APPENDIX FIVE

TOWARDS A TECHNICAL GLOSSARY OF EARLY QUANZHEN DAOISM

*an*: hut/hermitage. A secluded enclosure for intensive religious praxis. Also referred to as “reed-thatched huts” (ya 芦庵) and “grass-thatched shelters” (caoshe 草舍). The most famous early Quanzhen hut was the Quanzhen an 全真庵 (Hermitage of Complete Perfection), which was built by Wang Chongyang on Ma Danyang’s property. The first section of the Shiwu lun 十五論 (Fifteen Discourses; DZ 1233, 1a; see also 2b-3a) is entitled “Zhu’an” 住庵 (Living in Hermitages). See also huandu 环堵 ("meditation enclosure"). In later usage, an may designate a formal sacred site and be translated as “temple” or “shrine.”

*bagua*: eight trigrams. The eight trigrams (three-line diagrams) of the Ijing (Classic of Changes), which combine to form the sixty-four hexagrams (six-line diagrams), believed to represent all possible changes and transformations (based on yin-yang 陰陽 interaction) in the cosmos. Each diagram is composed of yin (“broken”) lines (- -) and yang (“unbroken”) lines (—). Also used symbolically in internal alchemy (neidan 内丹), they are as follows: (1) Qian-heaven (qian 乾)* ☲, (2) Kun-earth (kun 坤)* ☷, (3) Li-fire (li 炎)* ☴, (4) Kan-water (kan 坎)* ☵, (5) Dui-lake (dui 兮) ☵, (6) Zhen-thunder (zhen 震) ☳, (7) Sun-wind (sun 風) ☴, and Gen-mountain (gen 艮) ☵. According to the thirteenth-century Jindan dacheng ji 金丹大成集 (Great Compendium of the Gold Elixir; DZ 263, 10.12b), “The head (tou 頭) is Qian-heaven; the feet (zu 足) are Kun-earth; the bladder (pangguang 前膀) is Gen-mountain; the gall-bladder (dan 膀) is Sun-wind; the kidneys (shen 肾) are Kan-water; the heart (xin 心) is Li-fire; the liver (gan 肝) is Zhen-thunder; and the lungs (fei 肺) are Dui-lake.” According to the tenth-century Chuan dao ji 傳道集 (Anthology of the Transmission of the Dao; DZ 263, 14.11b), “Zhen-thunder is the liver; Kan-water is the kidneys; and Gen-mountain is the bladder. . . Sun-wind is the gall bladder; Li-fire is the heart; and Dui-lake is the lungs.”

*bajie*: Eight Nodes. They are the beginning of the four seasons, solstices, and equinoxes: (1) Beginning of spring (lichun 立春; approx.
February 5); (2) Vernal equinox (chunfen 春分; approx. March 20); (3) Beginning of summer (liaji 立夏; approx. May 5); (4) Summer solstice (xiazi 夏至; approx. June 21); (5) Beginning of autumn (liqiu 立秋; approx. August 7); (6) Autumnal equinox (qiufen 秋分; approx. September 23); (7) Beginning of winter (lidong 立冬; approx. November 7); (8) Winter solstice (dongzi 冬至; approx. December 21). In internal alchemy (neidan 内丹)* practice, there are correspondences among the Eight Nodes, eight trigrams (bagua 八卦)*, and branch-time (dizhi 地支)* associations: (1) Winter solstice, Kun-earth 坤, and zi (11pm–1am), (2) Spring begins, Zhen-thunder 雷, —, (3) Vernal equinox, Li-fire 火, and mao (5–7am) (4) Summer begins, Dui-lake 水, —, (5) Summer solstice, Qian-heaven 金, and wu (11am–1pm) (6) Autumn begins, Sun-wind 风, —, (7) Autumnal equinox (qiufen), Kan-water 水, and you (5–7pm); (8) Winter begins, Gen-mountain 地, and —. These various associations are discussed in section 1.4a of the tenth-century Lingbao bifa 靈寶畢法 (Final Methods of Numinous Treasure; DZ 1191; trl. Baldrian-Hussein 1984) and in section 8b of the Jinguan yusuo jue 金關玉鎖訣 (Instructions on the Gold Pass and Jade Lock; DZ 1156).

**balou** 八瀉: Eight Dissipations. One classification of “leakage” or “dissipation” (Chn.: lou 漏; Skt.: āsvara)*, which Quanzhen adepts endeavored to avoid by achieving a state of “non-leakage” or “non-dissipation” (Chn.: wulou 無漏; Skt.: anāsvara)*. According to the fourteenth-century Jiutian shengshen zhangjing zhuan 九天生神章經注 (Commentary on the Jiutian shengshen zhangu [DZ 318]; DZ 398, 1.14a), “Daoist books mention the Eight Dissipations: eye tears are liver leakage (lou 漏); nose mucus is lung leakage; mouth spittle is kidney leakage; external perspiration (waihan 外汗) is heart leakage; ye-stealing perspiration (yedao 溢盜汗) is small intestine leakage; sleep drool (gin er xian 槳而涎) is brain leakage; dream-ghosts (meng er gui 夢而鬼) are spirit leakage; illicit desires (yinyu 淫欲) are body leakage. When you stop the arisal of these various leakages, if the heart lord (xinjun 心君) is stabilized, then [dissipation] stops.”

**bamai** 八脈: Eight Meridians. The Eight Extraordinary Vessels (qijing bamai 奇經八脈) of classical Chinese medicine. The latter are not related to any orb in particular; they are “extraordinary,” in the sense that they are physic networks that, when activated, lead to increased energetic sensitivity and spiritual abilities. Of these Eight Extraordinary Vessels, four occupy a central place in internal alchemy (neidan 内丹)* practice: