

道藏通考

The Taoist Canon

A Historical Companion

to the *Daozang*

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Biographies, Bibliography,
Indexes

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Biographical Notices

FREQUENTLY MENTIONED TAOISTS

Bao Jing 鮑靚, *zi* Taixuan 太玄 (260–330?). According to legend, Bao Jing was born in Chenliu 陳留, southeast of Kaifeng in Henan (some sources indicate Shangdang 上黨 or Donghai 東海). He is famous for having announced to his father, at age five, that he was the reincarnation of a son of the Li family of Quyang 曲陽 who had died when he was nine years old after falling into a well. Bao is also said to be a descendant of Bao Xuan 鮑宣 (d. A.D. 3), a well-known scholar at the time of the Han emperor Aidi (r. 7 B.C.–A.D. 1). Bao Jing was versed in Taoism, Confucianism, and astronomy. In 318, he met the immortal Yin Changsheng 陰長生, who recognized his aptitudes and passed on to him his techniques of immortality. Bao rose to be governor of Nanhai 南海 (modern Canton). He was a friend of the Eastern Jin official XU MI and master of the latter's elder brother, the hermit XU MAI. GE HONG married Bao's daughter. On Bao Jing's alleged rediscovery of the *Sanhuang wen* 三皇文 texts, see the general introduction in volume 1, section E, "Lu Xiujing and the Canon of the Three Caverns." Bao was buried in a place named Shizi gang 石子岡. Soon thereafter, his remains disappeared by means of "corpse liberation."

Bo Yuchan 白玉蟾, *zi* Ruhui 如晦, Ziqing 紫清, Bosou 白叟, *hao* Haiqiong 海瓊 (1194–1229; traditional dates 1134–1229). Bo Yuchan was born Ge Changgeng 葛長庚, but he was adopted into the family of his mother's second husband. His lack of family background contributed to his reputation as a genial, independent, freewheeling person: he is said to have spent most of his life roaming, as did his master, CHEN NAN (1171?–1213). Bo's reputation as a provocative Taoist did not preclude his integration within the Taoist establishment. During his formative years (1205–1214), Bo rapidly mastered the traditional Zhengyi 正一 liturgy, various Thunder rites, and *neidan* 內丹 techniques. He later lived in the Wuyi shan 武夷山 range in Fujian, but also settled for some time on Xishan 西山 (modern Jiangxi) where he promoted the Jingming zhongxiao 淨明忠孝 school. Bo had many disciples who formed the nucleus of the Southern school (Nanzong 南宗) and who edited his abundant works (99 *Baojing jizhu*, 757 *Qingjing jing zhu*, 914 *Danjing bizhi*, 1307 *Bo zhenren yulu*, 1308 *Wendao ji*, 1309 *Chuangdao ji*, and parts of 263

Xiuzhen shishu; see also 1220 *Daofa huiyuan*). Several large anthologies of his prose and poetry were compiled during the Ming (1368–1644) and the Qing (1644–1911) periods.

Chen Jingyuan 陳景元, *zi* Taichu 太初, *hao* Zhenjing 真靖, Bixu 碧虛 (1025–1094). Chen was born into a family of literati in Nancheng 南城 (modern Jiangxi). He became a Taoist at age seventeen when he was orphaned. He benefited early from an excellent education and made a rapid ascent in the Taoist administration, mainly through his exceptional scholarly talents. According to his oldest extant biography (*Xuanhe shubu* 6.10a–12a), Chen was a disciple of Zhang Wumeng 張無夢 (952?–1051) at Mount Tiantai 天台山 in Zhejiang. He later came to live in the Liquan guan 醴泉觀 temple at the capital. Historical sources also mention his accomplishments as a painter, and he belonged to a poetic circle that included the most famous politicians of the age. He retired in 1083 to devote himself entirely to recovering and editing ancient scriptures. The list of his works is impressive, and although many did not survive, eight are extant. They are mostly commentaries on Taoist classics. His interest in *neidan* 內丹 is not well reflected in this corpus, although it is possible that the alchemical treatise 241 *Qinchuan zhizhi* can be attributed to him. Chen died on Lushan 廬山 (Jiangxi) at the age of seventy.

Chen Nan 陳楠, *zi* Nanmu 南木, *hao* Cuixu weng 翠虛翁, Niwan xiansheng 泥丸先生 (d. 1213). Chen Nan is recognized as one of the patriarchs of the Southern School (Nanzong 南宗), being the fourth successor to the alleged founder, ZHANG BODUAN. The lineage includes SHI TAI, author of 1091 *Huanyuan pian* and direct disciple of ZHANG BODUAN, and XUE DAOGUANG, the third patriarch in the *Wuzhen pian* 悟真篇 lineage. The tradition seems to have been formulated first by BO YUCHAN (see “Xie Zhang Ziyang shu 謝張紫陽書” in 263 *Xiuzhen shishu* 6.4a). Chen “Niwan” (nirvana) is supposed to have been the master of BO YUCHAN. His spiritual legacy is represented by his collected poems in 1090 *Cuixu pian* 翠虛篇, compiled by Wang Sicheng 王思誠, *zi* Zhenxi zi 真息子 (fl. 1217). Chen is said to have hailed from Huizhou 惠州 (in present Guangdong province) and to have been a cooper by trade. He won fame as a Thunder magic exorcist in the southern regions before he was called to the capital during the Zhenghe period (1111–1118) and appointed Taoist registrar by Emperor Huizong. After the fall of the Northern Song (960–1127), he returned to the south to live on Mount Luofu 羅浮山 near Canton. He traveled a great deal and visited the coastal cities of Chaozhou, Zhangzhou, and Fuzhou and also went inland as far as Changsha in present-day Hunan. He sought deliverance from the body, by drowning himself in Zhangzhou in the year 1213 (or perhaps 1211). He had said of himself that, having waited forty-three years before attaining the Tao, he would see four generations pass before leaving the world.

Chen Niwan 陳泥丸. See CHEN NAN.

Chen Shaowei 陳少衛, *zi* Ziming 子明; *hao* Hengyue zhenren 衡嶽真人 (fl. 712–734). Chen Shaowei was an important Taoist alchemist of the High Tang (618–907) period who can be ascertained to have been active during the early years of Xuanzong’s reign (after 712). The few facts we have concerning his life and work come from two works preserved in the *Daozang* (890 *Xiufu lingsha miaojue*, 891 *Jiuhuan jindan miaojue*) and the few words he devotes to himself in the preface to the first of these texts. He tells us that he left his residence at the sacred mountain of Hengshan 衡山 (in present Hunan) and went to Mount Huanglong (near modern Nanchang in Jiangxi province), where he met a holy person who transmitted to him the alchemical secrets of XU XUN. According to Chen, XU XUN had obtained those secrets from his master, Wu Meng 吳猛, who had received them from his own initiator, Ding Yi 丁義. Mount Huanglong is considered to be the place where XU XUN practiced alchemy. The transmission of alchemical secrets to Wu Meng by a certain Ding Yi is also recorded in other hagiographies (compare 1110 *Jingming zhongxiao quanshu* 1.1b and 1.3b). The relationship between Chen Shaowei and XU XUN’s Way of Filial Piety of the Tang period (618–907) can therefore be assumed. Chen’s presence at Hengshan is also attested. He is said to have initiated Jia Ziran 賈自然 (see LZTT 33.11b) and to have appeared in a dream to SIMA CHENGZHEN (see 606 *Nanyue zongzheng ji* 18a).

Chen Tuan 陳搏, *zi* Tu’nan 圖南, *hao* Fuyao 扶搖, Boyun xiansheng 白雲先生, Xiyi xiansheng 希夷先生 (871?–989). The title Boyun xiansheng was bestowed on Chen Tuan by Emperor Shizong of the Later Zhou (r. 954–959); the title Xiyi xiansheng by the Song emperor Taizong (r. 976–997). Chen, a native of Bozhou, was probably an unsuccessful examination candidate. He spent more than twenty years at Jiushi yan 九室岩, on Wudang shan 武當山, after which he settled for forty years at the Yuntai guan 雲臺觀 temple in the Huashan 華山 range. There he practiced the asceticism of Inner Alchemy. He is said to have been able to sleep a hundred days without waking. This detail is mentioned in his official biography, in the History of the Song (*Song shi* 457.13420). An ascetic Method of the Hibernating Dragon (*Zhelong fa* 螭龍法) is attributed to him. It is said that he received it from LÜ DONGBIN. Chen Tuan’s diagrams had a great influence on the Confucianists of the Northern Song (960–1127). His only surviving work now extant is a book on *neidan* 內丹, the 134 *Huandan ge zhu*. Chen died in 989, allegedly at the age of 118 sui.

Chen Xianwei 陳顯微, *zi* Zongdao 宗道, *hao* Baoyi zi 抱一子 (fl. 1223–1254). A native of Yangzhou, Chen Xianwei was active as a Southern school (Nanzong 南宗) daoshi at the Yousheng guan 佑聖觀 temple in Lin’an 臨安 (Hangzhou). In 1223, he is said to have had an encounter with a “superior person” who transmitted

the “true alchemical method” to him. This later enabled him to gain special insights into the *Cantong qi* 參同契. He is best known for his teaching and commentary on that work (1007 *Cantong qi jie*).

Chen Zhixu 陳致虛, *zi* Guanwu 觀吾, *hao* Shangyang 子 上陽子 (b. 1290). Chen Zhixu was a native of Luling 廬陵 (Ji'an 吉安, Jiangxi) but was active in the Hunan and Hubei regions. In 1329, Chen became a disciple of the alchemist Zhao Youqin 趙有欽. In the course of his peregrinations in the Jiugong shan 九宮山 range in Hubei, Chen acquired many followers. The school he founded (see 1070 *Jindan dayao xianpai*) constituted a branch of the Quanzhen 全真 movement that traced its origin to MA DANYANG. Chen Zhixu also linked it to the syncretist movement “uniting the Three Teachings” (*sanjiao wei yi* 三教爲一). In his own writings, Southern school (Nanzong 南宗) Taoism and Chan teachings predominate. Chen is credited with numerous works in the *Daozang* that are mostly concerned with Inner Alchemy and self-cultivation. He is also the author of major commentaries on the Book of Salvation (91 *Shangpin miaojing zhujie*) and the “Essay on the Realization of Perfection” (see 142 *Wuzhen pian sanzhu*).

Cheng Xuanying 成玄英, *zi* Zishi 子實. Cheng Xuanying was an eminent philosopher and commentator who lived in the early Tang period (618–907). The little we know of his life comes from a short note in the bibliographical chapter of the *Xin Tang shu* (VDL 106). He hailed from Shanzhou 陝州 (present-day Shanxian 陝縣 in Henan province) and appears to have been trained as a classical scholar, as suggested by his *zi*. His Taoist career began in Donghai (eastern Shandong). In 631, he was invited to the court by Emperor Taizong, who honored him with the title Xihua fashi 西華法師 (Ritual Master of Western Luster), no doubt an allusion to the sacred mountain of Huashan 華山, the Western Peak. When Taizong died (649) and his successor Gaozong (r. 649–683) came to the throne, Cheng was banished to a place called Yuzhou 郁州. It was there that he wrote his famous commentaries to the *Laozi* 老子, the *Zhuangzi* 莊子, and the *Duren jing* 度人經. Of these, his interpretation of the *Zhuangzi* (see 745 *Nanhua zhenjing zhushu*) is the most important. Presented as a subcommentary to GUO XIANG's celebrated glosses, Cheng in fact shows a superior understanding of the text, not only of its grammar and semantics, but also of its philosophical meaning. He therefore often, with great elegance, corrects GUO XIANG's errors and misinterpretations, opening a new age of *Zhuangzi* studies, which flourished under the Song (960–1279). It is sometimes claimed that Cheng belonged to a Chongxuan 重玄 (Double Mystery) school, inspired by Mādhyamika Buddhist thought. In fact there is no historical evidence of such a school. Cheng's thought and his use of the term *chongxuan* are consistent with the epistemology of the Taoist thinkers of the Warring States period (475–221 B.C.) and were defined and defended as such by Cheng himself.

Deng Yougong 鄧有功, *zi* Zida 子大, *hao* Yuechao 月巢 (1210–1279?). Deng Yougong was a scholar official of the Southern Song period (1127–1279) who practiced the Tianxin zhengfa methods of exorcism and edited several works of this school. Poetry attributed to Deng is reproduced from an unidentified source in *Quan Song ci* 4.2977, which is the source of his dates. A native of Nanfeng 南豐 (Jiangxi), he obtained the *jinsshi* 進士 degree at an early age and became a local official, serving at one time at Jinhua 金谿 in the prefecture of Fuzhou 撫州 (Jiangxi). The *Daozang* preserves two works edited by Deng: 566 *Tianxin zhengfa* and 461 *Lingwen guili*, the second work being ascribed to one of the legendary founders of the school, RAO DONGTIAN (fl. 994).

Du Daojian 杜道堅, *zi* Chuyi 處逸, *hao* Nangu 子 南谷子, Fujiao dashi 輔教大師 (1237–1318). A native of Dangtu 當塗 (Anhui), Du Daojian entered Taoist orders at age seventeen. He subsequently lived at Maoshan 茅山, where he received his ordination from the Shangqing patriarch Jiang Zongying 蔣宗瑛 (d. 1281). His initiation at Maoshan was followed by years of wandering in the area of Danyang 丹陽 and Yixing 義興 (also in modern Jiangsu). During the Xianchun period (1265–1274), the Southern Song ruler Duzong bestowed the title Fujiao dashi and other imperial favors on Du and made him abbot of the Shengyuan baode guan 昇元報德觀 temple in Wuxing 吳興 (modern Huzhou 湖州, Zhejiang). After the Mongol conquest of southern China in 1279, Du was granted an audience by Kublai Khan (1215–1294) in Dadu, the Yuan capital. In 1303, Emperor Chengzong appointed Du Taoist registrar (*daolu* 道錄) of Hangzhou 杭州. The succeeding emperor, Renzong, bestowed further honors on him in 1312, including the title Longdao chongzhen chongzheng zhenren 隆道沖真崇正真人. After Du Daojian's death in 1318, his disciple ZHAO MENGFU (1254–1322) composed a stele inscription in his honor: *Longdao chongzhen chongzheng zhenren Du gong bei* 隆道沖真崇正真人杜公碑. It is preserved in Zhao's collected works (*Songxue zhai ji* 松雪齋集 9). Du was the author of several commentaries on Taoist classics. After the fall of the Song dynasty (960–1279), he combined elements of Taoist and Confucian political and moral philosophy in an endeavor to create an ideological basis for a return to order and stability under the new regime.

