

# Golden Elixir Press

## CATALOGUE



[www.goldenelixir.com](http://www.goldenelixir.com)

[blog.goldenelixir.com](http://blog.goldenelixir.com)

[www.facebook.com/goldenelixirpress](http://www.facebook.com/goldenelixirpress)

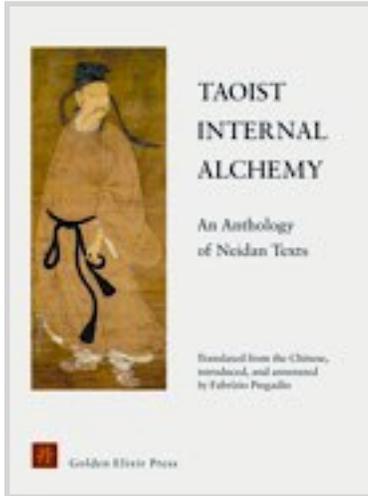
[www.twitter.com/goldelixirpress](http://www.twitter.com/goldelixirpress)

[press@goldenelixir.com](mailto:press@goldenelixir.com)

This PDF contains live links to web pages. Links may not be active in some tablets or cellphones.

The cover shows the Chinese character *dan* 丹, "Elixir".

# TAOISM AND TAOIST ALCHEMY



## *Taoist Internal Alchemy*

### An Anthology of Neidan Texts

Fabrizio Pregadio

#### Web page

xiv, 290 pages  
ISBN 978-0-9855475-5-4

#### **Paperback**

US\$ 24.95 • € 24 • GBP 20

[Amazon.com](https://www.amazon.com)

This anthology presents complete or partial translations of sixteen important works belonging to the Taoist tradition of Neidan, or Internal Alchemy. While the selections are far from covering the whole field of Neidan—a virtually impossible task, given its width and variety—they are representa-

#### Selections

- **Book sample** (PDF), containing the front matter and the first two pages of each chapter.
- For other selections, [visit the web page on this book](#) and click the tab “Samples”.

#### CONTENTS

Foreword

Sources

#### TRANSLATIONS

- 1 **The Seal of the Unity of the Three**
- 2 **The Hidden Agreement**, with comm. by Yu Yan
- 3 **Mirror for Compounding the Medicine**, with comm. by Wang Jie
- 4 **The Transmission of the Dao from Zhongli Quan to Lü Dongbin**
- 5 **Awakening to Reality**, by Zhang Boduan
- 6 **Four Hundred Words on the Golden Elixir**, attr. to Zhang Boduan, with comm. by Peng Haogu

# TAOISM AND TAOIST ALCHEMY

- 7 **Pointers to the Mystery**, by Bai Yuchan
- 8 **Model Images of the Golden Elixir**, by Weng Baoguang
- 9 **Questions and Answers on the Golden Elixir**, by Xiao Tingzhi
- 10 **Fifteen Essays to Establish the Teaching**, by Wang Zhe (Wang Chongyang)
- 11 **The Harmony of the Center**, by Li Daochun
- 12 **The Great Essentials of the Golden Elixir**, by Chen Zhixu
- 13 **Rectifying Errors for the Seekers of the Golden Elixir**, by Lu Xixing
- 14 **Principles of the Conjoined Cultivation of Nature and Existence**
- 15 **The Secret of the Golden Flower**
- 16 **Discriminations on Difficult Points in Cultivating Reality**, by Liu Yiming

Tables

Index of Main Terms

Glossary of Chinese Characters

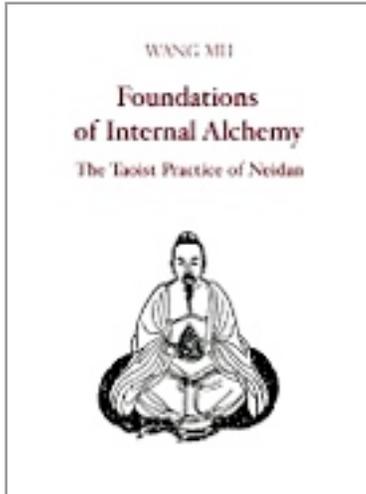
Works Cited

*The book cover shows Lü Dongbin, a Taoist immortal associated with several Neidan traditions.*

tive of its main lineages and branches. Texts have been selected in this perspective and are arranged chronologically, in order to provide an overview not only of Neidan, but also of the history of its discourses and practices.

Four of the sixteen texts are integrally translated. Six texts and two commentaries are translated here (entirely or partially) for the first time into English. The book is concluded by several tables and by an index of the main terms.

# TAOISM AND TAOIST ALCHEMY



## *Foundations of Internal Alchemy*

### The Taoist Practice of Neidan

Wang Mu

 **Web page**

viii + 144 pages  
ISBN 978-0-9843082-5-5

#### **Paperback**

US\$ 19.95 • € 16 • GBP 15

[Amazon.com](#)

#### **Kindle**

US\$ 9.99 • € 8.50 • GBP 6.50

[Amazon.com](#)

#### **PDF**

US\$ 9.95

 **Download**  
**Use Discount Code**  
**catalogue**

Originally written for a Chinese audience, this renowned book provides a

## **Selections**

### *Laying the Foundations*

The expression "laying the foundations" is a metaphor often used in the alchemical texts. To build a house, one must first lay the foundations. Only when the foundations are stable and firm is it possible to set pillars and beams in place, and arrange bricks and tiles. Refining the Internal Elixir is based on the same principle.

The alchemical practice, however, is concerned with the human body. At the initial stage of the Neidan process, therefore, one should first replenish the basic constituents of the body, so that they conform to the requirements of the practice. Only then is it possible to undertake the stages of alchemical refinement proper. Until the basic constituents do not conform to those requirements, the body's functions should be restored and augmented by means of inner practices, so that Essence, Breath, and Spirit can reach a state of abundance. All this pertains to the stage of "laying the foundations."

Taoism deems Essence, Breath, and Spirit to be the major components of life, and the alchemical texts call them the Three Treasures (*sanbao*). If the Three Treasures are healthy and flourishing, the body is strong; if they are drained and depleted, illnesses develop. When the alchemical texts speak of refining the Elixir, they actually mean refining the Three Treasures. Chen Zhixu (1290-ca. 1368) says in his *Jindan dayao* (Great Essentials of the Golden Elixir):

# TAOISM AND TAOIST ALCHEMY

Essence, Breath, and Spirit affect one another. When they follow the course, they form the human being; when they invert the course, they form the Elixir.

What is the meaning of "following the course"? "The One generates the Two, the Two generate the Three, the Three generate the ten thousand things" (*Daode jing*, sec. 42). Therefore Emptiness transmutes itself into Spirit, Spirit transmutes itself into Breath, Breath transmutes itself into Essence, Essence transmutes itself into form, and form becomes the human being.

What is the meaning of "inverting the course"? The ten thousand things hold the Three, the Three return to the Two, the Two return to the One. Those who know this Way look after their Spirit and guard their corporeal form. They nourish the corporeal form to refine the Essence, accumulate the Essence to transmute it into Breath, refine the Breath to merge it with Spirit, and refine the Spirit to revert to Emptiness. Then the Golden Elixir is achieved.

In his commentary to *Awakening to Reality (Wuzhen pian)*, Weng Baoguang (fl. 1173) writes:

Essence can generate Breath, and Breath can generate Spirit; to strengthen and protect oneself, nothing is more important than this. Those who devote themselves to Nourishing Life (*yangsheng*) treasure in the first place their Essence. If the Essence is full, Breath is strong; if the Breath is strong, Spirit flourishes; if the Spirit flourishes, the body is healthy and there are few illnesses. Internally, the five viscera bloom; externally, the skin becomes smooth. One's complexion is luminous, and one's ears and eyes are sharp and bright.

In the two passages quoted above, Chen Zhixu explains Essence, Breath, and Spirit in terms of their sequence in "following the course" and "inverting the course." Weng Baoguang, instead, explains them as the basic components of existence. But beyond these differences, at the stage of "laying the foundations" there are two tasks: the first is preserving the state of Essence and Breath; the second is replenishing their shortage. When Essence is abundant, when Breath is full, and when Spirit is flourishing, this stage of the practice is concluded.

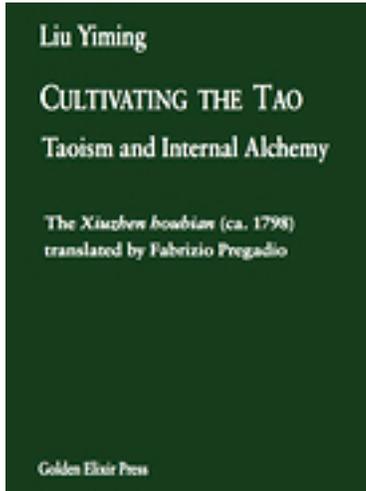
Originally written for a Chinese audience, this renowned book provides a clear description of the practice of Internal Alchemy. The author clarifies several relevant terms and notions, including Essence, Breath, and Spirit; the Cinnabar Fields; the "Fire Phases"; and the Embryo. The book is based on the system of the *Wuzhen pian* (*Awakening to Reality*), and is enriched by about two hundred quotations from Taoist texts.

"... after reading about half of *Foundations I can say I have never met a clearer and more useful book in this very difficult and intricate field.*" — A Reader

## About the Author

Wang Mu (1908-1992) was a renowned Neidan master, held in high regard in China by both practitioners and scholars of the Taoist tradition. He is the author of a valuable annotated edition of the *Wuzhen pian* (*Awakening to Reality*, one of the major classics of Neidan) and of many essays on Taoism and Taoist alchemy.

# TAOISM AND TAOIST ALCHEMY



## *Cultivating the Tao*

### Taoism and Internal Alchemy

Liu Yiming (1734-1821)

#### Web page

180 pp.  
"Masters", volume 2  
ISBN 978-0-9855475-1-6 (pbk)

#### **Paperback**

US\$ 19.95 • € 16 • GBP 15

[Amazon.com](#)

This book contains the first complete translation into English of one of the main works by the eminent Taoist master Liu Yiming (1734-1821). Divided into 26 short chapters, *Cultivating the Tao* is at the same time a comprehensive overview of the basic principles of Taoism and an in-

#### Selections

##### *The True and Illusory Body and Mind*

The illusory body (*huanshen*) is the body of flesh; the illusory mind is the human mind. Eyes, ears, nose, tongue, mouth, and intellect all come forth from the illusory body; pleasure, anger, sorrow, joy, love, hate, and desire all come forth from the human mind. Each of the six senses as well as the gatekeeper is sufficient on its own to take your life; each of the seven emotions and each errant thought is capable on its own of giving you death.(1) If they are even accidentally activated, how many are those whose Nature (*xing*) and Existence (*ming*) would not be harmed and injured? . . .

As for the true body and the true mind, they are the dharma-body (*fashen*) and the celestial mind (*tianxin*). Yin and Yang and the five agents come forth from the dharma-body; the Infant, the Lovely Maid, the Mother of Wood, the Lord of Metals, the Yellow Dame, as well as coral, agate, crystal, jasper, and gold are all born from the celestial mind.(2)

(1) The "gatekeeper" (*mentou*) is consciousness.

## TAOISM AND TAOIST ALCHEMY

(2) The Infant and the Lord of Metals are images of True Yang; the Lovely Maid and the Mother of Wood are images of True Yin; and the Yellow Dame is an image of the True Intention, which makes the conjunction of True Yin and True Yang possible. Coral, agate, crystal, jasper, and gold are five of the "seven treasures" (*qibao*; other items mentioned in different lists of the "treasures" include jade, amber, agate, pearls, etc.).

### *"I Advice My Companions on the Way"*



Liu Yiming  
Portrait by Qing-dynasty artist Tang Lian

I advice my companions on the Way: Establish an enduring commitment and maintain a steady mind; remove errant thoughts and give prominence to the undertaking of Nature and Existence; inquire into the principles of creation and transformation with an unwavering mind. Advance by removing one layer after the other: when you remove one layer, continue to the

next one until you finally reach the inner core of the Dao. Then you will be able to see that all the dust of this world is a precious jewel. Rambling at will, you will go anywhere you like, and everywhere will be the Dao. Entirely awakened and entirely realized, you will move without obstructions.

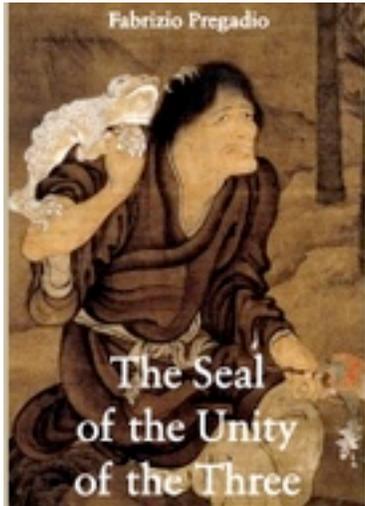
Why should you fear that you will not fulfill your Nature and your Existence? Why should you fear that you will not achieve the Great Dao?

roduction to Taoist Internal Alchemy, or Neidan, written by one of the greatest representatives of this tradition.

Few other masters have illustrated the relation between Taoism and Internal Alchemy as clearly as Liu Yiming does in this book. Grafting Internal Alchemy into the teachings of the *Daode jing* (Book of the Way and Its Virtue) and of the later Taoist tradition, he shows how the Way of the Golden Elixir can lead to the highest state of realization according to the Taoist principles.

*Cultivating the Tao* is vol. 2 in the "Masters" series of Golden Elixir Press.

## TAOISM AND TAOIST ALCHEMY



### *The Seal of the Unity of the Three*

A Study and Translation of the *Cantong qi*,  
the Source of the Taoist Way of the Golden  
Elixir

Fabrizio Pregadio

#### Web page

324 pp.  
ISBN 978-0-9843082-8-6 (pbk)  
ISBN 978-0-9843082-7-9 (hbk)

#### **Paperback**

US\$ 26.95 • € 25 • GBP 20

[Amazon.com](#)

#### **Hardcover**

US\$ 39.95

[Amazon.com](#)

Under an allusive poetical language and thick layers of images and symbols, the *Cantong qi*, or *Seal of the Unity of the Three*, hides the teachings that gave birth to Taoist Internal Alchemy, or Neidan.

#### Selections

##### *Qian and Kun, Kan and Li*

“Qian ☰ and Kun ☷ are the door and the gate of change,”  
the father and the mother of all hexagrams.

Kan ☵ and Li ☲ are the inner and the outer walls,  
they spin the hub and align the axle.

Female and male, these four trigrams  
function as a bellows and its nozzles.

Sections 1–17 of Book 1 are devoted to cosmology. The constant conjunction of Qian and Kun, the active and the passive principles, gives birth to all phenomena in the world of change. Therefore Qian and Kun are “the door and the gate” through which change arises, and “the father and the mother” of all emblems that represent change. As they join with one another, Qian ☰ entrusts his generative potential to Kun and, in doing so, becomes Li ☲; Kun ☷ receives the essence of Qian to bring it to fruition and, in doing so, becomes Kan ☵. Since Kan and Li

## TAOISM AND TAOIST ALCHEMY



Tiger (left) and Dragon (right), emblems of Yin and Yang

embrace Qian and Kun, represented by the respective inner lines, they provide “inner and outer walls” to Qian and Kun: the Yin principle (☷) harbors True Yang (—), and the Yang principle (☰) harbors True Yin (--).

If the two sets of walls are shaped as joined semicircles, they form a wheel (see fig. 3). The central hub is the emptiness from which existence comes forth; the axle passing through the hub is Qian and Kun, which hold the wheels in position; and the wheels with their spokes are the compass of space and the cycles of time governed by Kan and Li. The *Daode jing* (Book of the Way and its Virtue) uses the same images to illustrate the operation (or “function,” *yong*) of emptiness at the center of the cosmos: “Thirty spokes share one hub: wherein there is nothing lies the function of a carriage . . . . Therefore in what is there lies the benefit; in what is not there lies the function” (*Daode jing*, 11).

Qian, Kun, Kan, and Li are also compared to a bellows and its nozzles. The bellows (Qian and Kun) is empty, but sends forth its breath through the nozzles (Kan and Li). This image too alludes to a passage in the *Daode jing*, which refers to the empty center that brings about existence saying: “The space between Heaven and Earth — is it not like a bellows? As empty, it is never exhausted; as it moves, it continues to pour” (*Daode jing*, 5).

Traditionally attributed to Wei Boyang and dated to about 150 CE, the *Seal of the Unity of the Three* (also known in English as *Kinship of the Three*) is concerned with three major subjects: Taoism (the way of “non-doing”), Cosmology (the system of the Book of Changes), and Alchemy. These subjects are joined to one another into a unique doctrine.

In addition to a complete translation of the *Seal*, this book contains a detailed introduction to its history and its teachings; explanations of each of its sections; and notes on its verses. Also included are several tables and pictures, an index of subjects, and the complete Chinese text.

# TAOISM AND TAOIST ALCHEMY

## Line Notes

1. “*Qian and Kun are the door and the gate of change.*” This sentence is an almost literal quotation from the “Appended Sayings” of the *Book of Changes*: “Qian and Kun are indeed the door and the gate of change!” (B.5; see Wilhelm, 343).

2. *The father and the mother of all hexagrams.* Compare *Book of Changes*, “Explanation of the Trigrams”: “Qian is Heaven, therefore he is called the father. Kun is Earth, therefore she is called the mother” (sec. 9; see Wilhelm, 274).

See also the “Commentary on the Judgement” on the hexagrams Qian (no. 1) and Kun (no. 2): “Great indeed is Qian, the Origin! The ten thousand things owe their beginning to him . . . Perfect indeed is Kun, the Origin! The ten thousand things owe their birth to her” (see Wilhelm, 370 and 386).

3. *Kan and Li are the inner and the outer walls.* In the trigrams Kan ☵ and Li ☲, the lower lines are the “inner wall,” and the upper lines are the “outer wall.” The central lines respectively belong to Qian ☰ and Kun ☷.

---

## *The Essential Cantong qi*

An Abridged Translation of *The Seal of the Unity of the Three*

Fabrizio Pregadio

 **Web page**

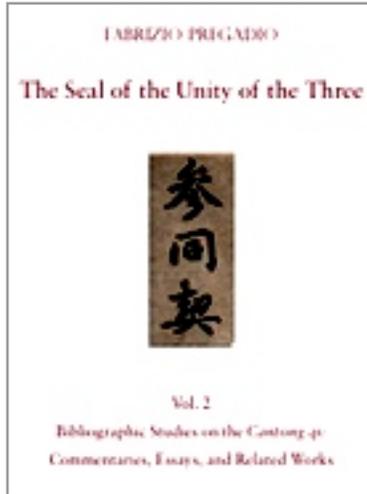
192 pp.

**PDF**  
US\$ 9.95

 **Download**  
Use Discount Code  
**catalogue**

This abridged edition, available only in PDF, contains 32 of the 88 poems of the *Cantong qi*. The text of each poem is translated in full, and the explications and line notes are the same as those found in the complete version. The Introduction, the tables, the glossary of Chinese characters, and the list of works quoted are reproduced entirely. The textual notes, the appendixes, and the final index of subjects are omitted.

# TAOISM AND TAOIST ALCHEMY



## *The Seal of the Unity of the Three*

### Vol. 2 — Bibliographic Studies on the *Cantong qi*: Commentaries, Essays, and Related Works

Fabrizio Pregadio

#### **Web page**

278 pp.  
ISBN 978-0-9843082-9-3

#### **Paperback**

US\$ 26.95 • € 25 • GBP 20

[Amazon.com](#)

Volumes 1 and 2 of *The Seal of the Unity of the Three* can be purchased separately

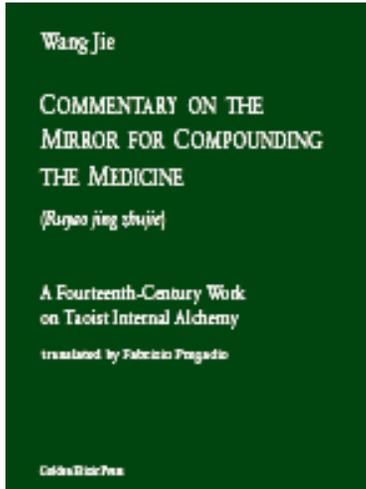
In addition to Taoist masters and adepts, the *Cantong qi* has also attracted the attention of philosophers, cosmologists, poets, literati, calligraphers, philologists, and bibliophiles. Thirty-eight commentaries written between the 8th century and the end of the 19th century, and dozens of related texts are found in the Taoist Canon and elsewhere. The present book is the most complete guide to this vast literature available in any language.

The book is divided into two main parts. Part I contains a catalogue of extant and lost commentaries, essays, and related texts, listing altogether about 150 works with systematic details on their authors, editions, and reprints. Part 2 contains a survey of the textual tradition of the *Cantong qi*, focused on the composition and contents of about 40 major texts. A final index of authors, editors, titles, and editions facilitates the use of the book.

#### **Main Contents**

- Introduction
- Part I: Bibliographic Catalogue
- Part II: Commentaries, Essays, and Related Works
- Appendixes
- Index of Names, Titles, and Editions

# TAOISM AND TAOIST ALCHEMY



## *Commentary on the Mirror for Compounding the Medicine*

A Fourteenth-Century Work  
on Taoist Internal Alchemy

Wang Jie (? - 1380)

 **Web page**

104 pp.  
"Masters", volume I  
ISBN 978-0-9855475-0-9 (pbk)

### **Paperback**

US\$ 16.95 • € 14 • GBP 12

[Amazon.com](#)

The *Ruyao jing* (Mirror for Compounding the Medicine) is one of the best-known texts of Taoist Internal Alchemy, or Neidan. Written in the 10th century and attributed to Cui Xifan, it describes the foundations of Internal

## **Selections**

### *“Seize Creation and Transformation”*

Steal Heaven and Earth,  
seize creation and transformation.

Gather the five agents,  
bring the eight trigrams together.

A scripture on the Elixir says: "If the human Heart joins with the Heart of Heaven, reversing Yin and Yang takes only one instant." This means that with one exhalation and one inhalation you can “seize creation and transformation.” In one day, a human being makes 13,500 exhalations and 13,500 inhalations. One exhalation and one inhalation correspond to one breath; thus in the space of one breath, you hiddenly seize the number of a celestial revolution of 13,500 years. In one year, you make 4,860,000 breaths, and you hiddenly seize the number of a celestial revolution of 4,860,000 years.

# TAOISM AND TAOIST ALCHEMY

## “If You Call It, It Responds”

Practice this word by word,  
it will respond sentence by sentence.

These two sentences summarize the previous eighty sentences. They mean that in the Great Way of the Golden Elixir, “advancing the Fire and withdrawing in response” are the wondrous instructions on seizing creation and transformation. When they are practiced, the whole person becomes like an empty valley that responds to a sound . . . Spirit pervades and Breath responds: could anything happen faster than this? Therefore it says, “practice this word by word, and it will respond sentence by sentence.”

A scripture on the Elixir says:

Watching, you do not see it,  
listening, you do not hear it —  
but if you call it, it responds.

Human figure surrounded by  
emblems associated with Yin and  
Yang and the five agents (*wuxing*)  
[See a [larger version](#)]

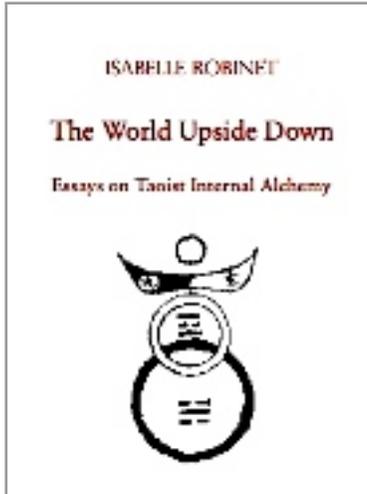


Alchemy in 20 short poems of four verses.

This book contains the first complete translation into a Western language of the *Ruyao jing* and of the commentary by Wang Jie, who lived in the 14th century. Wang Jie—also known as Wang Daoyuan—was a second-generation disciple of the great Neidan master, Li Daochun. He explains each poem in light of his tradition, and his commentary is characterized by a strong connection between the doctrinal and the practical aspects of Neidan.

The book is vol. I in the "Masters" series of Golden Elixir Press.

# TAOISM AND TAOIST ALCHEMY



## *The World Upside Down*

### Essays on Taoist Internal Alchemy

Isabelle Robinet

#### Web page

viii + 129 pp.  
ISBN 978-0-9843082-6-2

#### **Paperback**

US\$ 17.95 • € 15 • GBP 14

[Amazon.com](#)

#### **Kindle**

US\$ 7.99 • € 7 • GBP 6

[Amazon.com](#)

#### **PDF**

US\$ 7.95

 **Download**  
Use Discount Code  
**catalogue**

This book contains four essays on Internal Alchemy by Isabelle Robinet,

#### **Selections**

Internal alchemy, or Neidan, is a technique of enlightenment whose earliest extant written records date from the eighth century. It appeals both to rationality, which gives order to the world, and to what transcends rationality: the unspeakable, the Totality. Its main tools are the trigrams of the *Yijing* (Book of Changes) and a number of key metaphors, some of which are alchemical in nature, whence the name, “internal alchemy.”

Alchemy begins with a binary structure made of two complementary and antagonistic terms: pure Yin and pure Yang. However, their binary structure admits complexity with two other mixed terms, born from the union of the first two: Yin containing Yang, and Yang containing Yin. A neutral term, the Center, is beyond the conjunction and the disjunction of the other two.

The principle consists in ordering the world by means of multiple and complex reference points built on the basis of these initial data and of a multi-layered structure. Here lies the rationality of alchemy, in the sense of providing order and intelligibility. However, being a didactic technique oriented toward mysticism, alchemy also involves the denial of its own system. This denial is achieved by several means: the reminder that silence is the foundation of the word; the continuous evocation of Unity, which merges and abolishes all reference points; the adoption of a fundamentally metaphoric language that must be surpassed; the con-

# TAOISM AND TAOIST ALCHEMY

tinuous disruptions in the continuity of discourse; the use of images that play at several levels and operate in one direction and in the opposite direction, and are related to one another until they are all unified; the ellipsis that handles two different entities as equivalent; the reciprocal encasement of all images, so that “the child generates its mother” and the contained is the container; the multiplicity of facets, times, and reference points superimposed above another, which counteracts the fragmentation wrought by rational analysis.

