divided mainly in terms of social status according to the main schools of Heavenly Masters or Orthodox Unity and Complete Perfection. The former focuses on reciting chants and applying talismans, providing an organizational umbrella for systems of this kind; the latter specializes in the process of internal alchemy and represents all schools of this ilk. However, both use a mixture of ritual and cultivation techniques, merging and interweaving them. Thus, lay Daoists of Orthodox Unity also practice the kind of internal alchemy typical for Complete Perfection, while the monastics of Complete Perfection are also competent in the use of chants and talismans.

From the perspective of internal mastery, it is quite possible to classify the main schools according to their overarching emphasis on ritual versus cultivation. In this context those focusing in ritual are Orthodox Unity, Highest Clarity, Numinous Treasure, Clarity and Subtlety, Purity and Light, and Divine Emptiness.

The Orthodox Unity school, also known as the Heavenly Masters, was founded by Zhang Daoling in the late Han dynasty (142 CE) and originally described as the Five Pecks of Rice. Zhang's grandson, Zhang Lu, inherited the leadership position to be succeeded by a direct descendant ever since. Since the Sui and Tang dynasties, when it established its headquarters on Mount Longhu (Jiangxi), it has also been called the Longhu School. As far as internal cultivation is concerned, it traditionally supports practices of meditation, healing exercises, and *qi* absorption. In the late Northern Song, the 30th Heavenly Master, Zhang Ji, first integrated the Zhong-Lü system of internal practices, merging their cultivation methods with chanting and talismans.

The Highest Clarity school goes back to the posthumous revelations by the Heavenly Masters priestess Wei Huacun (251-334) to a group of aristocratic seekers during the Eastern Jin. It was codified by Tao Hongjing (456-536) under the Liang. He established a religious center on the three peaks of Maoshan near Nanjing and it spread from there under the name Maoshan school. The school emphasizes self-cultivation, meditation, *qi* absorption, healing exercises, as well as massage, grain avoidance, supplementary herbal medicines, and more. It combined all these into one integrated system of refinement and cultivation, merging them with ritual and magical techniques.

The Numinous Treasure school was founded by Ge Xuan during the period of Three Kingdoms in the 3rd century CE. It placed great importance on purification rituals, such as purgations and rites of renewal, but in terms of personal cultivation and magical arts it is hardly different from Highest Clarity. For the longest time, it was centered on Mount Gezao south of Nanchang (Jiangxi), leading to appellation Gezao school.

The school of Clarity and Subtlety (Qingwei) emerged during the Tang-Song transition, founded by Zu Shu of the late Tang, and flourished greatly until the early Yuan. It combined the key characteristics of all sorts of Daoist teachings and schools, emphasizing the combination of internal refinement and talisman application. It also has a set of unique alchemical methods. In the early Yuan, its teachings spread to Mount Wudang in Hubei and soon integrated with Complete Perfection, of which it now forms the lineage of Clarity and Subtlety.

The school of Purity and Light (Jingming) was originally founded by Xu Xun during the Jin dynasty of the 3rd century, but became prominent only in the early Southern Song, when it was active in the western mountains of Nanchang (Jiangxi). Under the Yuan, Liu Yu enhanced it, integrating Daoist and Confucian visions. Overall, the school, now also a lineage of Complete Perfection, presents a combination of alchemical and ritual methods; its internal cultivation closely relates to Zhong-Lü methods.

The Divine Empyrean school (Shenxiao) was founded by Wang Wenqing during the late Northern Song. Supported by Emperor Huizong, its thunder

rites spread widely in society. It emphasized internal refinement as the root and external talisman work as the branches, using its unique training methods. Sa Shoujian, Wang's disciple, further founded various subsects or lineages, called West River, Heaven, and Patriarch Sa.

Thus, internal alchemy came to encompass a number of different methods and lineages, known as the Southern, Northern, Eastern, Western, and Huashan schools under the Song. After the Yuan, they morphed into lineages under the overarching umbrella of Complete Perfection.

The Southern School was founded by Zhang Boduan, rose to popularity in the Southern Song and was subsumed under Complete Perfection in the early Yuan, from then on known as the Southern lineage. Zhang Boduan's based his teachings on the practices of two minor lines, the school of Clear Cultivation (Qingxiu) and that of the Dual Cultivation of Yin and Yang (Yinyang shu angxiu). The former had four generations of masters, notably Shi Tai, Xue Daoguang, Chen Nan, and Bai Yuchan. The latter two also formed religious communities. The Dual Cultivation of Yin and Yang school began with Liu Yongnian during the Northern Song. It was transmitted to Weng Baoguang and Ruo Yizi, but they never established communities of followers.

The Northern School of Complete Perfection was founded by Wang Chongyang. He had seven disciples known as the Seven Patriarchs or Perfected. After the master's death, they moved to different areas of China to each form a lineage. To wit, Qiu Chuji—Longmen (Dragon Gate), Ma Yu—Yuxian, Tan Chuduan—Nanwu, Liu Chuxuan—Suishan, Wang Chuyi—Yushan, Hao Datong—Huashan, Sun Bu'er—Qingjing (Clarity and Stillness). Among these seven lineages, Dragon Gate is the most powerful. Since the Ming and Qing, most famous grandmasters have come from this line.