Du Guangting 杜光庭, *zi* Binsheng 賓聖, *hao* Guangcheng xiansheng 廣成先生, Dongying 子 東瀛子, Huading/Tianmu feng yuren 華頂、天姥峰羽人 (850–933). Du Guangting was born in the region of Chuzhou 處州 in Zhejiang. Around 870, after failing to obtain the *mingjing* 明經 examination degree in the Confucian classics, he received his Taoist training and initiation at Mount Tiantai 天台山 in Zhejiang. Soon after the accession of Emperor Xizong (r. 873–888), Du was summoned to court. He performed various official and Taoist functions in Chang'an until the Huang Chao 黃巢 rebellion (880–885). After the sack of the capital by

Huang in early 881, Du followed the court into exile in Chengdu. As a textual and liturgical scholar, he deplored the loss of sacred Taoist books in the wake of the destruction of Chang'an, and he eventually reconstituted parts of the canon from temple libraries in Sichuan. Du announced the divine restoration of the Tang under the auspices of Lord Lao in the memorial 593 *Lidai chongdao ji*, presented to the emperor on the eve of his return to the capital in 885. When Xizong was obliged to flee his temporary quarters there again, Du Guangting obtained permission to return to Sichuan. Subsequently, many of Du's voluminous works were written during the period of political transition while he was a priest in the Yuju guan 玉局觀 temple in Chengdu and a frequent visitor to nearby Mount Qingcheng 青城山. The next phase in Du's career brought him into contact with Wang Jian 王建 (847–918) and his local staff and allies, who were to proclaim the kingdom of Shu 蜀 after the fall of the Tang in 907. Under the Shu, Du resumed his earlier functions as court Taoist and official, reaching the rank of vice president of finance (*hubu shilang* 戶部侍郎) in 916. Around the time of the fall of the Former Shu kingdom in 925, Du seems to have retired to Qingcheng shan, where he died in 933. Most of Du's surviving works have been transmitted through the *Daozang*.

Ge Chaofu 葛巢甫. Ge Chaofu was the grandnephew of GE HONG (283–343) and lived in Jiangnan at the turn of the fourth and fifth centuries. He was identified by TAO HONGJING (456–536) as the author of the Lingbao scriptures. He is also held to be the creator of the Ge family lineage, which included GE XUAN and served retroactively to document the Lingbao scriptures' revelation and transmission.

Ge Hong 葛洪, *zi* Yichuan 稚川, *hao* Baopu 抱朴 (283–343). The descendant of a learned but poor family of Jurong 句容 county in Jiangsu, Ge Hong was the grandnephew of GE XUAN. Selling wood to pay for his studies, Ge Hong acquired a vast knowledge in literature as well as various sciences and techniques, especially alchemy, medicine, and Taoist methods. He became the disciple of the hermit ZHENG YIN, who taught him a method for transforming cinnabar. Later, Ge served as a high military official. Eventually moving to Guangdong, he led a hermitic life on Mount Luofu 羅浮山. His aspiration was to achieve immortality, and his thought was a synthesis of Confucianism and longevity techniques, based mainly on outer alchemy. His most famous extant works are contained in the two collections 1185 *Baopu zi neipian* and 1187 *Baopu zi waipian*. His Biographies of divine Immortals (*Shenxian zhuan* 神仙傳), often quoted in ancient texts, is now lost but has been partially reconstructed. Other lost works include the *Zhenzhong shu* 枕中書 (cf. 166 *Zhongxian ji*) and the *Yuhan fang* 玉函方. The 917 *Shenxian jinshao jing*, 940 *Jinmu wanling lun*, 842 *Baopu zi yangsheng lun*, 939 *Dadan wenda*, 1306 *Ge xianweng zhouhou beiji fang*, and 915 *Huandan zhouhou jue* are attributed to Ge or are based on his writings.

Ge Xuan 葛玄, *zi* Jiaoxian 教先 (traditional dates 164–244). Also known as Zuo xiangong 左仙公, Zuo xianweng 左仙翁, or Ge xiangong 葛仙公, Ge Xuan was a native of Jurong 句容 county (in Jiangsu). Ge was Zuo Ci's 左慈 disciple and became ZHENG YIN's master. He was Ge Hong's great-uncle. He is said to have practiced asceticism on Gezao shan 閣皂山 in Jiangxi and was an expert in Outer Alchemy. In 1104, he received the title Chongying zhenren 冲應真人, elevated in 1243 to Chongying fuyou zhenjun 冲應孚佑真君. Two works in the *Daozang*, 543 *Xiaozai jiuyou chan* and a commentary to the *Yinfu jing* (111 *Yinfu jing jijie*) are attributed to him.

Gu Huan 顧歡, *zi* Jingyi 景怡, Xuanping 玄平 (420–483). A Taoist thinker under the southern dynasties Liu Song (420–479) and Qi (479–502), Gu Huan was a native of Yanguan 鹽官 (Haining 海寧, Zhejiang). After a Confucian education, he retired to Mount Tiantai 天台山 in Zhejiang. There his interests turned to Huang-Lao philosophy, alchemy, as well as Taoist ritual and techniques, and he acquired a considerable following as a teacher on these subjects. Under the Qi emperor Gaodi (479–482), Gu Huan served as registrar (*zhubu* 主簿) in Yangzhou. Gu is mainly remembered as a commentator on the *Daode jing* 道德經. He died aged sixty-four at Shanshan 剡山 (Shengxian 嵊縣, Zhejiang).

Guo Xiang 郭象, *zi* Zixuan 子玄, 252–312. A celebrated philosopher of the Western Jin period (265–316), Guo was a native of Luoyang. He held several honorific court appointments, including gentleman-in-attendance at the Palace Gate (*huangmen shilang* 黃門侍郎). An expert on the *Laozi* 老子 and the *Zhuangzi* 莊子, and an adept of the art of "pure conversation" (*qingtan* 清談), Guo Xiang expanded upon the work of Xiang Xiu 向秀 (ca. 221–300) to produce the most famous of *Zhuangzi* commentaries. In the *Daozang*, it has been incorporated into 745 *Nanhua zhenjing zhushu*.

Hao Datong 郝大通, *zi* Taigu 太古, *hao* Guangning 廣寧子 (1140–1213). Hao Datong was one of the founding patriarchs of the Quanzhen 全真 order. According to 173 *Jinlian zhenzong ji* 5.6b, he was given his names by the founder of the order, WANG CHONGYANG. Other sources indicate that Hao's personal name was Lin 璘 or Sheng, written 升 or 昇, and his *hao* was Tianran 子恬然 or Taigu zhenren 太古真人. According to the memorial inscription by Xu Yan 徐琰, in 973 *Ganshui xianyuan lu* 2.18a–24b, Hao came from a distinguished family in Ninghai 寧海 (Shandong). He did not choose an official career, but established himself as a fortune-teller in his hometown. When WANG CHONGYANG arrived in Ninghai in 1167, Hao became his follower. However, his precise relationship with the incipient Quanzhen movement under WANG CHONGYANG and MA DANYANG remains unclear. After an unsuccessful bid to join the community that had established itself in Shanxi around the tomb of the founding patriarch, Hao set himself up at

Wozhou 沃州 in Hebei. His asceticism, his teaching based on the *Yijing* 易經, as well as his skill in predicting the future, all set him apart from the main current of the Quanzhen movement. Having succeeded in converting members of the gentry, Hao preached at Zhending 真定 near Wozhou, where the monastery Taigu guan 太古觀 had been established. In his later years, his reputation reached the court and he was awarded a title. Toward the end of his life, Hao returned to Ninghai, where he died. His only surviving work, 1161 *Taigu ji*, has come down to us in a fragmentary state. Hao's studies on the *Yijing* and especially on the *Zhouyi cantong qi* 周易參同契 are partially preserved in this collection.

Heshang gong 河上公. Heshang gong, also known as Heshang zhangren 河上丈人, is an obscure figure in the history of Taoism. His existence itself is doubtful. According to Sima Qian's *Shiji*, he was a venerable of the Warring States period (475–221 B.C.) and the master of the immortal Anqi Sheng 安期生. According to GE HONG's *Shenxian zhuan* 神仙傳, Heshang gong was a hermit living in retirement on the banks of the Yellow River. Emperor Wen (r. 180–157 B.C.) of the Western Han dynasty sought him out there to inquire about the Tao. The influential *Laozi* 老子 commentary 682 *Daode zhenjing zhu* is attributed to this sage.

Heshang zhangren 河上丈人. See HESHANG GONG.

Huang Shunshen 黃舜申, hao Lei yuan 雷淵 Bishui lei yuan zhenren 碧水雷淵真人 (fl. 1224–1286). Huang Shunshen can be considered as the true founder of the modern Qingwei 清微 school of exorcism. His biography in 297 *Lishi zhenxian tidaotongjian xubian* 5 states that he hailed from Jianning 建寧, at that time a prosperous county of northwest Fujian. While serving as an official in Guangxi, Huang encountered Nan Bidao 南畢道, who initiated him. The dates of his life are provided by 171 *Qingwei xianpu*, a chronology of which Huang himself is supposed to have been the original author. His biography appended to that work (14b–15b) states that he was born in 1224 and that he was summoned to the Yuan court in 1286. Huang had a great number of disciples, only five of whom obtained his full instruction. The patriarch ZHAO YIZHEN (d. 1382) later unified the teaching and continued the Qingwei lineage into the Ming period (1368–1644). Heavenly Master ZHANG YUCHU wrote a eulogy for the portrait of Huang, which he presumably had in his collection (see 1311 *Xianquan ji* 5.8b).

Jia Shanxiang 賈善翔, zi Hongju 鴻舉, hao Chongde wuzhen dashi 崇德悟真大師 (fl. 1086 [1081–1121?]). Little is known about Jia's life, except for a short and not very factual biography in LZTT 51. He originally hailed from Pengzhou 蓬州 (in modern Sichuan), and he seems to have made a career in the central Taoist administration, to judge by a title given at the head of one of his four works extant in the *Daozang*. He was preaching and conducting rituals at the Taiqing gong 太清宮 (Laozi's 老子 reputed birthplace, at Bozhou 亳州, modern Henan) just before

his death. Jia wrote a compilation of biographies of famous Taoists, the *Gaodao zhuan* 高道傳, now lost but known in part through numerous quotations. The four extant works are: a ritual for entering the celibate clergy (1236 *Chuandu yi*), a hagiography of Laozi (774 *Youlong zhuan*) and two commentaries on the *Zhuangzi* 莊子 (739 *Zhenjing zhiyin* and 740 *Nanhua miao*).

Jiang Shuyu 蔣叔輿, zi Shaohan 少韓, Dezhan 德詹, hao Cunzhai 存齋 (1162–1223).

Jiang Shuyu, born into a family of literati in Yongjia 永嘉 (southern Zhejiang), seems to have had several callings. Two extant epitaphs written by contemporary scholars describe him as a man versed in the Neo-Confucian tradition of the Cheng brothers and as a devoted administrator who, to the loss of the empire, languished in minor postings, never advancing beyond the magistracy of a small county (Yiyang 弋陽, modern Jiangxi). He is described as learned in many technical subjects, including astronomy, strategy, and music, but Taoist ritual is not named among them. Jiang is nevertheless remembered chiefly as the compiler of a major ritual manual (508 *Wushang huanglu dazhai licheng yi*) and an important authority on Lingbao liturgy, which he studied with LIU YONGGUANG (1134–1206) from 1195 onward. He would appear to be one of the numerous Southern Song magistrates featured in the *Yijian zhi* who were initiated in Zhengyi lineages and Thunder rituals and who made use of this liturgical know-how in the course of their duties.

Jin Yunzhong 金允中 (fl. 1224–1225). Jin Yunzhong is the author of a very influential Lingbao liturgical compendium, 1223 *Lingbao dafa*, but he is not otherwise known in a historical context. He signed his magnum opus with a title that mentions his initiation into the Tongchu 童初 liturgical lineage. This connection is also documented by a preface he wrote for Tongchu documents included in 1220 *Daofa huiyuan* 171–78, where he states that he had been a Confucian before becoming a Taoist, and that his master was a certain Liu Hunpu 劉混朴. The reasons for his polemical posture and controversial position among the various currents of Southern Song (1127–1279) Taoism remain difficult to ascertain.

Kou Qianzhi 寇謙之, zi Fuzhen 輔真 (365–448). Kou Qianzhi was a native of Changping 昌平 in the area of modern Peking, but he spent most of his younger years in seclusion on Mount Hua 華山 in Shaanxi, where he received his Taoist initiation from Chenggong Xing 成公興, and on the Central Peak, Songshan 嵩山. At the latter site, in the year 415, Lord Lao appeared to Kou, conferring on him the title of Heavenly Master. A version of the extant 785 *Laojun yinsong jiejing* was said to have been revealed to him on that occasion. In 423, Kou received the visitation of Laozi's "great-great-grandson" (*xuansun* 玄孫) Li Puwen 李譜文, who enjoined him to serve the northern "True Lord of Great Peace" (*taiping zhenjun* 太平真君). These events set the stage for a sweeping reform of Taoism and, after Kou's

installation at the northern Tuoba Wei capital Pingcheng 平城 (modern Datong, Shanxi), in 424, for the institution of his theocratic school of northern Heavenly Master Taoism (Bei tianshi dao 北天師道). On the recommendation of his chief minister, Cui Hao 崔浩 (381–450), Emperor Taiwu 太武 (r. 424–452) elevated Kou to the role of supreme spiritual leader and eventually adopted the prophesized Taoist reign title Taiping zhenjun (440–451).

Lady Wei 魏夫人. See WEI HUACUN.

Li Daochun 李道純, *zi* Yuansu 元素, *hao* Qing'an 清菴, Yingchan 瑩蟾 (fl. 1288–1306). One of the major Taoist authors of the Yuan period (1277–1368), Li Daochun stands at the junction of all the main trends of this period. His principal affiliation was with the Southern School (Nanzong 南宗), as he was a disciple of one of BO YUCHAN's pupils, but he later became acquainted with Quanzhen 全真 masters, and his own disciples were considered Quanzhen. Li himself came from Duliang 都梁 (modern Hunan) and studied on Maoshan 茅山; he later settled and taught at Nanking, where, in contrast to most of the well-known Taoists of this period, he did not play any institutional role. His extant writings are numerous, including an anthology (249 *Zhonghe ji*), a *yulu* (1060 *Yingchan zi yulu*), two speculative works (250 *Santian yisui*, 251 *Quanzhen ji xuan biyao*) and five commentaries (101 *Xiaozai huming miaojing zhu*, 105 *Datong jingzhu*, 107 *Chiwen donggu zhenjing zhu*, 699 *Daode huiyuan*, and 755 *Chang qingjing jing zhu*).

Li Hanguang 李含光 (683–769). The thirteenth patriarch of the Shangqing lineage, Li Hanguang was the successor of prominent masters and the disciple of SIMA CHENGZHEN. Although held in high esteem by the court, by the emperor Xuanzong (r. 712–756) in particular, Li preferred to spend most of his life on Maoshan 茅山, where he devoted himself to the collation of the textual legacy of his lineage and the construction of many institutions on the mountain. Li was the scion of a prestigious family that maintained both a scholarly and a Taoist tradition. He was ordained a daoshi in 705, then followed his master SIMA CHENGZHEN, and eventually settled on Maoshan in 730. Li attended the court only for the Taoist initiation conferred on Emperor Xuanzong in 748. His numerous writings have not survived separately.

Li Zhichang 李志常, *zi* Haoran 浩然, *hao* Zhenchang zi 真常子, Tongxuan dashi 通玄大師 (1193–1256). Li Zhichang was a native of Guancheng 觀城, Kaizhou 開州, in modern Shandong. After being orphaned at the age of six, Li was raised in the household of his uncle Li Meng 李蒙. He later became a disciple of QIU CHUJI, whom he accompanied on a historic journey to Central Asia for an audience with Genghis Khan, of which Li left a detailed account (1429 *Xiyu ji*). After Qiu's death, Li succeeded him as patriarch of the Quanzhen 全真 movement. As Taoist registrar at the capital (*du daolu* 都道錄) and abbot of the Changchun gong 長春宮

temple, the Yuan (1277–1368) court summoned him repeatedly to perform rituals of state. The imperial court also bestowed on him the title Xuanmen zhengpai sifa yanjiao zhenchang zhenren 玄門正派嗣法演教真常真人 and the posthumous title Zhenchang shangde xuanxiao zhenren 真常上德宣孝真人.

Lin Lingsu 林靈素, *zi* Tongsu 通叟 (1076–1120). As the founder of the Shenxiao 神霄 school, Lin Lingsu is a major figure of Song (960–1279) Taoism, but he is hardly known as a historical personage. Lin appeared at the court of Song Huizong (r. 1101–1125) in 1114 and quickly gained prominence through the emperor's patronage of his Shenxiao cosmology, but he had disappeared again as early as 1119. Lin Lingsu was singled out by contemporary and later Confucianists as the epitome of the evil Taoists who ushered in the demise of the Northern Song (960–1127). The Taoist tradition, however, consistently held him in high esteem. His hagiographies contain a rich lore but few factual details. He was a native of Yongjia 永嘉 in southern Zhejiang. As befits the founder of a new dispensation, Lin had no known master, but was recommended to the court by prominent members of the Taoist hierarchy and appears to have been trained in one of the major Taoist centers in Zhejiang.

Lin Xiyi 林希逸, *zi* Suweng 肅翁, *hao* Juanzhai 麴齋, Zhuxi 竹溪 (fl. 1234–1263). An eminent scholar of the Southern Song (1127–1279) period, Lin Xiyi was born in Yuxi 漁溪, Fuqing 福清 county, south of present Fuzhou in Fujian province. In 1234, Lin became the first laureate in the provincial examinations and entered the Taixue 太學 academy at the capital. The next year, he obtained the *jinsbi* 進士 degree. After a brilliant career as academician, he became governor of Xinghua 興化 (present Putian) near his native region in Fujian. Lin devoted himself to publishing the works of his eminent family members and teachers. Taking an unorthodox stance toward the Confucian scholarship of his times, he immersed himself in the Taoist classics and wrote "oral explanations" of the *Laozi* 老子, the *Zhuangzi* 莊子, and the *Liezi* 列子. These works have been preserved in the *Daozang*. His frequently quoted commentary 735 *Nanhua zhenjing kouyi*, published in 1261, has been especially influential.

Liu Cao 劉操, Xuanying 玄英, *zi* Zongcheng 宗成, Zhaoyuan 昭遠, *hao* Haichan zi 海蟾子. Generally known as Liu Haichan, Liu Cao is one of the *neidan* 內丹 masters of Taoist and popular lore at the beginning of the Song (960–1279) period, appearing in the complex and rarely historical narratives concerning the transmission of *neidan* literature. The first references to Liu in various *biji* 筆記 "jottings" present him as a disciple of CHEN TUAN. In later hagiography, as determined by the Quanzhen 全真 order, he features as a minister of the state of Yan 燕 during the Five Dynasties (907–960) period who was converted by ZHONGLI QUAN. Liu abandoned his political life and eventually became an immortal. From the eleventh

to the thirteenth centuries, he was usually associated with ZHONGLI QUAN and LÜ DONGBIN in a trio that appeared to worthy adepts to guide them through the arcana of self-cultivation. This trio was canonized by both the Quanzhen and the Southern school (Nanzong 南宗) traditions. Although Zhongli and Lü have enjoyed a more durable popularity, Liu plays an eminent role in some stories (e.g., the conversion of MA ZIRAN). No anthology of his alchemical writings has come down to us, but they are quoted in many Song and Yuan (1277–1368) *neidan* works. His autobiographical “Song on Becoming a Taoist” (*Rudao ge* 入道歌, probably a Quanzhen apocryphal work) was carved in stone in several locations.

Liu Chuxuan 劉處玄, *zi* Tongmiao 通妙, *hao* Changsheng 長生 (1147–1203). Liu Chuxuan, the descendant of a family of military officers, was at age twenty-two converted by WANG ZHE, serving as his novice during the final months of Wang’s life. Liu mourned his master and led a hermitic life in the area of Luoyang, exhibiting his austere ways to a large public. He returned in 1176 to Shandong, where he founded several Quanzhen 全真 communities. Liu gained the court’s attention and was invited to the capital in 1197, both as a famed ritualist and as a leader of the Quanzhen order, which had just been recognized by the Jin state. Liu’s contribution to Quanzhen consists mainly in his scholarship and his theoretical writings, which grounded Quanzhen pedagogy in the Taoist speculative tradition. Four extant works in the canon attest this: his poetic anthology (1141 *Xianle ji*), two commentaries—a rare genre among early Quanzhen Taoists, to the *Yinfu jing* (122 *Yinfu jing zhu*) and the *Huangting jing* (401 *Huangting jing zhu*), and a short didactic treatise (1058 *Zhizhen yulu*). The list of his lost works includes seven anthologies and a commentary to the *Daode jing*.

Liu Haichan 劉海蟾. See LIU CAO.

Liu Hunkang 劉混康, *zi* Zhitong 志通 (1036–1108). The twenty-fifth patriarch of the Shangqing 上清 lineage, Liu Hunkang reached his highest honors under the reigns of the Taoist emperors Zhezong (1086–1100) and Huizong (1100–1125). Born in Jinling 晉陵 (modern Jiangsu), Liu had entered a monastery as a novice at the age of twelve and was ordained at twenty-four. Soon thereafter, in 1063, he went to Maoshan 茅山, where he became a disciple of the twenty-fourth patriarch, Mao Fengrou 毛奉柔, whom he was to succeed. Liu became famous through his talismanic therapeutics and was summoned to the court to cure the empress. He therefore held a high position in the official clergy before his return to Maoshan. Indeed, Huizong summoned him to court again in 1101–1102, 1105–1106, and finally in 1108. Liu died that year in Kaifeng. He had made the most of the imperial patronage and friendship to expand the size and fortune of the Taoist institutions on his mountain.

Liu Xuanying 劉玄英. See LIU CAO.

Liu Yu 劉玉, *zi* Yizhen 頤眞, *hao* Yuzhen zi 玉眞子 (1257–1308). Liu Yu was the major architect of the renewal of the cult of XU JINGYANG and the Way of Filial Piety (Xiaodao 孝道), which he transformed into the Jingming zhongxiao 淨明忠孝 school. According to his extensive hagiography in 1110 *Jingming zhongxiao quanshu* 18b–25b, Liu hailed from Nankang 南康 in southern Jiangxi. He became a daoshi on the Huangtang shan 黃堂山 in the Xishan 西山 range near Nanchang 南昌 (Jiangxi). In 1292, he had a spiritual encounter with Hu Huichao 胡慧超, the foremost patriarch of the Xiaodao during the Tang (618–907) dynasty. These visions recurred. According to an ancient prophecy, 1,240 years after the departure of the saint from this world, his teachings would experience a renaissance. An island would appear in the middle of the Yuzhang River 豫章河 near Nanchang as the sign heralding this rebirth. This and similar miracles occurred during the following years, and as a consequence Liu Yu was recognized as the heir to the orthodox tradition, which was reformed as the Jingming zhongxiao dao. The scriptures and rituals of this newly reformed movement were without exception the products of spirit writing (*jiangshou* 降授), dictated by XU JINGYANG and explicitly addressed to Liu Yu.

Liu Yuanran 劉淵然, *hao* Tixuan zi 體玄子 (1351–1432). Liu Yuanran was an eminent court Taoist at the beginning of the Ming (1368–1644) dynasty. A native of Ganzhou 贛州 in southern Jiangxi, Liu entered Taoism as a disciple of the Zhengyi 正一 order at the Xiangfu gong 祥符宮 temple at Tanzhou in Hunan. He was a disciple of ZHAO YIZHEN, the patriarch of the Qingwei 清微 school, who sought to unite all Taoist orders into one liturgical framework and whose works Liu edited as 1071 *Yuanyang zi fayu* and 1165 *Xianchuan waiké bifang*. Summoned to court by the Hongwu emperor in 1393, Liu was attached to the Chaotian gong 朝天宮 residence of the Heavenly Masters. When the capital was moved to Peking by the Yongle emperor, he followed the court and was installed as Taoist registrar. Later Liu apparently fell out of favor and was sent to Mount Longhu 龍虎山 in Jiangxi, and from there to Yunnan. In the south he established many temples and furthered the dissemination of Taoism. This won him great renown, and after the death of Yongle in 1424, he was recalled to the capital and received many honors. As teacher of the Forty-third Heavenly Master, ZHANG YUCHU, Liu’s influence was very important for the development of Taoism under the Ming dynasty. The compiler of the last *Daozang*, Shao Yizheng 邵以正 (d. 1462), was his disciple and successor.

Liu Yongguang 留用光, *zi* Daohui 道輝, *hao* Chongjing xiansheng 冲靖先生 (1134–1206). A native of Guixi 貴溪 (Jiangxi), Liu Yongguang was active at the nearby Shangqing Zhengyi gong 上清正一宮 temple, the Heavenly Master headquarters on Longhu shan 龍虎山. He also held an appointment as Taoist registrar in the capital (*zuoyou jie daolu* 左右街道錄). A specialist of Thunder magic and

rainmaking rituals, Liu edited and transmitted Five Thunder and Zhengyi 正一 liturgies. These were mostly published by his disciple JIANG SHUYU (1162–1223) in the compendium 508 *Wushang huanglu dazhai licheng yi*.

Lu Shizhong 路時中, *zi* Dangke 當可 (fl. first half of the twelfth century). Lu Shizhong is the founder and foremost representative of the Yutang dafa 玉堂大法 school of liturgy, an elaboration of the Tianxin zhengfa 天心正法 school of the Northern Song (960–1127) period, which was more narrowly concerned with exorcism. Since most information on Lu can be found in the *Yijian zhi* by Hong Mai (1123–1203), Lu must have had some renown in his own time (see the article on 220 *Yutang dafa*). Hong Mai states that Lu hailed from Shangshui 商水 in Chenzhou 陳州 (Henan). In a note in 220 *Yutang dafa* 1.7a–8a, Lu himself tells us that in 1120 he received a vision of Zhao Sheng 趙昇, the foremost disciple of Zhang Daoling 張道陵, who showed him where to find secret texts on Maoshan 茅山. These texts combined the exorcist rituals of the Tianxin zhengfa type with the traditional meditation technique of the Shangqing tradition and the liturgy of the *huanglu zhai* 黃籙齋 retreat for the salvation of the deceased. Lu's teachings are therefore often quoted in the liturgical manuals of the Southern Song (1127–1279) period, such as 466 *Jidu jinshu* and 1223 *Lingbao dafa*.

Lu Xiujing 陸修靜, *zi* Yuande 元德, *shi* Jianji xiansheng 簡寂先生, Danyuan zhenren 丹元真人 (406–477). Lu Xiujing was a native of Wuxing 吳興 in Zhejiang. A Taoist priest, he was also well versed in Confucianism and Buddhism. After first living in seclusion on Mount Yunmeng 雲夢, he traveled through southern and western China. In 453, he settled at the capital Jiankang 建康 (modern Nanking in Jiangsu), where he sold medicines. In 461, he founded a sanctuary on Lushan 廬山 (Jiangxi). Six years later, Emperor Mingdi (r. 465–472) of the Liu Song dynasty recalled him to Jiankang. Lu's fame rests primarily on his compilation of a Taoist canon, in 1,128 juan organized into the three great "receptacles" Dongzhen 洞真, Dongxuan 洞玄, and Dongshen 洞神, which became the traditional divisions for classifying Taoist scriptures. Lu Xiujing also attempted to reform Taoism and its liturgy and is ranked as the seventh patriarch of the Shangqing 上清 lineage. He died at Jiankang but was buried on Lushan. Several of his works, such as 1127 *Daomen kelüe*, 528 *Shoudu yi*, 1278 *Wugan wen*, and 410 *Zhongjian wen* are still extant in the Ming *Daozang*.

Lü Dongbin 呂洞賓. See LÜ YAN.

Lü Huiqing 呂惠卿, *zi* Jifu 吉甫 (1032–1111). A native of Jinjiang 晉江 (Fujian), Lü Huiqing passed the *jinshi* 進士 examination during the Jiayou period (1056–1063) and became an active participant in the reforms of Wang Anshi 王安石 (1021–1086). Lü eventually reached the rank of councilor for policy deliberations (*canzhi zhengshi* 參知政事). In 1074, he composed a stele inscription in honor of the god Taiyi 太乙 at the behest of Emperor Shenzong (see 967 *Taiyi gong beiming*). His

Daode jing commentary 686 *Daode zhenjing zhuan* was presented to the same emperor in 1078. Later Lü Huiqing distinguished himself as a local administrator and as a military commander in the wars against the Xi Xia 西夏 (1038–1227). Several of his commentaries on Confucian and Taoist classics circulated outside the Taoist canon until the fourteenth century but were subsequently lost. A partial copy of Lü's commentary on the *Zhuangzi* 莊子, however, was recovered in Karakorum in 1909 (see 734 *Yibai zuanwei*), and a Tangut translation of his commentary on the *Xiaojing* 孝經 survives in the Kozlov collection in St. Petersburg.