Therefore the alchemists use a highly structured language, but transgress it by introducing a negation of their own system, and by expressing, through a system of reciprocal encasements, a duality absorbed into Unity, a rationality traversed by irrationality. The language of alchemy is a language that attempts to say the contradictory.

One facet of this system is the theme of the “world upside down.”

Look at the gate of death as the gate of life,  
Do not take the gate of life to be the gate of death.  
The one who knows the mechanism of death and sees the reversal  
Begins to understand that the good is born within the evil.

(*Wuzhen pian*, “Jueju,” poem no. 62.)

The Sun at the West, the Moon at the East. Heaven is Earth, Earth is Heaven. This symbolizes the growth and union of Yin and Yang, the reversal [of the course] of the five agents. (*Ziyang zhenren wu-zhen pian zhushu*, 8.13b)

“Reversal” (*diandao*) is one of the basic principles of internal alchemy. This principle takes many forms and is applied in different ways. To obtain the Golden Elixir—the equivalent of the Philosopher’s Stone—one should go through several reversals. According to a sentence often quoted in the texts, “Those who go in the ordinary sense give birth to human beings; those who go backward find immortality.”

## 圖 牝 玄

點化離宮腹裏陰



取將坎位中心實

虛無之谷天地  
之根玄之又玄  
衆妙之門

The Xuanpin (Mysterious-Female), an alchemical image of the conjunction of Yin and Yang

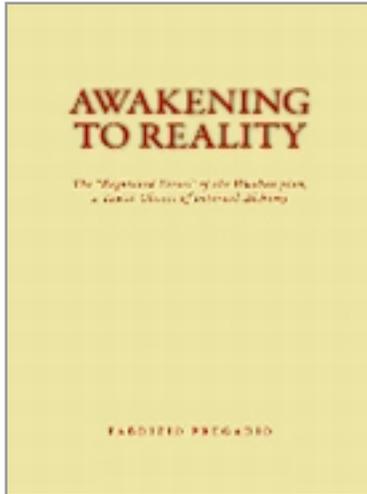
[See a [larger version](#)]

translated here for the first time into English. The essays are concerned with: (1) The alchemical principle of “inversion”; (2) The devices used by alchemists to “give form to the Formless by the word, and thus manifest the authentic and absolute Dao”; (3) The symbolic function of numbers in Taoism and in Internal Alchemy; (4) The original meanings of the terms “External Elixir” and “Internal Elixir.”

## About the Author

Isabelle Robinet (1932-2000) was one of the main Western scholars of Taoism. Her work dealt with several major topics: the *Laozi* and the *Zhuangzi* with their commentaries; the Shangqing (Highest Clarity) school of Taoism; Neidan (Internal Alchemy); and Taoist thought and cosmology. Her publications in English include *Taoist Meditation: The Mao-shan Tradition of Great Purity* (1993) and *Taoism: Growth of a Religion* (1997).

# TAOISM AND TAOIST ALCHEMY



## *Awakening to Reality*

The “Regulated Verses” of the *Wuzhen pian*,  
a Taoist Classic of Internal Alchemy

Zhang Boduan (987?-1082)

 **Web page**

viii + 102 pages  
ISBN: 978-0-9843082-1-7

### **Paperback**

US\$ 17.95 • € 15 • GBP 14

[Amazon.com](#)

### **Kindle**

US\$ 7.99 • € 7 • GBP 6

[Amazon.com](#)

### **PDF**

US\$ 7.95

 **Download**  
**Use Discount Code**  
**catalogue**

## **Selections**

### *Poem 3*

If you study immortality,  
you should study celestial immortality:  
only the Golden Elixir  
is the highest principle.

When the two things meet,  
emotions and nature join one another;  
where the five agents are whole,  
Dragon and Tiger coil.

Rely in the first place on *wu* and *ji*  
that act as go-betweens,  
then let husband and wife  
join together and rejoice.

Just wait until your work is achieved  
to have audience at the Northern Portal,  
and in the radiance of a ninefold mist  
you will ride a soaring phoenix.

# TAOISM AND TAOIST ALCHEMY



Qian ☰ (right) and Kun ☷ (left), the male and female principles  
[See a [larger version](#)]

## *Poem 4*

This is the method of wondrous Reality  
within Reality,  
where I depend on myself, alone  
and different from all others.  
I know for myself how to invert,  
starting from Li and Kan:  
who else can comprehend the floating and the sinking,  
and determine the host and the guest?

If in the Golden Tripod you want to detain  
the Mercury within the Vermilion,  
first from the Jade Pond send down  
the Silver within the Water.  
The cycling of fire in the spiritual work  
before the light of dawn  
will cause the whole wheel of the Moon to appear  
in the Deep Pool.

*Awakening to Reality* (Wuzhen pian) is one of the most important and best-known Taoist alchemical texts. Written in the 11th century, it describes in a poetical form, and in a typically cryptic and allusive language, several facets of Neidan, or Internal Alchemy.

This book presents the first part of the text, consisting of 16 poems, which contain a concise but comprehensive exposition of Neidan. In addition to notes that clarify the meaning of the more obscure points, the book also contains selections from Liu Yiming's commentary (late 18th century), which is distinguished by the use of a lucid and plain language.

*"A fine and delicate work of translation."* — A Reader

# TAOISM AND TAOIST ALCHEMY

## *Poem 7*

You should know that the source of the stream,  
the place where the Medicine is born,  
is just at the southwest —  
that is its native village.  
When Lead meets the birth of *gui*,  
quickly you should collect it:  
if Metal goes past the full moon,  
it is not fit to be savored.

Send it back to the earthenware crucible,  
seal it tightly,  
then add the Flowing Pearl,  
so that they are match for one another.  
For the Medicine to weigh one pound  
the Two Eights are needed;  
regulate the fire times  
relying on Yin and Yang.

## *Poem 14*

Three, Five, One —  
all is in these three words;  
but truly rare are those who understand them  
in past and present times.  
East is 3, South is 2,  
together they make 5;  
North is 1, West is 4,  
they are the same.

*Wu* and *ji* dwell on their own,  
their birth number is 5;  
when the three families see one another,  
the Infant coalesces.  
The Infant is the One  
holding True Breath;  
in ten months the embryo is complete —  
this is the foundation for entering sainthood.