During the Jiajing reign of the Ming (1522-1566), the fourth generation master of the Dragon Gate lineage was the Laoshan (Shandong) Daoist Sun Xuanqing. He started a new line called Laoshan, also known as Jinshan (Gold Mountain). Next, in the early Qing, the Tibetan master Yetapodu (Huang Shouzhong), also a member of the Dragon Gate lineage, on Mount Jizu in Yunnan started the West Indian Heart Practice lineage. Its cultivation methods combine esoteric, tantric Buddhist techniques with the Dragon Gate precepts, and it came to be known as the Esoteric Buddhist lineage. Another important development was the lineage of the two masters Wu and Liu, first founded in the late Ming and prominent in the Qing. Its main leader was the Daoist Wu Shouyang.

In other developments, in the early Yuan, the Complete Perfection master Li Daochun, a disciple of Bai Yuchan, in Yizheng (Jiangsu), combined the Northern and Southern lineages. After exhaustive studies in internal alchemy, he created the Prenatal lineage (Xiantian), also known as the Central lineage (Zhongpai).

A major Ming dynasty figure, moreover, was Lu Xixing from Xinghua in Yangzhou (Jiangsu). Lü Dongbin appeared to him in numerous spirit-writing sessions to transmit his teachings. As a result, he composed the *Fanghu waishi* (External History of Mount Fanghu; JH 18⁸) to spread his system of internal alchemy, which strongly emphasized the dual cultivation of yin and yang and has since come to be known as the Eastern lineage of internal alchemy. Then again, during the Qing, there was the Daoist Li Xiyue in Sichuan, who similarly encountered Lü Dongbin and Zhang Sanfeng and received their teachings of internal alchemy. His books, such as the *Sanche mizhi* (Secret Instructions of the Three Vehicles, JH 15), detail various alchemical methods, while also discussing the dual cultivation of yin and yang. His line came to be known as the Western lineage. Alchemical theory differs among these lines in certain unique ways, however, before they became formally instituted as schools, their basic practices continue those of the Northern and Southern schools, both forming different aspects of dual cultivation.

Another line goes back to the famous immortal Chen Tuan (d. 989), who was active under the Five Dynasties and in the early Northern Song. He had his own theory and style of internal alchemy, founding the Old Huashan school. Between the Yuan and Ming, he appeared to Zhang Sanfeng and transmitted his system to him. Zhang in turn started a new movement of practice called the Hidden or Dragon Likeness lineage. The *Zhuben zongpai congbo* (Comprehensive Register of All Perfected Schools and Lineages) lists a total of thirteen lineages of Complete Perfection that honor Zhang Sanfeng, including the Nature lineage (Ziran), thus documenting to what degree Zhang influenced major trends within internal alchemy.

Zhang Sanfeng was originally called Tong, with the courtesy name Junbao, also known as Xuanxuanzi. He is best known as the creator of taijiquan. A native of Liaoning, he became the founding master of the Wudang lineage. The Ming emperor Yingzong, in the 3rd year of Tianshun (1459), conferred on him the title “Perfected of Manifestating the Transformations of Pervasive Subtlety”; in the 22nd year of Chenghua (1486), the emperor Xianzong granted him the title “Perfected of Shaded Brilliance and Lofty Volition.” The Jiajing Emperor in the 1500s further honored him with the title “Perfected of Clear Emptiness and Primordial Wonder.”

Zhang Sanfeng also practiced according to the *Lingbao bifa* (Conclusive Methods of Numinous Treasure; DZ 1191)⁹. Making efforts over many years, he

⁸ JH stands for Daozang jinghua, a collection of Daoist materials by the Taiwan scholar and physician Xiao Tianshi of the 1920s. Numbering follows Louis Komjathy, *Title Index to Daoist Collections* (Cambridge, Mass.: Three Pines Press, 2002).

⁹ This text goes back to the Northern Song dynasty (12th c). Its full title is “Secret Transmission of Master Zhenyang’s Complete Methods of Numinous Treasure.” An early classic of

yet could not find the best cultivation method. So he returned to Mount Wudang, where he practiced trance meditation in deep isolation in the Taizi dong (Prince's Cave). Eventually Lü Dongbin appeared to him, teaching him the *Lingbao bija*.

Several items prove that Zhang Sanfeng fully mastered the method. For one, his works completely and clearly explain the entire sequence of practices as found in the text. This shows that he fully grasped Lü Dongbin's cultivation methods and practices. For another, he could easily differentiate the different steps outlined in the text and divide it into two or more sections—not an easy task to do.

internal alchemy, it is translated in Farzeen Baldrian-Hussein, *Procédés secrets du joyau magique* (Paris: Les Deux Océans, 1984).