Lü Yan 呂巖, *zi* Dongbin 洞賓, *hao* Chunyang 純陽. The historicity of the celebrated immortal Lü Dongbin has been debated in many studies, and the issue is likely to remain unresolved. Lü appears toward the end of the tenth century in several *biji* 筆記 "jottings," where he is variously described as a poet, a roaming inkseller, and a wonder-worker. Later more detailed hagiographic accounts tell of his birth in the ninth century into a literati family of southern Shanxi. A major temple, the Yongle gong 永樂宮, was erected at his supposed birthplace. He is considered a patriarch by most of the *neidan* 內丹 schools and was finally canonized in the late thirteenth century thanks to the Quanzhen 全真 order. Very early, alchemical poems were ascribed to him and enjoyed a wide circulation, notably the *Qinyuan chun* 沁園春 lyric. Thanks to planchette writing, this literature constantly increased, from the eleventh century to the present day (see 1055 *Huncheng ji*, 1100 *Minghe yuyin*, and 1484 *Lüzu zhi*).

Lüqiu Fangyuan 閻丘方遠, *zi* Dafang 大方, *hao* Miaoyou dashi 妙有大師, Xuan-dong xiansheng 玄洞先生 (d. 902). Lüqiu Fangyuan was a native of Susong 宿松, Anhui. After studies in the Confucian classics, the Book of Changes, and alchemy, Lüqiu became the disciple of the Zhengyi 正一 master Ye Zangzhi 葉藏質 (fl. 860–874) of the Yuxiao gong 玉霄宮 temple on Mount Tiantai 天台山 in Zhejiang. Ye ordained him a daoshi. In 893, Lüqiu settled at the Dadi dong 大滌洞 grotto on Tianzhu shan 天柱山 (Lin'an 臨安, Zhejiang). In the late Tang period, Emperor Zhaozong (r. 888–904) repeatedly summoned Lüqiu to court, but he declined to leave his mountain retreat. He died and was buried at Dadi dong in 902.

Ma Congyi 馬從義, *zi* Yifu 宜甫, *faming* Yu 鉅, *fazi* Xuanbao 玄寶, *hao* Danyang 丹陽 (1123–1184). Known in later life as Ma Yu and more often as Ma Danyang, Ma Congyi was heir to an affluent family living at the tip of the Shandong peninsula. He seems to have led an idle life, with only a passing interest in Taoist pursuits until 1167, when he received a visit from WANG ZHE, a hermit from Shaanxi. Until Wang's death, the two were never to part again. Ma put his wealth and connections at Wang's disposal for conversions, and he and his wife, Sun Buer 孫不二, accepted separation in order to become celibate disciples of Wang. When Wang died in Kaifeng in 1170, Ma was considered to have completed his spiritual transformation

and was anointed as the successor. He buried his master in the Zhongnan shan 終南山 range (modern Shaanxi) and gathered a community, the first of the Quanzhen 全真 order, in this area. Expelled by a government suspicious of Quanzhen proselytism, he returned in 1182 to his native Shandong, where he was equally active. Ma's abundant poetry was separately anthologized by various groups of disciples (see 1142 *Jianwu ji*, 1149 *Jinyu ji*, and 1150 *Shengguang can*). Many of his poems are also included in WANG ZHE's anthologies. In addition, Ma left the *yulu* 語錄 1057 *Zhenren yulu* and 1234 *Zhenren zhiyan*.

Ma Danyang 馬丹陽. See MA CONGYI.

Ma Xiang 馬湘. See MA ZIRAN.

Ma Yu 馬鈺. See MA CONGYI.

Ma Ziran 馬自然. There are at least two Ma Zirans in Taoist history: Ma Xiang 馬湘 (d. 856), whose *ming* or *zi* (according to different sources) was Ziran, and a tenth- or eleventh-century Ma Ziran. Little is known about the latter, but he himself relates in his short alchemical treatise 1157 *Jindan koujue* that he became the disciple of LIU HAICHAN at the age of sixty-four. This late encounter, as well as the verse exchanged between the two, is frequently quoted in subsequent literature as evidence of the possibility of beginning self-cultivation at a ripe age.

Meng Anpai 孟安排 (fl. 699). Meng Anpai was an important Taoist scholar at the court of the empress Wu Zitian (r. 684–705). Author of a now lost catalogue of the Taoist canon called *Yuwei qibu jing shumu* 玉緯七部經書目, Meng also compiled a number of important doctrinal works, of which only his 1129 *Daojiao yishu* survives in complete form. In this work, Meng is titled Qingxi daoshi 青溪道士, indicating that he came from the mountain of that name in Hubei. Scholars have long been unable to establish the dates of Meng's life. The only precise detail comes from a stele inscription on the establishment of a Taoist temple in honor of Wu Zitian's father, the "Jingzhou da chongfu guan ji 荊州大崇福觀記" (erroneously attributed to Chen Ziang 陳子昂 [656–695] in Chen Yuan et al., *Daojia jinshi lue*, 91). The text of the inscription tells us that Meng lobbied energetically at court to obtain imperial patronage for this temple, and that his efforts were crowned with success in 699. The location of Jingzhou, where the temple was established, is not far from Qingxi.

Pan Shizheng 潘師正, *zi* Zizhen 子真, *hui* Tixuan xiansheng 體玄先生 (584–682). Pan Shizheng was a native of Zanzhuang 贊皇 (modern Zhaoxian 趙縣, near Shijiazhuang) in Hebei. Born into a prominent family—his grandfather and father had served as prefects under the Northern Zhou (557–581) and the Sui (586–618), respectively—Pan was orphaned at an early age. His mother had been a devout follower of Huang-Lao Taoism and is said to have instructed Pan in the *Daode jing* 道德經 as a young child. In the Daye reign (605–618), Pan became the disciple of Wang

Yuanzhi 王遠知 (d. 635) on Maoshan 茅山. Although he would eventually succeed Wang as the eleventh patriarch of the Shangqing 上清 lineage, Wang himself declared that Pan was destined to practice the Way on the Central Peak, Songshan 嵩山, in Henan. Pan consequently spent the remainder of his life in seclusion on that holy mountain, mostly in the Xiaoyao valley 逍遙谷. In 676, the fame of the recluse came to the attention of Emperor Gaozong (650–684), who was traveling to the eastern capital, Luoyang. In 679, Gaozong ordered the construction of the Longtang temple 隆唐觀 in the Xiaoyao valley, with the Jingsi oratory 精思院 as Pan's personal residence. In subsequent years (679–681), the emperor repeatedly made the journey to Songshan from nearby Luoyang to call on Pan Shizheng in person and receive his instruction in the principles of Taoism. Their dialogues are recorded in 1128 *Daomen jingfa xiangcheng cixu*, a work that also contains important clues to the early structure of the Taoist canon (see "The Seven Parts" and "The Twelve Categories" in the general introduction in volume 1). Pan Shizheng was succeeded as Shangqing patriarch by SIMA CHENGZHEN, who had been his disciple at Songshan.

Pei Xing 裴綱 (825–880). In addition to his Taoist works, Pei Xing is mainly remembered as the author of the literary collection *Chuanqi* 傳奇, which lent its name to the genre of short narrative fiction that flourished under the Tang dynasty. During the Xiantong reign (860–874), Pei served as secretary to the Taoist general Gao Pian 高駢 (d. 887). Gao was at the time military governor of Lingnan province, based in Jiaozhi 交趾 (Hanoi). In 878, Pei Xing was appointed to the post of vice military governor of Chengdu.

Peng Jiye 彭季益. See PENG SI.

Peng Si 彭耜, *hao* Helin zhenyi 鶴林真逸 (1185–after 1251). Born in Changle 長樂 (Fujian), Peng Si, originally named Peng Jiye 季益, came from a wealthy and influential family of the Fuzhou area. In his youth, he successfully passed the entrance selection of the Ministry of Rites and served as an imperial official. At the age of forty-three, however, Peng decided to retire and to return home. At that time, he changed his name from Jiye to Si and adopted a Taoist *hao*. Around 1225, Peng met BO YUCHAN and became his disciple. Bo transmitted his Thunder rites (*leifa* 雷法) to Peng, which Peng applied in the ritual for saving the souls of the deceased. An accomplished scholar, Peng wrote several important studies on the *Daode jing* 道德經 (707 *Zhenjing jizhu*, 708 *Jizhu shiwen*, 709 *Jizhu zashuo*) and published the logia of his master (1307 *Bo zhenren yulu*).

Peng Xiao 彭曉, *zi* Xiuchuan 秀川, *hao* Zhenyi 真一 (d. 955). One of the earliest *neidan* 內丹 authors, Peng Xiao was both an accomplished alchemist and a minister of the kingdom of Shu 蜀 (Sichuan) during the Wudai (907–960) period. He was a native of Yongkang 永康. According to one source (LZTT 43.7b), his

original surname was Cheng 程. He was initiated into the Zhengyi 正一 order, as is indicated by his liturgical title linking him with one of its dioceses (*zhi* 治). Peng is said to have been renowned for his original talismans, which cured many people. His Taoist interests, however, seem to have been mainly concerned with alchemy, as shown by a treatise included in 1032 *Yunji qiqian* 70, and more famously, by his exegeses on the *Zhouyi cantong qi* 周易參同契 (1002 *Fenzhang tongzhen yi*, 1003 *Dingqi ge mingjing tu*).

Qiu Changchun 丘長春. See QIU CHUJI.

Qiu Chuji 丘處機, *zi* Tongmi 通密, *hao* Changchun 長春 (1148–1227). Qiu Chuji is the youngest of the Seven Zhenren, the paradigmatic group of WANG ZHE's disciples and the first generation of Quanzhen 全真 masters. Qiu came to Wang as a twenty-year-old orphan keen on self-cultivation but unable to find proper guidance, and learned from him *neidan* 內丹 techniques. Qiu later spent six years in Panxi 磻溪 (Shaanxi), and seven more in Longmen 龍門 (also in Shaanxi), practicing austerities. Between 1186 and 1191, he taught at the Zuting 祖庭, the first Quanzhen community that was to become the important Chongyang gong 重陽宮 monastery. He was invited to the Jin court in 1188. In 1191, Qiu returned to his native Shandong, where he gathered disciples and gradually assumed the direction of the Quanzhen order. He was already an old man when the Mongol emperor Genghis Khan summoned him in 1219. Qiu undertook the long and arduous journey to central Asia and returned to Peking in 1224 with huge prestige and privileges (see 1429 *Changchun zhenren xiyou ji*). He died shortly afterward, and one of his disciples assumed his position of Quanzhen patriarch. Of Qiu's own writings, only a partial anthology (1159 *Panxi ji*) is extant. More of his poetry is included in 1429 *Xiyou ji* and 1100 *Minghe yuyin*. A *neidan* treatise (244 *Dadan zhizhi*) is ascribed to him, but it is very likely a later attribution.

Quan Deyu 權德輿, *zi* Zaizhi 載之 (759–818). A native of Lüeyang 略陽 in modern Gansu, Quan Deyu was a prominent official, serving as vice president of the Board of Rites (*libu shilang* 禮部侍郎) from 802 to 810. Quan was a well-known author in his time, writing in many genres (see his collected works *Quan Zaizhi wenji* 權載之文集). A disciple of the Taoist master Wu Shanjing 吳善經 (731–814), Quan is remembered by Taoists as the biographer of WU YUN, whose works he was also instrumental in publishing.

Rao Dongtian 饒洞天 (fl. 994). Rao Dongtian was a minor official in Linchuan 臨川 county in the Fuzhou 撫州 prefecture (Jiangxi) during the Five Dynasties period (907–960). He dreamed that a deity announced to him that he had been selected to become an immortal. Subsequently, he went to the holy mountain of Huagai 華蓋山, situated south of Nanchang 南昌 in Jiangxi province, and there he discovered a sacred book containing the Orthodox Rites of the Heart of Heaven

(Tianxin zhengfa 天心正法). These rites were supposed to represent the true tradition of Zhang Daoling 張道陵, who had concealed them to ensure their later revelation. Rao propagated this view, which gained wide acceptance later in the Song period (960–1279). The Tianxin zhengfa rites of exorcism were considered to be a fundamental part of the Zhengyi 正一 liturgy and were integrated into the mainstream of Taoism.

Shao Yong 邵雍, *zi* Yaofu 堯夫, *hao* Kangjie 康節 (1012–1077). Shao Yong was born into a distinguished but uninfluential family in Henan. In 1049, he settled in Luoyang, where he remained until his death. In his own time, Shao was considered a chief exponent of some of the main intellectual preoccupations of Neo-Confucianism: moral philosophy, *Yijing* 易經 studies, ontological and epistemological speculation. A senior figure in the early phase of the movement, he associated with some of the greatest philosophical and political minds of the period, especially Cheng Yi 程頤 (1033–1107) and Sima Guang 司馬光 (1019–1086). The Southern Song systematizer of Neo-Confucianism, Zhu Xi 朱熹 (1130–1200), ranked Shao as one of the five leading innovators of the Northern Song (960–1127) period. His praise was somewhat reluctant, however, for Shao Yong's Taoist leanings and steadfast refusal to serve in public office, contravening some of the central ideals of his group, had also earned him a reputation as eccentric and marginal. Shao Yong's importance to the Taoist tradition is borne out by the transmission of his two main works through the *Daozang*: his collected poems 1042 *Yichuan jirang ji* and the symbolic chronology 1040 *Huangji jingshi*, which incorporates Shao's metaphysical writings under the heading "Inner Chapters on Investigating Phenomena" ("Guanwu neipian 觀物內篇").

Shi Chong 史崇, alias Shi Chongxuan 史崇玄 (d. 713). Shi Chong rose from humble origins as a cobbler to become an influential court Taoist under three Tang emperors: Emperor Zhongzong (r. 705–710) made him chancellor of the Directorate of Education (*guozhi jijin* 國子祭酒) with the rank of a duke. Emperor Ruizong (r. 710–712) appointed Shi preceptor of his daughters, the princesses Yuzhen 玉真 and Jinxian 金仙. They received his instruction before being ordained as Taoist priestesses in 711 and 712 (see 1241 *Chuanshou sandong jingjie falu lüeshuo*). In 712–713, finally, Shi Chong headed a major Taoist compilation project as abbot of the imperial Taiqing gong 太清宮 temple in Chang'an (see 1123 *Yiqie daoqing yinyi miaomen youqi*). He also obtained the titles of a high-ranking Taoist priest. A protégé of the Taiping 太平 princess, Shi was executed in the wake of the power struggle opposing the future emperor Xuanzong and the princess in 713.

Shi Chongxuan 史崇玄. See SHI CHONG.