# TAOISM AND TAOIST ALCHEMY



400 Words  
on the  
GOLDEN ELIXIR

## *Four Hundred Words on the Golden Elixir*

A Poetical Classic of Taoist Internal Alchemy

Attributed to Zhang Boduan (987?-1082)

Commentary by Peng Haogu (fl. 1586–99)

 **Web page**

**Kindle**

US\$ 4.99 • € 4.99 • GBP 3,99

[Amazon.com](#)

The *Jindan sibai zi*, or *Four Hundred Words on the Golden Elixir*, is attributed to Zhang Boduan, the well-known author of the *Wuzhen pian* (*Awakening to Reality*). The text is made of twenty poems, each containing four verses of five Chinese characters. It is translated here with the commentary by Peng Haogu (fl. 1586–99). His work is one of many examples showing that commentaries to Neidan texts not only offer explications of the original texts, but are Neidan works to all effects.

## **Selections**

For selections, [visit this page](#) of the Golden Elixir website.

# TAOISM AND TAOIST ALCHEMY



The Book  
of the  
HIDDEN AGREEMENT  
(*Yinfu jing*)

 **Web page**

**Kindle**

US\$ 4.99 • € 4.99 • GBP 3,99

[Amazon.com](#)

## *The Book of the Hidden Agreement*

A Taoist Text on the Harmony between  
Heaven and Humanity

Attributed to the Yellow Emperor (Huangdi)

Commentary by Yu Yan (1258–1314)

Despite its brevity, the *Yinfu jing*, or *Book of the Hidden Agreement*, is one of the most obscure and difficult Taoist texts. Traditionally attributed to the Yellow Emperor (Huangdi, one of mythical founders of Chinese civilization, and the foremost in the eyes of the Taoists), it dates from between the late sixth and the eighth century.

Later texts of Neidan (Internal Alchemy) have often placed the *Yinfu jing* with the *Daode jing* (Book of the Way and Its Virtue) and the *Cantong qi* (The Seal of the Unity of the Three) at the origins of their teachings. Within Neidan, the text is especially well-known for its idea of “stealing the mechanism” (*daoji*), which Neidan adepts understand as meaning the inversion of the process that leads from the precelestial to the postcelestial domains.

The *Yinfu jing* is translated here with the commentary by Yu Yan (1258–1314), a learned and prolific author of independent works and commentaries to earlier texts. While Yu Yan is one of the authors who incorporate key concepts of Neo-Confucianism in their Neidan, his writings display a remarkable knowledge of both Nan-zong (Southern Lineage) and Beizong (Northern Lineage) literature.

## Selections

For selections, [visit this page](#) of the Golden Elixir website.

# TAOISM AND TAOIST ALCHEMY



Fifteen Essays  
to  
ESTABLISH THE TEACHING

 [Web page](#)

**Kindle**

US\$ 2.99 • € 2.99 • GB£ 1.99

[Amazon.com](#)

## *Fifteen Essays to Establish the Teaching*

A Founding Text of Complete Reality Taoism

Attributed to Wang Chongyang (1113–70)

The reputed author of this text, Wang Chongyang, was the founder of the Northern Lineage (Beizong) of Neidan, or Internal Alchemy. Also known as Wang Zhe, he apparently led a rather turbulent life until 1159, when he is said to have met Zhongli Quan and Lü Dongbin (two illustrious Taoist immortals, related to several Neidan lineages) and to have become an ascetic.

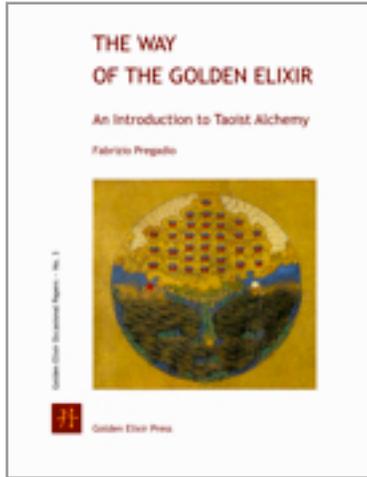
The Northern lineage is the original nucleus of Quanzhen (Complete Reality), which continued to develop and is in the present day, with Tianshi dao (Way of the Celestial Masters), one the two main branches of Taoism, headquartered in the Baiyun guan (Abbey of the White Cloud) in Beijing. Within Neidan, the Northern Lineage is especially important for its teachings on inner Nature (*xing*) and Existence (*ming*), on the equivalence between inner Nature and the Golden Elixir, and on the practice of “clarity and quiescence” (*qingjing*).

While there are reasons to doubt that the *Fifteen Essays to Establish the Teaching* is actually Wang Chongyang’s own work, it is nevertheless deemed to be an original Beizong/Quanzhen document. This ebook contains a complete translation of the text.

## **Selections**

For selections, [visit this page](#) of the Golden Elixir website.

# TAOISM AND TAOIST ALCHEMY



## *The Way of the Golden Elixir*

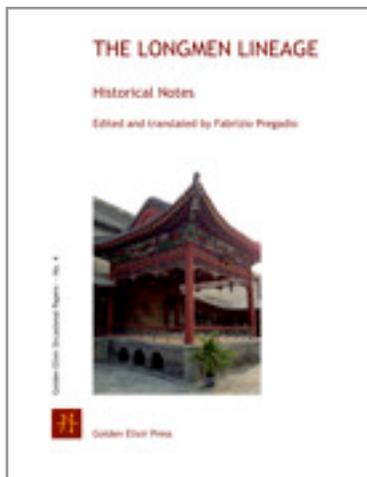
### A Historical Overview of Taoist Alchemy

Fabrizio Pregadio

Taoist alchemy has a history of more than two thousand years, recorded from the 2nd century BCE to the present day. This ebook outlines its history, lineages, and main doctrines and practices.

 [Web page](#)

 [PDF and iBook Download](#)



## *The Longmen Lineage*

### Historical Notes

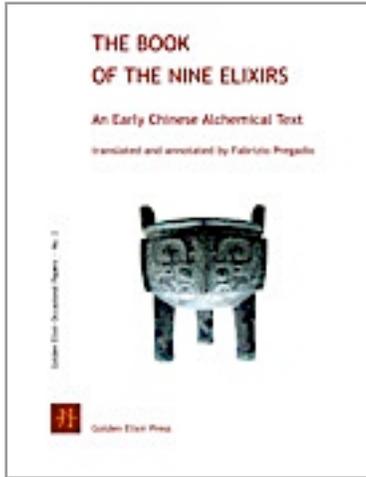
Edited and translated by Fabrizio Pregadio

This PDF contains a short history of the Longmen lineage, to which many masters of Neidan (Taoist Internal Alchemy) are affiliated. It presents the main stages of development of Longmen, and briefly describes its main branches and masters.