Shi Jianwu 施肩吾, *zi* Xisheng 希聖, *Qizhen zi* 栖真子, Qingxu dongtian Huayang zhenren 清虛洞天華陽真人 (*jinshe* 進士 815). Shi Jianwu was a native of Fenshui

分水 (modern Tonglu 桐廬, Zhejiang). A Confucian scholar and poet interested in Taoist practice, Shi went into early retirement soon after the accession of Emperor Muzong in 820. Living in seclusion on Xishan 西山 in Hongzhou 洪州 (modern Xinnan 新建 county, Jiangxi), he devoted himself to Taoist pursuits. To judge by his extant works (see 853 *Yangsheng bianyi jue* and his writings preserved in *Siku quanshu* 四庫全書 and *Quan Tang wen* 全唐文), these included mainly alchemical and Tending Life techniques. See also the entry below.

Shi Jianwu 施肩吾, *hao* Dongzhai 東齋, Huayang zhenren 華陽真人, Huayang zi 華陽子 (late tenth/early eleventh century). A native of Jiujiang 九江 in Jiangxi, Shi Jianwu was an acquaintance of CHEN TUAN (d. 989) and a Taoist master of the early Northern Song (960–1127) period. His works are mainly concerned with Inner Alchemy. See also the entry above (many Taoist and secular sources conflate the two figures).

Shi Tai 石泰, *zi* Dezhi 得之, *hao* Xinglin 杏林, Cuixuan zi 翠玄子 (d. 1158). As the foremost follower of the Inner Alchemy of ZHANG BODUAN, Shi Tai is considered to be the second patriarch of the so-called Southern School (Nanzong 南宗). Particulars about his life are very scarce. The sole factual detail in his biography (in LZTT 49.12b–13b) is that he hailed from Changzhou 常州 (Jiangsu). This and other accounts of his life are primarily concerned with his fortuitous and undated meeting with ZHANG BODUAN, whom he saved on that occasion from an undeserved punishment. The meeting took place at Binzhou 邠州 in Shaanxi, perhaps the reason why another source, the biography of Shi's disciple XUE DAOGUANG (in the same juan of LZTT), states that Shi came from Fufeng 扶風 county in Fengxiang 鳳翔 prefecture, also in Shaanxi. The same source states that Shi was a tailor by profession. He is known as a scholar of *Wuzhen pian* 悟真篇 exegesis. The collection of his alchemical poems 1091 *Huanyuan pian* appears to have been popular and is often quoted.

Sima Chengzhen 司馬承禎, *zi* Ziwei 子微, *hao* Boyun zi 白雲子, *fahao* Daoyun 道隱, *shi* Zhenyi 貞一 (647–735). One of the foremost Taoists of the mid-Tang period, Sima Chengzhen succeeded PAN SHIZHENG (587–684) as the twelfth patriarch of the Shangqing 上清 lineage. His services as court Taoist were solicited by the empress Wu Zetian (r. 684–704) and especially by the emperors Ruizong (r. 710–712) and Xuanzong (712–756). The Tongbo guan 桐柏觀 temple on Mount Tiantai 天台山 in Zhejiang was founded for Sima Chengzhen by Emperor Ruizong in 711. Emperor Xuanzong, who had been initiated by Sima into the teachings of the Shangqing lineage, commissioned an inscription of the *Daode jing* 道德經 in Sima's calligraphy. Sima Chengzhen also presented Xuanzong with designs for Taoist swords and mirrors, an illustrated description of which survives in the *Daozang* (431 *Hanxiang jianjian tu*). Highly appreciated by leading literati and statesmen

of his time, including Zhang Yue 張說 (667–731), Sima contributed much to the esteem in which Shangqing writings were held in literary circles under the Tang (618–907). Despite this official attention, Sima spent much of his life in seclusion. His best-known works are concerned with Shangqing meditation methods and the hagiography of Wangzi Jin 王子晉, the principle saint of the Tongbo temple (612 *Tongbo zhenren zhen tuzan*). According to the commemorative inscription 970 *Zhengyi xiansheng miaojie*, Sima Chengzhen finally settled in Wangwu shan in 724, where he died in 735.

Sima Ziwei 司馬子微. See SIMA CHENGZHEN.

Song Defang 宋德方, *zi* Guangdao 廣道, *hao* Piyun 披雲 (1183–1247). Song Defang was a native of Yecheng 掖城 in Caizhou 萊州 (Shandong). In Qixia 棲霞 (Shandong), Song joined the entourage of QIU CHUJI, whom he accompanied in 1220, as one of eighteen select disciples, on a historic encounter with Genghis Khan in Central Asia. After their return to Yanjing, Song served as superintendent (*tidian* 提點) of the Changchun gong 長春宮 temple there. A prominent Quanzhen 全真 leader and poet (see 1100 *Minghe yuyin*), Song was later abbot of the great Yongle gong 永樂宮 temple in Shanxi. Among other writings, Song Defang composed a lineage of Quanzhen patriarchs titled *Quanzhen liezu fu* 全真列祖賦, which was engraved on the stele *Chongdao zhaoshu bei* 崇道詔書碑 in 1302. His collected works *Lequan ji* 樂全集 is no longer extant. Beginning in 1234, Song undertook the recompilation of the Taoist canon with the help of his disciple Qin Zhian 秦志安 (1188–1244) and other assistants, traveling widely in search of lost books in dispersed temple collections. The resultant edition of the canon, sponsored by the Quanzhen order, was titled *Xuandu baozang* 玄都寶藏. It was printed in Pingyang 平陽 (Wenchow 溫州) in Zhejiang in 1244. In 1247, Song returned to the Yongle gong. He died and was buried there the same year.

Song Wenming 宋文明 (fl. 549–551). An eminent Taoist scholar of the late Six Dynasties period (220–589), Song Wenming, originally named Wentong 文同, was born in Wujun 吳郡 (today's Suzhou, in Jiangsu province). Song was influential in the establishment of Taoist scriptural and liturgical authority in the southern dynasties. A short biographical note is preserved in the *Daoxue zhuan* 道學傳 (in TPYL 666), stating that during the reign of Emperor Jianwen of the Liang (549–551), Song presented a commentary of the *Lingbao jing* 靈寶經 to the court, which was titled *Tongmen* 通門 (*lun* 論). He is also known as the author of a commentary to the *Daode jing* 道德經 titled *Daode yiyuan* 道德義淵, which still existed in Song times (VDL 74) and is partially preserved in occasional quotations. Ōfuchi Ninji ("On Ku Ling Pao Ching") has identified the Dunhuang manuscript P. 2256 as a fragment of the *Tongmen lun*. It preserves essential information on the formation of the Taoist canon as initiated by LU XIUJING and continued by Song himself.

Sun Simo 孫思邈 (581–682). A celebrated physician of the early Tang period (618–907), Sun Simo was a native of Huayuan 華原 in Shaanxi. According to his own testimony, Sun was born in the year 581. His biography in the official New History of the Tang records his death, at just over a hundred years of age, in 682. Even in his lifetime, however, Sun's perennial youthfulness was remarked upon and he was widely rumored to be an immortal. As a young man, Sun retired to Mount Taibo 太白山 in the Zhongnan shan 終南山 range in Shaanxi, whence he repeatedly declined summonses to serve at court. His prophecy around the year 600 that a sage worthy of his services would arise half a century later seemingly accords with the historical record of his court appointments under Emperor Gaozong (650–684). Among the favors Gaozong bestowed on Sun Simo was a royal mansion for his residence. There is evidence that Sun was in the imperial entourage in 673, but he may have returned to Taibo soon thereafter. In addition to his acclaimed expertise in medicine and the related arts of alchemy, Tending Life (*shesheng* 攝生; see, e.g., 841 *Shenyang lun*), prognostication, and magic, Sun was known for his now lost commentaries on the *Laozi* and the *Zhuangzi*. He was also a noted poet and calligrapher. Sun Simo's main medical and alchemical writings are here represented by the *Daozang* edition of his popular manual "Priceless Prescriptions" (*Qianjin fang* 千金方; see 1162–1163 *Qianjin yaofang*) and the *Taiqing danjing yaofue* 太清丹經要訣 (in YJQQ 71).

Tan Changzhen 譚長真. See TAN YU.

Tan Chuduan 譚處端. See TAN YU.

Tan Qiao 覃峭, *zi* Jingsheng 景昇 (fl. ca. 880–950). Tan Qiao was the son of a ranking official, Tan Zhu 洙. To his father's chagrin, he spent his adult life as a recluse and a drifter. After brilliant classical studies in his youth, instead of heeding his parent's admonitions to prepare for the civil service examinations, Tan turned to the teachings of Huang-Lao 黃老, Taoist hagiography, and mystical pursuits. He first withdrew to Mount Taibo 太白山 in the Zhongnan 終南山 range not far from the Tang capital, Chang'an. CHEN TUAN, who refers to Tan Qiao as his mentor, states that he met him in the Zhongnan mountains and obtained the 1044 *Huashu* from him there. Thereafter Tan roamed the holy mountains of Shaanxi, Henan, and Shandong practicing *yangsheng* 養生 (Tending Life), alchemy, and dietary techniques. At the end of his life, Tan is said to have resided at the Southern Peak, Hengshan 衡山, in Hunan, where he refined an elixir of immortality before leaving the world at Qingcheng shan 青城山 in Sichuan. On the conflation in many sources of Tan Qiao with his contemporary TAN ZIXIAO, see the article on 1044 *Huashu*.

Tan Yu 譚玉, *daoming* Chuduan 處端, *zi* Boyu 伯玉, *daozi* Tongzheng 通正, *hao* Changzhen 長真子 (1123–1185). Tan Yu, who is usually known by his name in religion as Tan Chuduan or by his *hao* as Tan Changzi, is revered as one of the

Seven Zhenren (Qizhen 七真) of Quanzhen 全真 Taoism. He was born into a wealthy family in Ninghai 寧海 (Shandong). Little is known about his life before his conversion. In 1167, Tan fell incurably ill but was miraculously healed by WANG CHONGYANG, who was then engaged in the conversion of MA DANYANG in Ninghai. The next year, having renounced his family and possessions as required of early Quanzhen disciples, Tan followed WANG CHONGYANG in his travels until the latter's death in 1170. Tan Chuduan devoted the following ten years to ascetic practices and preaching his message of radical detachment in Shaanxi and Henan. His hagiographies report numerous miracles performed during this period. In 1181, Tan moved to Luoyang, where he resided in the Chaoyuan gong 朝元宮 temple. During the last two years of his life, 1183–1185, Tan is said to have acted as head of the Quanzhen movement. He had a number of disciples and left a literary collection, including didactic poems, entitled "Water and Clouds" (1160 *Shuiyun ji*).

Tan Zixiao 覃紫霄 (fl. 936–976). Tan Zixiao was a native of Quanzhou 泉州 in Fujian. He served the Ten Kingdoms ruler of Min 閩, Wang Chang 王昶 (r. 935–939), who conferred the title Zhengyi xiansheng 正一先生 on him. Tan befriended the court medium and Heavenly Master Chen Shouyuan 陳守元. Chen's discovery of a set of ancient fu written on wooden slips led to the foundation of the Correct Method of the Heart of Heaven when Tan Zixiao identified their provenance as the Tianxin zhengfa 天心正法 of Zhang Daoling 張道陵 (see the article on 566 *Tianxin zhengfa*). After the fall of the Min kingdom in 945, Tan settled on Mount Lu 廬山 in Jiangxi, where he practiced Tianxin zhengfa magic and rituals and gathered many disciples. The ruler of the Southern Tang, Li Yu 李煜 (r. 961–976), a noted poet and patron of the arts, summoned Tan Zixiao to his capital in Jiankang 建康 (Nanking) and bestowed high honors on him. Following the example of the Shu 蜀 kingdom in the west, Li Yu wished to appoint Tan to the official functions of the court Taoist DU GUANGTING. But Tan declined and left the Southern Tang for regions further south, where he is said to have attained immortality. See also the entry on TAN QIAO.

Tao Hongjing 陶弘景, *zi* Tongming 通明, *hao* Huayang yinju 華陽隱居, *shi* Zhenbo xiansheng 貞白先生 (456–536). A descendant of an aristocratic family of Danyang 丹陽 county (near modern Nanking), Tao Hongjing was interested in immortality from childhood and began a hermitic life at age fifteen. In 480, Emperor Gaodi of the Southern Qi dynasty summoned him to court. At thirty, he moved to Maoshan 茅山 and became the disciple of the eighth Shangqing 上清 patriarch, Sun Youyue 孫游岳, who made him his successor as ninth patriarch of the Shangqing lineage. During several years, Tao traveled among the sacred mountains to encounter hermits and increase his knowledge of Taoism, medicine, and talismans. In 492, he left his service at the court and retired to Maoshan. Tao

recognized the fundamental unity of Taoism, Buddhism, and Confucianism. He declined to serve Emperor Wu (r. 502–549) of the Liang dynasty, although he seems to have maintained some influence at court from his mountain retreat and to have escaped the persecution of Taoism at the time. A scholar of broad and profound learning, Tao left an impressive oeuvre, including both technical works and some of the most inspired writings of Taoist literature: 1016 *Zhen'gao*, 421 *Dengzhen yinjue*, 167 *Zhenling weiye tu*, 838 *Yangxing yanming lu*, 302 *Zhoushi mingtong ji*, 589 *Chiwen dongshen sanlu*, and 1050 *Huayang Tao yinju ji*.

Tao Zhi 陶埴 or 植 (d. 825?). Tao Zhi appears to have been a daoshi of the mid-Tang (618–907) period. He is said to have died in 825 in the Siming shan 四明山 range in Zhejiang. However, some sources place Tao in the Five Dynasties period (907–960). His alchemical treatises, especially “Explanations on Cyclically Transformed Gold” (922 *Huanjin shu*), were very popular and were frequently quoted under the Five Dynasties and the Song (960–1279).

Wang Bi 王弼, *zi* Fusi 輔嗣 (226–249). Wang Bi, whose ancestral home was in Gao-ping 高平 (Shanyang 山陽, Shandong), was born in Luoyang in the immediate aftermath of the fall of the Later Han dynasty (25–220). A member of a powerful clan with a distinguished intellectual and literary tradition, Wang Bi moved in influential and fashionable circles associating, for example, with the Wei dynasty (220–265) minister of personnel (*libu shangshu* 吏部尚書) and famed debater He Yan 何晏 (ca. 190–249). One of the most prominent exponents of the Mystery school (Xuanxue 玄學) of philosophy, Wang Bi expressed his highly original ideas in the form of commentaries on the classics. At the end of his short life, he left influential commentaries on the *Laozi* 老子 and the *Yijing* 易經. His exploration of the ontological concepts of *wu* 無 (nonbeing) and *you* 有 (being), in particular, opened new perspectives for cross-fertilization with the Buddhist theory of emptiness (*kong* 空) on the one hand, and the evolving Confucian phenomenology of substance (*ti* 體) and function (*yong* 用), on the other. Giving free rein to his critical and analytical powers, Wang Bi exemplified the ideal of youthful, untrammled genius that briefly enjoyed a heyday in his time.