 [Web page](#)

 [PDF Download](#)

# TAOISM AND TAOIST ALCHEMY



## *The Book of the Nine Elixirs*

### An Early Chinese Alchemical Text

Translated and annotated by Fabrizio Pregadio

#### **Web page**

36 pages

#### **PDF**

US\$ 4.95

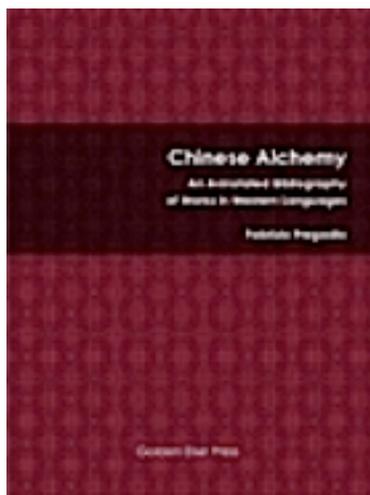
 **Download**  
Use Discount Code  
**catalogue**

The *Book of the Nine Elixirs* (Jiudan jing) is the main extant text of the Great Clarity (Taiqing), the earliest identifiable tradition of Chinese alchemy. It describes the preparation of nine elixirs, devoting much attention to the ritual context and to its sequence. The main stages are the transmission from master to disciple, the establishment of the ritual area, the choice of an auspicious time, the compounding of the elixir, its offering to the gods, and its ingestion. It is this entire process, and not only the compounding of the elixirs, that constitutes the alchemical practice.

## Selections

When you want to compound the Divine Elixirs you should dwell in the depths of a mountain, in a wide moorland, or in a place deserted and uninhabited for endless miles. If you compound them among other people you should stay behind thick, high walls, so that nothing can be seen between the inside and the outside. Your companions should not number more than two or three. First undertake the purification practices for seven days, and increase your purity with ablutions and the five fragrances. Do not pass by filth and dirt, or by houses where mourning is being observed, or by houses inhabited by women of the age of marriage. . . . When you compound the Divine Medicines, beware of intercourse with common and dull people. Do not let the envious, those who talk too much, and those who do not have faith in this Way hear or know about it. If they do, the compounding of the Divine Medicines would not be successful.

# TAOISM AND TAOIST ALCHEMY



## *Chinese Alchemy*

### An Annotated Bibliography of Works in Western Languages

Fabrizio Pregadio

 **Web page**

50 pages

**Paperback**

US\$ 8.50

[Lulu.com](http://Lulu.com)

**Kindle**

US\$ 4.99 • € 4.50 • GBP 3.50

[Amazon.com](http://Amazon.com)

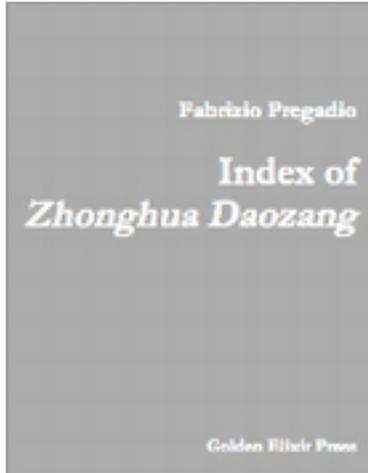
**PDF**

US\$ 4.95

 **Download**  
Use Discount Code  
catalogue

This bibliography contains about 300 titles of books and articles, with annotations on their contents. It was first published in the journal *Monumenta Serica* in 1996. In addition to minor improvements, the present version contains a final section listing books and articles published between 1995 and early 2009.

# TAOISM AND TAOIST ALCHEMY



## *Index of Zhonghua Daozang*

(正統道藏書目總錄)

Fabrizio Pregadio

This index is divided into two parts. Part 1 contains a list of texts in the *Zhonghua Daozang* (Taoist Canon of China). Part 2 contains lists of texts used as "base editions" in the *Zhonghua Daozang*. The index also serves as a tool to easily locate texts of the *Zhengtong Daozang* (Taoist Canon of the Zhengtong Reign-Period) in the *Zhonghua Daozang*.

 **Web page**

viii + 108 pages

ISBN: 978-0-9843082-0-0

**Paperback**

US\$ 17.95

[Amazon.com](https://www.amazon.com)

**PDF**

US\$ 7.95



**Download**

Use Discount Code  
catalogue

---

## *Index of Zhengtong Daozang*

(正統道藏書目總錄)

Fabrizio Pregadio

This index contains a list of titles of texts in the *Zhengtong Daozang* (Taoist Canon of the Zhengtong Reign-Period) with references to the numbering systems in Kristofer Schipper's *Concordance du Tao-tsang*, in the Harvard-Yenching index of the Canon, and in *Daozang tiyao* (Descriptive notes on the texts in the Taoist Canon). An appendix lists differences compared to Schipper's index.



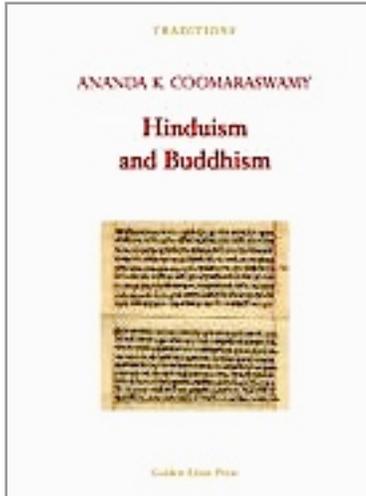
**Web page**



**PDF**

**Download**

# HINDUISM AND BUDDHISM



## *Hinduism and Buddhism*

Ananda K. Coomaraswamy

*This edition incorporates corrections and additions that the Author contributed, shortly before his death, to the French translation of his work.*

 **Web page**

x + 112 pages  
ISBN 978-0-9843082-3-1

### **Paperback**

US\$ 14.95

[Amazon.com](#)

### **PDF**

US\$ 9.95

**Download**

**-10%**

**Use Discount Code  
catalogue**

First published in 1943, this outstanding book represents in many ways the most complete achievement of A.K. Coomaraswamy (1877-1947), one of the

## **Selections**

The sacred marriage, consummated in the heart, adumbrates the deepest of all mysteries. For this means both our death and beatific resurrection. The word to “marry” (*eko bhū*, become one) also means to “die,” just as in Greek, *τελέω* is to be perfected, to be married, or to die. When “Each is both,” no relation persists: and were it not for this beatitude (*ānanda*) there would be neither life nor gladness anywhere. All this implies that what we call the world-process and a creation is nothing but a game (*krīḍā*, *līlā*, *παιδιά*, *dolce gioco*) that the Spirit plays with itself, and as sunlight “plays” upon whatever it illuminates and quickens, although unaffected by its apparent contacts. We who play the game of life so desperately for temporal stakes might be playing at love with God for higher stakes—our selves, and his. We play against one another for possessions, who might be playing with the King who stakes his throne and what is his against our lives and all we are: a game in which the more is lost, the more is won.