Wang Bing 王冰, *hao* Qixuan *zi* 啓玄子 (fl. 762). Wang Bing is famous as the editor and commentator of the great medical classic 1018 *Huangdi neijing suwen*, but apart from this work and his presentation to the throne in 762, nothing is known about him. The Song editor of Wang's work, Lin Yi 林億 (1058–1064), who also corrected the text, introduces Wang with the title *taipu* 太僕 (see Lin's presentation at the head of 1018 *Suwen*, 1b). This title can denote a wide variety of palace servants, from slaves to chamberlains, and accordingly with different ranks and salaries. While the authority of Lin Yi cannot be corroborated from other sources, we have to assume that Wang Bing was employed at the Tang (618–907) court when he edited

and annotated the medical classic. Moreover, in Lin Yi's edition, the suffix “chief” is added to Wang Bing's name as author at the beginning of the work (1.1a). This would imply that he occupied a rather eminent position.

Wang Chongyang 王重陽. See WANG ZHONGFU.

Wang Daoyuan 王道淵. See WANG JIE.

Wang Jie 王玠, *zi* Daoyuan 道淵, *hao* Hunran *zi* 混然子 (fl. 1331–1380). Born in Xiujiang 脩江 near Nanchang 南昌 (Jiangxi), Wang Jie was a prolific author, commentator, and editor of Taoist works during the later part of the Yuan dynasty (1277–1368) and the early Ming (1368–1644). Although generally considered to have belonged to the Quanzhen 全真 order, Wang is not mentioned in the Quanzhen histories we know, and his work does not explicitly mention any Quanzhen affiliation. Generally known as Wang Daoyuan, the only sources for his biography are his own writings and a preface to 1074 *Huanzhen ji*, dated 1392, by the Forty-third Heavenly Master, ZHANG YUCHU (1361–1410). The preface mentions Wang's place of origin, as well as the fact that he was from a distinguished family and enjoyed a certain fame. ZHANG YUCHU also writes that he once met Wang Jie at an inn on his travels, but that they had no time to form a true acquaintance. This means that Wang was still alive when Zhang was of an age to travel the world, a time we may conservatively place around 1360. As Wang also must have known CHEN ZHIXU (fl. 1331–1338), this may serve as the earlier limit for the period of his activities. The work of Wang bears many resemblances to that of CHEN ZHIXU, who certainly belonged to the Quanzhen order. There are eight works in the *Daozang* signed by Wang, mostly on the subject of Inner Alchemy.

Wang Pang 王雱, *zi* Yuanze 元澤 (1044–1076). Son of the eminent statesman Wang Anshi 王安石 (1021–1086), Wang Pang has his biography in the *Song shi* 327, appended to that of his father. He was born in Fuzhou 撫州 (Jiangxi). Wang Pang is described as exceptionally gifted. Having brilliantly obtained the *jinsi* 進士 degree, his interests turned to Buddhism and Taoism, and he authored important works in both fields. His study on the *Zhuangzi* 莊子, 743 *Nanbua zhenjing xin-zhuan*, has been very influential. Its originality lies in Wang's method of explaining Zhuangzi's thought by retrieving the original meaning of the work itself, without imposing extraneous ideas on the author.

Wang Qinruo 王欽若, *zi* Dingguo 定國 (962–1025). The son and grandson of local magistrates, Wang Qinruo was tutored early in his life for a political career and indeed reached the summit of this ambition under the reign of Zhenzong (998–1023), whom he assisted in his centralizing policies. Wang entered the bureaucracy in 991, received his first appointment in the capital in 997, served as vice grand counselor (1001), commissioner for military affairs (1006), and reached the position of chief minister in 1017. He was disgraced in 1019 but reinstated as chief minister

in 1022, a position he held until his death. Wang acquired the somber reputation of a wonder-worker, partly owing to his exceptional influence, and partly to his involvement with religious affairs, especially Taoism. Wang supervised the codification of Taoist imperial liturgy (now lost) and was active in the compilation of the canon (1009–1016). He was also implicated in the controversial “celestial letters” (*tianshu* 天書) affair in 1012, which endowed the dynasty with its primeval ancestor. Wang’s only extant work, 1285 *Yisheng baode zhuan*, is an account of these revelations.

Wang Qiyun 王棲雲. See WANG ZHIJIN.

Wang Yan 王延, *zi* Zixuan 子玄 (529–604). Wang Yan was the foremost Taoist scholar and bibliographer of the late Six Dynasties (220–589) and the Sui (586–618) period. He played an important role in the division of the Taoist canon into seven parts, which laid the groundwork for the Taoist organization of the Tang period (618–907). Wang was born in Shiping 始平 near Fufeng 扶風 (Shaanxi) and at the age of nine became the disciple of Chen Baochi 陳寶熾, *hao* Zhenyi xiansheng 貞一先生 (d. 549), at the important temple Louguan tai 樓觀臺. Later he went to Mount Huashan 華山 to study with Jiao Kuang 焦曠. When Emperor Wu of the Later Zhou (561–578) took the throne, Wang was called to the capital. After a while, he was allowed to retire and was given the sanctuary of Yuntai shan 雲臺山 in Sichuan, one of the major Taoist temples at the time. At the end of Wudi’s reign, Wang was again summoned to the capital in order to assist with the establishment of Taoism as a state religion. Together with eight of his disciples from Yuntai shan, he was installed in the newly built Tongdao guan 通道觀 temple. Here he began his vast enterprise of collecting, copying, and editing texts for inclusion into the Taoist canon. He continued this work under the Sui dynasty. Wang produced a catalogue of the collection he had assembled entitled *Sandong zhunang* 三洞珠囊 in seven juan (now lost; to be distinguished from the encyclopedia SDZN). This catalogue is reputed to have listed all Taoist works, as well as those of the classical philosophers. It is said to have comprised 8,030 juan.

Wang Zhe 王嘉. See WANG ZHONGFU.

Wang Zhijin 王志謹, *zi* Qiyun 棲雲 (1178–1263). Wang was a native of Dongming 東明 in Caozhou 曹州 (Shandong). At the age of nineteen he left his home, escaping from an arranged marriage. At the time, HAO DATONG was preaching in Ninghai, and Wang became his disciple. After Hao’s death in 1212, Wang became a follower of QIU CHUJI. Later Wang Zhijin settled on Panshan 盤山 in Shaanxi, where he became a highly successful Quanzhen 全真 preacher, combining the teaching of the Scripture on Purity and Quietude (620 *Chang qingjing miaojing*) with Chan and karmic doctrines. Wang’s sayings from this period were collected by his numerous disciples and edited by Lun Zhihuan 論志煥 as 1059 *Wang zhenren yulu*.

Wang Zhongfu 王中孚, *zi* Yunqing 允卿, *faming* Zhe 嘉, *fazi* Zhiming 智明, *hao* Chongyang 重陽 (1113–1170). Wang Zhongfu was born into a wealthy family near Xianyang 咸陽, west of Xi’an. When he was a teenager, this area became engulfed in the war between the Jin (1115–1234) and the Southern Song (1127–1279), and Wang’s ambitions for a scholarly and subsequently a military career were thwarted. He is said to have become a drunkard and a local bully until, in 1159 and 1160, he met two extraordinary persons, whom the Quanzhen 全真 tradition identifies as LÜ DONGBIN and ZHONGLI QUAN. Following these encounters, Wang devoted himself entirely to self-cultivation. He lived first in a tomb, symbolizing the death of his former self, and then in a hermitage, which he burned down before setting out for Shandong in 1167. In Shandong, his predications met with great success. Among his disciples the later tradition isolated a paradigmatic group of seven (MA DANYANG, TAN YU, LIU CHUXUAN, QIU CHUJI, Wang Chuyi 王處一, HAO DATONG, and Sun Buer 孫不二). Wang intended to lead this core group back to Shaanxi in order to convert his native area, but he died on the way in Kaifeng (Henan). His disciples then began disseminating Wang’s teachings as the Quanzhen school. The movement transformed into a powerful independent order under the leadership of QIU CHUJI. Wang’s highly original poetry was edited by MA DANYANG (1153 *Quanzhen ji*, 1154 *Jiaohua ji*, and 1155 *Shihua ji*). The canon also includes works of a more doubtful attribution to Wang (1158 *Danyang ershi jue*, 1156 *Yusuo jue*, and 1233 *Lijiao shiwu lun*).

Wei Ao 魏翱, *zi* Boyang 伯陽, *hao* Yunya 雲牙. Wei Ao is a central but historically obscure figure in the Taoist tradition. He is said to have been a native of Shangyu 上虞 (Guiji 會稽 in modern Zhejiang) and to have lived under the Eastern Han dynasty (25–220). Born into a distinguished family, he refused an official career and retired to the mountains in order to practice alchemy. Wei is the supposed author of many works in the *Daozang*, especially on Inner Alchemy (see numbers 899 and 999–1008). On the problems surrounding WEI BOYANG’s identity, see the introduction to 2.A.I.d in vol. 1.

Wei Boyang 魏伯陽. See WEI AO.

Wei furen 魏夫人. See WEI HUACUN.

Wei Huacun 魏華存, *zi* Xian’an 賢安 (251–334). A native of Rencheng 任城 (near modern Jining 濟寧 in Shandong), Wei Huacun was the daughter of Wei Shu 魏舒 (200–290), a minister of the Western Jin dynasty (265–316). Also known as Lady Wei (Wei furen 魏夫人) and Lady of the Southern Peak (Nanyue furen 南岳夫人), she received a thorough classical education. But at the age of twenty-four, despite her wish to lead a life of celibacy in order to practice longevity techniques, she was constrained by her parents to marry Liu Wen 劉文 of Nanyang 南陽, with whom she had two sons, Liu Pu 劉樸 and Liu Xia 劉瑕. Later she received visitations

from four immortals and obtained instruction in the Tao from Wang Bao 王褒 (Wang Zideng 王子登, Qingxu zhenren 清虛真人). Wei Huacun's importance in the history of Taoism history is due to her revelations of Shangqing 上清 scriptures to YANG XI. She was revered as the first of the lineage of Shangqing patriarchs. The *1404 Zhenren shenxian jing* is specifically attributed to her.

Weng Baoguang 翁葆光, *hao* Wuming zi 無名子. Weng Baoguang was the foremost expert on the *Wuzhen pian* 悟真篇 during the early stages of the transmission of this major scripture, and his critical editions and commentaries (*141 Wuzhen pian zhushu*, *143 Sancheng biyao*, *144 Wuzhen pian shiyi*, *145 Wuzhen pian zhushi*) seem to have formed the foundation of most later editions. He is not, however, considered a patriarch of the Southern School (Nanzong 南宗), and hardly anything is known of his life. He is said to have been the disciple of Liu Yongnian 劉永年, an equally unknown disciple of ZHANG BODUAN. As he dated one of his prefaces 1173, he must have been a contemporary of XUE DAOGUANG. According to Weng's own testimony, he hailed from Xiangchuan 象川 (corresponding perhaps to Xiangzhou 象州, in modern Guangxi).

Wu Cheng 吳澄, *zi* Youqing 幼請 *hao* Caolu 草廬 (1249–1333). Wu Cheng, whose posthumous name was Wenzheng 文正, was born in Linchuan, Jiangxi. He is the author of a commentary of the *Yijing* 易經 and of a critical edition of the *Zhuangzi* 莊子 (*741 Zhuangzi neipian dingzhen*). Wu was a disciple of Lu Xiangshan 陸象山 (1139–1193) and served as a Hanlin academician.

Wu Quanjie 吳全節, *zi* Chengji 成季, *hao* Xianxian 閑閑 (1269–1346). Wu was a native of Anren 安仁 in Raozhou 饒州 (modern Yujiang 余江, Jiangxi). He took up residence in Peking following his ordination as a daoshi at the age of sixteen. A descendant of a family of noted Confucians, Wu Quanjie became the disciple of the influential court Taoist Zhang Liusun 張留孫 (1248–1322), whom he succeeded as patriarch of the Mongol-sponsored Xuanjiao 玄教 movement in southern China. A highly respected Taoist priest and Confucian scholar, Wu served as court prelate, political counselor, and head of the Jixian yuan 集賢院 Academy of Worthies. The latter oversaw the Taoist clergy as well as Confucian affairs and state-sponsored scholarship. Wu associated widely with prominent literati and artists of his time, including ZHAO MENGFU, whose portrait of Wu Quanjie survives (see Little, *Taoism and the arts of China*, 222). As a liturgist, Wu performed numerous Taoist rituals for the emperor both at court and on his behalf at sacred sites throughout China. Wu Quanjie was also responsible for the restoration and construction of numerous Taoist temples in many parts of the empire. Most notably, he restored the great Shangqing and Zhengyi temples 上清正一宮 on Longhu shan 龍虎山 in Jiangxi and supervised the building of the Temple of the Eastern Peak (Dongyue miao 東嶽廟) in Peking, realizing its completion in 1322, a project originally conceived by

Zhang Liusun. The Chronicle of Maoshan (304 *Maoshan zhi*), was compiled on Wu's initiative, and several important books and collections of the Yuan period bear his prefaces.

Wu Yun 吳筠, *zi* Zhenjie 貞節, *hao* Dongyang zi 洞陽子, Zongxuan xiansheng 宗玄先生 (d. 778). A younger contemporary of Li Bo 李白 (701–762), Wu Yun, the great Taoist poet of the mid-Tang period, was probably born in the early years of the reign of Xuanzong (712–756). The descendant of minor officials, Wu received a Confucian education but lived in seclusion until his summons to the imperial court around 745. Despite his failure to obtain the *jinshi* 進士 degree, his literary reputation earned him an appointment as a Hanlin 翰林 academician. Wu received Taoist instruction and his ordination from a member of the Shangqing 上清 lineage, probably a disciple of PAN SHIZHENG, during the years after his arrival at the capital. Shortly after presenting his *Xuangang lun* 玄綱論, or “Arcane Principles” (see 1052 *Zongxuan xiansheng xuangang lun*), to the emperor in 754, Wu Yun obtained permission to return to the life of a wandering recluse. Whereas his activities had previously been centered on the Shaanxi and Henan region, from the time of the An Lushan 安祿山 rebellion (755–756) onward, Wu moved south and east among the famous Taoist sites of Jiangxi, Jiangsu, and Zhejiang. He died in 778 in Xuancheng 宣城 (Anhui), and under his posthumous title Zongxuan xiansheng left a voluminous oeuvre of Taoist poetry and prose in the form of *fu* 賦-rhapsodies and verse in various fixed meters as well as numerous *lun* 論-discourses (see his collected works, 1051 *Zongxuan xiansheng wenji*). Wu's Taoist writings are characterized by a strong penchant for Confucianism and distaste for Buddhism.

Xie Shouhao 謝守灝, *zi* Huaiying 懷英, *hao* Guanfu dashi 觀復大師 (1134–1212). Xie was a native of Yongjia 永嘉 (modern Wenzhou 溫州, Zhejiang). Initially a Confucian scholar, he became a Taoist after a mystical encounter with the zhenren Huangfu Tan 皇甫坦. A sometime daoshi of Qingxu an 清虛菴 hermitage on Lushan 廬山 (Jiangxi), as abbot of the Yulong wanshou gong 玉隆萬壽宮 temple at Xishan 西山 (also in Jiangxi) and court-appointed Taoist prelate, he became a well-known author and scholar of the Laozi 老子 Annals tradition. The Southern Song (1127–1279) emperor Guangzong bestowed the *hao* Guanfu dashi on Xie at the beginning of the Shaoxi reign (1190–1194), around the time of the presentation of Xie's main work, the 770 *Hunyuwan shengji*, to the emperor.

Xu Jingyang 許旌陽. See XU XUN.

Xu Mai 許邁, *zi* Shuxuan 叔玄, Yuanyou 遠遊 (300–349). Xu Mai, also known by the personal names Ying 映 and Xuan 玄, was a Taoist practitioner and hermit of the early Eastern Jin period (317–420). He was born in Jurong 句容, Danyang 丹陽 (Jiangsu), and was supposedly XU MI's elder brother. Xu Mai was acquainted with many famous aristocrats of his time, including the great calligrapher Wang Xizhi 王

羲之 (303–361). In 346, Xu established himself as a hermit on Xishan 西山 at Lin'an 臨安 (near Hangzhou 杭州, Zhejiang), where he attained immortality.

Xu Mi 許謐, *zi* Sixuan 思玄 (305–373). A high official and chief of the palace guard (*zhangshi* 長史) during the Eastern Jin dynasty (317–420), Xu Mi, who also bore the personal name Mu 穆, hailed from Jurong 句容 in Danyang 丹陽 county (Jiangsu). Beginning in the year 364, one of the members of Xu's household, YANG Xi, received visions, messages, and entire scriptures from a number of immortals and deities, all belonging to the traditional southern and locally worshiped Taoist pantheon. At the same time, the Xu family were members of the Heavenly Master ecclesia, and a libationer named Li Dong 李東 officiated as family chaplain. The messages and scriptures were mostly intended for Xu Mi and his youngest son, Yufu 玉釜. Together, they form the core of the Shangqing 上清 revelations.

Xu Rongdi 許榮弟 (d. 435). Xu Rongdi was a great-grandson of XU MI, who played a major role in the transmission, as well as the falsification, of the *Shangqing jing* 上清經 scriptures. The original texts were transmitted to XU MI and his son Xu Hui 翽, alias Yufu 玉釜. Xu Hui's son Huangmin 黃民 (d. 329) kept all the original texts in his possession and later entrusted them to Ma Lang 馬朗. When Xu Huangmin died, his son Xu Rongdi wished to retrieve the scriptures, but Ma Lang would not give them up. Only after a protracted period did he permit Xu Rongdi to copy a few of them. Xu Rongdi then proceeded to divulge these texts, providing them with colophons of his own invention, frequently linking the revelation of the scriptures to his ancestor XU MAI. Xu Rongdi also falsified some of the original revelations (see, for instance, 1378 *Shangqing jinzhen yuguang bajing feijing*).

Xu Xun 許遜 *zi* Jingzhi 敬之, *hao* Xiandu taishi 仙都太使 (239?–292/374). Xu Xun, also known as Xu Jingyang 許旌陽, is an important figure in Taoism, but we know very little about his real life. He has many, but very different, late and historically unreliable biographies in the *Daozang*, for example in 449 *Xiaodao Wu Xu er zhenjun zhuan* or the *Yulong ji* 玉隆集 (1224) of BO YUCHAN, in 263 *Xiuzhen shishu*. The most common story presents him as an official, at one time county magistrate of Jingyang (whence his name Jingyang), who became Wu Meng's 吳猛 disciple. In 280, he gave up serving the decadent Western Jin dynasty (265–316) and entered a retreat in order to practice ascetics. He is famous for having ascended to Heaven with his whole family in 292 or 374, although his cult did not immediately gain prominence. But during the Northern Song dynasty (960–1127), the legend that he had left a stone box containing secret teachings and that he would return in 1,240 years in order to take 800 disciples with him greatly promoted his cult. In the twelfth century, Xu Xun was regarded as a divine person whose imminent return was expected. In 1112, Song Huizong (r. 1100–1125) bestowed on him the title Shengong miaoji zhenjun 神功妙濟真君. Many writings on Inner Alchemy were

attributed to Xu. However, the most significant aspect of his career is his role as the patriarch of the Jingming zhongxiao 淨明忠孝 school. Many writings of this school are also attributed to him (561 *Bifa pian*, 570 *Lingjian zi*, 951 *Shihan ji*, 1480 *Yuxia ji*, and others). See also the introduction to section 3.B.8 in vol. 2.

Xue Daoguang 薛道光, *ming* Shi 式, Daoyuan 道源, *zi* Taiyuan 太原 (1078?–1191). According to the later hagiography of the Southern School (Nanzong 南宗), Xue Daoguang was its third patriarch, being a disciple of CHEN NAN, himself the disciple of ZHANG BODUAN. Xue resembled Zhang in several respects. Like Zhang, Xue is said to have been a Chan 禪 monk in Sichuan before converting to Taoist self-cultivation. His Buddhist enlightenment, the decisive encounter with his master in 1106 in western Shaanxi, and his subsequent conversion occupy the best part of the few sources available on his life. Xue's Buddhist name was Zixian 紫賢, which he later seems to have used as his Taoist *hao*. He is often referred to by this name. Xue's two extant works are his commentary on the 142 *Wuzhen pian sanzhu* (for which he wrote a preface, dated 1169) and the independent *neidan* 內丹 scripture that is closely modeled on it (1088 *Fuming pian*).

Yan Junping 嚴君平. See ZHUANG ZUN.

Yan Zun 嚴遵. See ZHUANG ZUN.

Yang Xi 楊羲, *ming* Xihe 羲和 (330–386/388). A native of Jiangxi, Yang Xi was a scholar who retired at age twenty-nine to Jurong 句容 county near Maoshan 茅山. Beginning in the year 364, he began receiving revelations from LADY WEI's elder son, Liu Pu 劉璞. His disciples were XU MI and Xu Hui 許翽. With LADY WEI, they are the founders of the Shangqing 上清 lineage. Yang was appointed secretary of a ducal establishment (*gongfu sheren* 公府舍人) under the Eastern Jin dynasty (317–420).

Yanluo zi 煙蘿子 (fl. 937–942). Yan Luozi is the *hao* of an important Taoist author of the Later Jin dynasty, which occupied northern China during part of the Five Dynasties period (907–960). Yanluo zi is the author of many works on philosophy and also on Tending Life (*yangsheng* 養生) practices, some of which have been preserved in the *Daozang*. It is known that his family name was Yan 燕, but his personal name has not been transmitted. His residence on Mount Wangwu 王屋山 in southern Shanxi suggests that he was a recluse.

Ye Fashan 葉法善, *zi* Daoyuan 道元 (616?–720). A native of Chuzhou 處州, in Zhejiang, Ye Fashan belonged to a long lineage of Heavenly Master Taoists comprising several recorded generations of both ancestors and descendants. After entering religious life in 622, at the age of seven, Ye became versed in a wide range of Taoist and related arts, including astronomy, divination, and talismanic magic. His long association with the Tang imperial court began under Gaozong (649–684). In 678 he performed a great *jiao* 醮 ritual on Taishan 泰山 at the imperial behest. Gaozong

later granted him a land title on Hengshan 衡山 (Hunan) in 684. In 710, Ye reported a prophecy from Laozi regarding the ascension of Xuanzong (r. 712–756). After the Taoist's death, Emperor Xuanzong composed a eulogy for him. Ye Fashan has biographies in the dynastic histories of the Tang. In the Taoist tradition, he is primarily remembered as a specialist of Zhengyi 正一 ritual, exorcism, and magic. Even in Tang times, however, he had become a popular figure of legend, owing to his exploits as a court magician under Xuanzong. In time, he was revered as an immortal and became the object of a cult.

Yin Wencao 尹文操, *zi* Jingxian 景先 (622–688). Yin Wencao was a native of Tianshui 天水, Longxi 隴西, in modern Gansu. According to his hagiographers, his birth was supernatural. In 636, after an early initiation into Taoism, Yin became a monk at the ancient Louguan 樓觀 temple in the Zhongnan shan 終南山 range of southern Shaanxi. One of Taoism's earliest monastic institutions, the Louguan marked the site of Yin Xi's 尹喜 discipleship of Laozi. Yin Wencao extolled the ancient sage as his spiritual and family ancestor. Later Yin lived in seclusion on nearby Mount Taibo 太白. Moving to the capital Chang'an in 656, he performed the functions of a court Taoist and received many imperial favors under Gaozong (r. 650–684). Yin was believed to have attained immortality in 688, not long after the demise of his great patron. Yin Wencao is remembered as a major bibliographer of the Taoist scriptural tradition and author of the catalog *Yuwei jingmu* 玉緯經目, as well as of an early chronicle of Laozi 老子 manifestations titled *Xuanyuan huangdi shengji* 玄元皇帝聖紀, now lost (see 954 *Hunyuan zhenlu*).

Yu Yan 俞琰, *zi* Yuwu 玉吾, *hao* Quanyang 子全陽子, Linwu shanren 林屋山人, Shidong daoren 石洞道人 (1253–1314). Born in Wujun 吳郡 (modern Suzhou 蘇州 Jiangsu), Yu Yan excelled in poetry and music. When the Song dynasty (960–1279) came to an end during his youth, he did not seek an official career. Yu lived by his brush, as a specialist in the *Yijing* 易經 and Inner Alchemy. He published many works on these subjects, seeking to divest Inner Alchemy of its excessively esoteric language and sexual aspects in order to make it more accessible to scholars with a Confucian background. Being thoroughly versed in both the history of Taoism and contemporary trends, Yu Yan published a book of notes and anecdotes entitled *Xishang futan* 席上腐談, an important source on Taoism of this period.

Zeng Zao 曾慥, *zi* Duanbo 端伯, *hao* Zhiyou 至游, Zhishu 至淑 (1091–1155). Zeng Zao hailed from Jinjiang 晉江 (modern Fujian). He had a long political career, during which he worked as a compiler at the capital and had several postings as prefect. He was also a prolific writer. In addition to his *biji* 筆記 “jottings,” he left several anthologies of various kinds of literature, including poetry, and sayings, most famously the *Leishuo* 類說, as well as the collection of *neidan* 內丹 texts 1017 *Daoshu*. Zeng is also known as Zhiyou 子至游子, after his *hao*.

Zhang Boduan 張伯端, *bieming* Yongcheng 用成, *zi* Pingshu 平叔, *hao* Ziyang 紫陽 (984?–1082). The celebrated author of the *Wuzhen pian* 悟真篇, Zhang was elevated to the status of first patriarch of the Southern School (Nanzong 南宗) almost two centuries after his death. Despite his renown, it is difficult to trace the person behind the book. Hagiography presents him as a scholar from Tiantai 天台 (Zhejiang) who worked for various officials. Some sources consider him to have been a Buddhist monk, and he is said to have been cremated, a story that may be related to the syncretic contents of his writings. Other alchemical works are attributed to him, such as the 1081 *Jindan sibaizi*.

Zhang Guo 張果, *hao* Tongxuan 子通玄子 (d. ca. 742). Zhang Guo, also known as Zhang Guolao 張果老, was a reputed immortal even in his lifetime, his birth date shrouded in mystery from the earliest accounts. Later he would become one of the popular Yuan dynasty (1277–1368) group of Eight Immortals (*baxian* 八仙). Zhang was a native of Hengzhou 恒州, near modern Shijiazhuang (Hebei). He is said to have spent many years in retirement in the Zhongtiao shan 中條山 range in that area, repeatedly refusing or evading the imperial summonses of Taizong (r. 626–649), Gaozong (r. 649–683), and Wu Zetian (r. 684–705). In the year 735, Zhang finally succumbed to the respectful entreaties of Xuanzong (r. 712–756). Henceforth he lived in the imperial palace at Chang'an, where he acquired great fame as one of several Taoist court magicians, including YE FASHAN (d. 722) and Luo Gongyuan 羅公遠. Despite the chronological discrepancy, the body of legends that soon sprang up around their exploits, performed under the admiring gaze of Xuanzong, frequently feature the three divines together. Among the favors bestowed on Zhang Guo by Xuanzong were an imperial decree extolling his supernatural powers, the honorific appointment as grand master of imperial entertainments with Silver Seal and Blue Ribbon (*yingqing guanglu dafu* 銀青光祿大夫), and the religious title Master Penetrating the Mysteries (Tongxuan xiansheng 通玄先生). Zhang, however, haughtily declined the offer of Xuanzong's Taoist sister, the Yuzhen 玉真 princess, in marriage. Finally, Zhang Guo begged leave to return to Hengzhou. When Xuanzong summoned him once again in 742, Zhang feigned death and underwent “corpse liberation.”

Zhang Guolao 張果老. See ZHANG GUO.

Zhang Junfang 張君房, *zi* Yinfang 尹方 (fl. 1005–1028). Zhang Junfang was a native of Anlu 安陸 in modern Hubei. He was active under the reigns of the Northern Song emperors Zhenzong (997–1022) and Renzong (1022–1064) and died, aged eighty, in the 1040s. Zhang entered the civil service after passing an examination in 1005. Around 1009–1010, he seems to have served as adjutant for personnel evaluation in Kaifeng superior prefecture (*Kaifeng fu gongcao canjun* 開封府功曹參軍), later accepting other posts in the central administration and then in Ninghai jun

寧海軍 (Shandong). In 1015 or 1016, Zhang Junfang was appointed to the post of assistant editorial director (*zhuzuo zuolang* 著作左郎) in the imperial palace library. Zhang was the author of several works, but he made his mark as a Taoist bibliographer under the patronage of WANG QINRUO. His main contribution was the important Taoist anthology 1032 *Yunji qiqian*. Zhang's own claims to have been significantly involved in the compilation of the Taoist canon of the Northern Song (960–1127), however, have been discounted by modern scholarship (see the general introduction in volume 1, "The Song and Yuan Canons").