\* \* \*

# HINDUISM AND BUDDHISM

Before we return to the Doctrine we must carefully guard ourselves from thinking that the Buddha attaches an absolute value to moral conduct. We must not, for example, suppose that because the means are partly ethical, Nirvāṇa is therefore an ethical state. So far from this, un-self-ishness, from the Indian point of view is an amoral state, in which no question of “altruism” can present itself, liberation being as much from the notion of “others” as it is from the notion of “self”; and not in any sense a psychological state, but a liberation from all that is implied by the “psyche” in the word “psychology.”

\* \* \*

Who then can be liberated and by whom and from what? It would be better to ask, with respect to this absolutely unconditional liberty, What is free now and nowever from the limitations that are presupposed by the very notion of individuality (*aham ca mama ca*, “I and mine”; *kartā’ham iti*, “I’ am a doer”)? Freedom is from one’s self, this “I,” and its affections.

\* \* \*

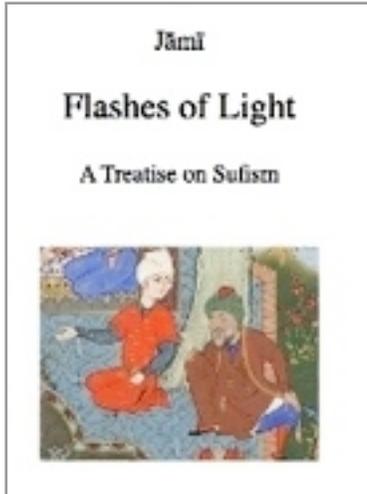
It is altogether contrary to Buddhist, as it is to Vedantic doctrine to think of “ourselves” as wanderers in the fatally determined storm of the world’s flow (*samsāra*). “Our immortal Self” is anything but a “surviving personality.” It is not this man So-and-so that goes *home* and is lost to view, but the prodigal Self that recollects itself; and that having been many is now again one, and inscrutable, *Deus absconditus*. “No man hath ascended up to heaven, but he that came down from heaven,” and therefore “If any man would follow me, let him deny himself.” “The kingdom of God is for none but the thoroughly dead.” The realisation of Nirvāṇa is the “Flight of the Alone to the Alone.”

main modern representatives of the Hindu tradition. Displaying an unequalled mastery of Sanskrit, Pali, Greek, Latin, and medieval German and Italian sources, Coomaraswamy shows that “the Indian tradition is one of the forms of the *Philosophia Perennis*, and as such, embodies those universal truths to which no one people or age can make exclusive claim.”

## About the Author

Ananda K. Coomaraswamy was born in 1877. After completing studies in Geology he became interested in the arts and crafts of his native Ceylon and India. In 1917 he moved to the USA, where he became Keeper of Indian and Islamic Art at the Boston Museum of Fine Arts, establishing a large collection of Oriental artifacts and presenting lectures on their symbolic and metaphysical meaning. From that time onwards, Coomaraswamy began to write his most profound works, drawing on his knowledge of the arts, crafts, mythologies, cultures, folklores, symbolisms, and religions of the East and the West. He died in 1947, while planning to retire and take on *sannyasa* (renunciation of the world).

# SUFISM



## *Flashes of Light*

### A Treatise on Sufism

Jāmi

The renowned Persian thinker and poet ‘Abd al-Rahman al-Jami (1414-92 CE) wrote his *Flashes of Light* (Lawâ’ih) to explain “the intuitions and verities displayed on the pages of the hearts and minds of men of insight and divine knowledge.” Each section of this work consists of both a discussion in prose and one or more portion in verses. Jami provides one of the best, synthetic introductions to Sufi spirituality.

 **Web page**

110 pages

ISBN: 978-0-9843082-4-8

**Kindle**

US\$ 4.99 • € 4.50 • GBP 3.50

[Amazon.com](https://www.amazon.com)

**PDF**

US\$ 4.95

 **Download**  
**Use Discount Code**  
**catalogue**

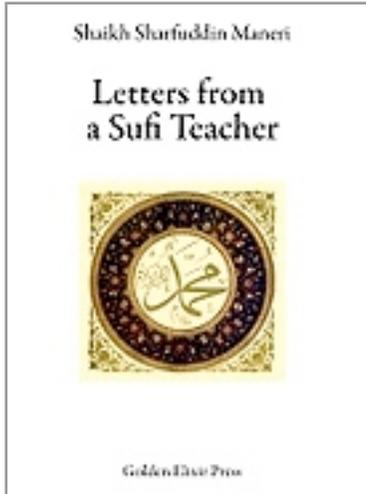
## Selections

“And thus the manifestation which is a characteristic of Light is preceded by concealment; and concealment, by its very nature, has the priority over, and is antecedent to, manifestation; hence the concealed and the manifested are counted as first and second. . . . Glory be to Him who hides Himself by the manifestations of His light, and manifests Himself by drawing a veil over His face.”

The real substance of everything always abides, though concealed in the inner depth of the Very Being, while its sensible properties are manifest to outward sense.

The Absolute does not exist without the relative, and the relative is not formulated without the Absolute; but the relative stands in need of the Absolute, while the Absolute has no need of the relative.

# SUFISM



## *Letters from a Sufi Teacher*

Shaikh Sharfuddin Maneri

Translated from the Persian by Baijnath Singh

Shaikh Sharfuddin Maneri (14th century) is also known as Makhdum-ul-Mulk, or Master of the Kingdom. Born near Patna in Behar, India, he was initiated by Najibuddin Firdausi, and was equally proficient in secular learning and esoteric knowledge. This book consists of the translation of extracts from the *Maktubat-i-Sadi* ("The Hundred Letters," or rather brief essays on definite subjects), the most elaborate and comprehensive of his works.

 **Web page**

110 pages

ISBN: 978-0-9843082-4-8

### **Paperback**

US\$ 13.95

[Amazon.com](#)

### **Kindle**

US\$ 3.99 • € 3.50 • GBP 3

[Amazon.com](#)

### **PDF**

US\$ 3.95

 **Download**  
Use Discount Code  
**catalogue**

## **Selections**

They asked Master Shiblî, "Who is a Knower, and how is he to be distinguished?" He said, "He is deaf, dumb and blind." They replied, "These are the marks of an unbeliever." He rejoined: "The unbeliever is deaf to the voice of truth, dumb for the utterance of truth, and blind to the vision of truth; whereas the Knower is deaf, dumb and blind to all save Truth."

Nothing can be separated from the Infinite, and attached to non-God. Since the Origin is from Him, the End is verily in Him. Separation and union, coming and going, are thus unreal. This is a long story. Discreet silence is here absolutely necessary.

All men—whether in the past, the present or the future—are the centres of mysteries. Each body treasures a Divine Secret; each Heart feels impelled to the Path; each Soul radiates a glory unfathomable by human and angelic intelligences.