Zhang Shangying 張商英, *zi* Tianjue 天覺, *hao* Wujin jushi 無盡居士 (1043–1121).

A high state official at the time of Wang Anshi 王安石 (1121–1086), Zhang Shangying hailed from Xinjin 新津 (Sichuan). Serving as a magistrate in Nanchuan 南川, he sought to implement a Taoist way of governance. Invited to the court, he was appointed to high positions. He wrote numerous works on Taoist subjects, on theology (see 155–156 *Sancai dingwei tu*), and on philosophy. Zhang was, moreover, requested by Emperor Huizong (r. 1101–1125) to revise the liturgy of the Golden Register Retreat (see 498 *Jinlu zhai toujian yi*), and his work was to have a lasting influence on the evolution of Taoist liturgy.

Zhang Shouqing 張守清, *hao* Yuexia sou 月峽叟, *hui* Dongyuan 洞淵 (1254–1336).

Zhang Shouqing was a native of Yidu 宜都, Xiazhou 峽州 (modern Yichang 宜昌, Hubei). After a Confucian education and the beginning of an official career, Zhang converted to Taoism at the age of thirty-one and was ordained a monk at Wudang shan 武當山. His subsequent activities were divided between that site and the Yuan (1277–1368) court. At Wudang shan, Zhang constructed an important temple named Tianyi zhenqing wanshou gong 天一眞慶萬壽宮 at the behest of the emperor Renzong (r. 1312–1320). In Peking, he celebrated Taoist rituals for the court and acquired a reputation for his ability as a conjurer of rain and snow. Reputedly the heir to the teachings of the elusive Zhang Sanfeng 張三峰, Zhang Shouqing was recognized in his time as a leading master of Qingwei 清微 and Zhengyi 正一 ritual. The Mongol court appointed him prelate in charge of Taoist affairs and in 1314 bestowed upon him the title Tixuan miaoying taihe zhenren 體玄妙應太和真人.

Zhang Wanfu 張萬福 (fl. 711–713). Zhang Wanfu is revered, together with LU XIUJING and DU GUANGTING, as one of the great medieval patriarchs of the Lingbao liturgical tradition. The *Daozang* contains eight works wholly or partially ascribed to his name, comprising ritual protocols and manuals on liturgical and clerical subjects (ordination documents and pledges, precepts, almanacs for ritual observances, and vestments). His Transmission of the Scriptures, Rules, and Registers (1241 *Chuanshou sandong jingjie falu lüeshuo*) contains, in an appendix, Zhang's account of the Taoist ordinations of the imperial princesses Jinxian 金仙 and Yuzhen 玉眞,

daughters of Emperor Ruizong (r. 710–712), at which Zhang officiated in 711 and 712. This appears to have been the high point of Zhang Wanfu's forty-year career as a Taoist priest. At the time, he was serving under the court prelate and abbot SHI CHONG in the imperial Taiqing gong 太清宮 temple in Chang'an.

Zhang Yuchu 張宇初, *zi* Zixuan 子璿, *hao* Qishan 耆山 (1361–1410). The Forty-third Heavenly Master of Longhu shan 龍虎山 in Jiangxi, Zhang Yuchu was a very talented and learned young man when, in 1378, at the age of seventeen, he succeeded his father as patriarch of the Zhengyi 正一 order. He stood in high favor at the court of Zhu Yuanzhang 朱元璋 (1328–1398), the founder of the Ming dynasty, but during the brief reign of Zhu's successor, the Jianwen emperor (r. 1399–1403), Zhang suffered punishment and his title was abolished. When the Yongle emperor (r. 1403–1425) came to power, Zhang Yuchu was reinstated and quickly regained wide esteem. In 1407, he was ordered to proceed with the editing of a new Taoist canon. The next year, the emperor asked him to find the famous but mysterious and elusive Taoist hermit Zhang Sanfeng 張三峰, but his attempts failed. Zhang Yuchu died a few years later. Although he never achieved a new edition of the *Daozang*, he is recognized for many other works, for example, his collected writings, 1311 *Xianquan ji* (published in 1407), and 1232 *Daomen shigui*.

Zhang Ziyang 張紫陽. See ZHANG BODUAN.

Zhao Daosheng 趙道昇, *zi* Shian 實庵, *hao* Chongzhen baoyuan dashi 沖眞寶元大師 (fl. 1152). Zhao Daosheng was an important commentator on the Taoist classics and also an expert in liturgy. He lived at the Yuxu guan 玉虛觀 temple at Fushan 浮山, probably referring to the mountain of that name near Jurong 句容 and part of the Maoshan 茅山 range (Jiangsu). He was known for his practice of the Yellow Register Retreat (*huanglu zhai* 黃籙齋; see 219 *Wuliang duren shengjing dafa* 49.18b; 508 *Wushang huanglu dazhai licheng yi* 34.4a) and for his commentary on the *Daode jing* (723 *Daode zhenjing jiyi dazhi*).

Zhao Mengfu 趙孟頫, *zi* Ziang 子昂, *hao* Songxue daoren 松雪道人, Shuijing gong daoren 水晶宮道人 (1254–1322). A member of the Song imperial clan, the celebrated painter, calligrapher, and author Zhao Mengfu was an active Taoist devotee and practitioner throughout his life. Following a family tradition, his initiation began in 1260 when he became a disciple of DU DAOJIAN, a leading Taoist master of the Song/Yuan transition period. Zhao drew the portraits for the album 163 *Xuanyuan shizi tu* at the request of Du. Toward the end of his life (after 1311), Zhao received a Shangqing 上清 ordination by the forty-fifth Maoshan patriarch, Liu Dabin 劉大彬. Liu was also the compiler of 304 *Maoshan zhi*, a work to which Zhao had contributed a colophon and a set of illustrated biographies. When the Southern Song were invaded and defeated by the Mongols in 1279, Zhao was living in Hangzhou. Despite his prominence among Song loyalists in the south,

Zhao Mengfu eventually responded to an invitation extended by Kublai Khan to southern literati in 1286 and subsequently accepted a series of appointments from the Mongol court. During his official career, Zhao continued to associate with prominent court Taoists, including Zhang Liusun 張留孫 (1248–1322), WU QUANJIE, and Zhang Yu 張雨 (1276–1342). By 1316, Zhao had risen to the prestigious position of president of the Hanlin 翰林 academy. In the course of official travels in the north, Zhao Mengfu established an important collection of Five Dynasties (907–960) and Northern Song (960–1127) masters. His own paintings were strongly influenced by these works. Zhao's wife, Guan Daosheng 管道昇, was also a noted calligrapher and painter.

Zhao Shian 趙實庵. See ZHAO DAOSHENG.

Zhao Yizhen 趙宜真, hao Yuanyang zi 原陽子 (d. 1382). A scion of the Song imperial family and an important Taoist leader of the late Yuan (1277–1368) and early Ming (1368–1644), Zhao Yizhen elaborated the ecumenical fusion of the main Taoist traditions of his time into one system, the Qingwei 清微 school, named after the highest of the Taoist heavens. Born in Anfu 安福 (southern Jiangxi), Zhao had prepared for the *jinsi* 進士 examination, but he fell ill at the capital. A religious experience then moved him to relinquish an official career and to enter Taoism. He joined the Longhu shan 龍虎山 center of the Zhengyi 正一 order and studied there and in other centers in the south with different masters. The troubled times at the end of the Yuan made him leave Jiangxi with his disciples and travel to Sichuan to gather historical materials on the early history of the Heavenly Master ecclesia. After the founding of the Ming dynasty in 1368, Zhao continued traveling and collecting materials. At the end of his life, he retired at the Ziyang guan 紫陽觀 temple in Yudu 鄧都 in southern Jiangxi. Zhao left a rich legacy of works on philosophy, medicine, and ritual. His great disciple LIU YUANRAN continued his work.

Zheng Yin 鄭隱, zi Siyuan 鄭思遠. Little is known about Zheng Yin, a scholar who lived during the Western Jin dynasty (265–316). He is said to have retired to Mount Maji 馬跡山 (Lujiang 廬江). Other sources affirm that, seeing the decline of the dynasty, he retired to Mount Huo 霍山 and disappeared there. He is famous for having been GE XUAN's disciple and GE HONG's master. In the "Xialan pian 遐覽篇" (BPZ 19), GE HONG describes the great number of books written by Zheng Yin and extols his extraordinary nature. The 924 *Zhenyuan miaodao yaoliue* has been attributed to Zheng Yin. It should be noted that Zheng Yin was also the name of a hermit on Mount Hua 華山 during the Northern Song dynasty (960–1127).

Zhiyou zi 至游子. See ZENG ZAO.

Zhongli Quan 鍾離權 zi Yunfang 雲房, hao Zhengyang 正陽. Zhongli Quan appears in Taoist lore shortly after LÜ DONGBIN, who was his disciple. It seems that the first reference to their relationship is in the alchemical text 233 *Zhongxian*

lun, dated 1052. Later hagiography arranged by the Quanzhen 全真 order, which made him their second patriarch, claimed that Zhongli lived under the Han (206 B.C.–A.D. 220) and was the spiritual heir of the mythical Donghua dijun 東華帝君. The first references to Zhongli Quan as an author, under the Song (960–1279), include several short *neidan* 內丹 works, notably 270 *Pomi zhengdao ge*, but more important, the various anthologies of his didactic exchanges with Lü: the "Baiwen pian 百文篇" in 1017 *Daoshu*, the 263.14 *Chuandao ji*, and the 1191 *Lingbao bifa*.

Zhu Ziyang 朱自英, zi Yinshi 隱芝, hao Guanmiao xiansheng 觀妙先生 (976–1029).

Twenty-third patriarch of the Maoshan 茅山 Shangqing 上清 order, Zhu Ziyang was one of the foremost religious leaders of the Northern Song period (960–1127). Born in Juqu 句曲 near the Maoshan in a poor peasant family, he herded the family livestock as a boy. At the age of twelve, Zhu was adopted as a disciple by a Taoist master. As a young adult, he traveled extensively to various Taoist centers, visiting places as far away as Sichuan in search of scriptures. In 1004, he was chosen as patriarch of his order. A few years later, in 1007, he was summoned to court by Emperor Zhenzong (r. 998–1023) and was honored as preceptor of state (*guoshi* 國師). Zhu resided at the Yuqing zhaoying gong 玉清昭應宮 temple in the capital and served under different emperors, ordaining each of them with the highest Taoist registers of the Shangqing 上清 tradition. Along with many other works by his hand, the documents related to the ordination of Empress Zhangxian Mingsu, Zhenzong's widow, in 1024, have been preserved in the *Daozang* (see 777 *Shangqing bifa lu ji*).

Zhuang Zun 莊遵 or 尊, zi Junping 君平 (59–24 B.C.). Also known as Yan Zun 嚴遵 and Yan Junping 嚴君平—"Yan" serving as substitute for the character "Zhuang" after the latter was tabooed in deference to the personal name of Emperor Mingdi (r. A.D. 57–75)—Zhuang Zun was a native of Shu 蜀 (Sichuan). A philosopher and specialist of *Yijing* 易經 divination, he told fortunes and lectured on the *Laozi* 老子 in Chengdu. The influential *Laozi* commentary "Return to the Meaning of the Tao" (693 *Daode zhenjing zhigui*), is attributed to Zhuang. He was the teacher of Yang Xiong 楊雄 (53 B.C.–A.D. 18), a fellow philosopher from Shu and author of the Book of Supreme Mystery (*Taixuan jing* 太玄經).

Zixian 紫賢. See XUE DAOGUANG.

Bibliography

ABBREVIATIONS

BPZ	<i>Baopu zi neipian</i>
CGF	Chen Guofu, <i>Daozang yuanliu kao</i>
DX	Dunhuang Manuscripts in the Institut Narodov Azii (St. Petersburg)
LZTT	296 <i>Lishi zhenxian tidao tongjian</i>
SDZN	1139 <i>Sandong zhunang</i>
T	<i>Taishō shinsū Daizōkyō</i>
TPYL	<i>Taiping yulan</i>
VDL	Van der Loon, <i>Taoist books in the libraries of the Sung</i>
WSBY	1138 <i>Wushang biyao</i>
YJQQ	1032 <i>Yunji qiqian</i>

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83 (1997) and “De l’inconvénient d’être mortel chez les taoïstes de la haute Pureté,” in *De la malemort en quelques pays d’Asie*, edited by Brigitte Baptandier (Paris, 2001). Her recent work focuses on Buddhist-Taoist scriptures and iconography. Following her articles: “Les Cuisines de Laozi et du Buddha,” in *Cahiers d’Extrême-Asie* 11 (2000) and “Talismans,” in *Divination et société dans la Chine ancienne: Etude des manuscrits de Dunhuang de la Bibliothèque nationale de France et de la British Library*, edited by Marc Kalinowski (Paris, 2003), she is now working on a book-length study on this subject. She has held visiting professorships at the Faculté des Lettres of the University of Geneva (1997–98) and at the Divinity School of the University of Chicago (2002). She contributed the articles for the following texts: 53, 54, 335, 525, 527.

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1.B.2.c, 1.B.3, 1.B.3.c, 1.B.4, 1.B.5, 2.A.1.a, 2.A.1.d, 2.A.3, 2.A.5, 2.B.1, 2.B.2, 2.B.5, 2.B.6.a, 2.B.7.a, 2.B.7.b, 2.B.7.c, 2.B.8.c, Part 3, 3.A.4, 3.A.5, 3.A.7.a, 3.A.8, 3.B.1, 3.B.1.b, 3.B.2, 3.B.3, 3.B.4, 3.B.5, 3.B.6, 3.B.7, 3.B.8, 3.B.10, 3.B.12, 3.B.13, 3.B.14.

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Xin wenfeng: Xin wenfeng chubanshe 新文豐出版公司 edition (Taipei, 1977), in sixty volumes.

Sanjia ben: Beijing wenwu 北京文物, Shanghai shudian 上海書店, and Tianjin guji chubanshe 天津古籍出版社 edition (Peking, Shanghai, and Tianjin, 1988), in thirty-six volumes.

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165	<i>Lingbao ziran jiutian shengshen sanbao dayou jinsu</i>	5:3307	5:8	3:266
166	<i>Tuanshi shangzhen zhongxian ji</i>	5:3311	5:13	3:269
167	<i>Dongxuan lingbao zhenling weiye tu</i>	5:3316	5:18	3:272
168	<i>Tuanshi gaoshang yujian dalu</i>	5:3332	5:34	3:282
169	<i>Qinghe neizhuan</i>	5:3338	5:40	3:286
170	<i>Zitong dijun huashu</i>	5:3347	5:49	3:292
171	<i>Qingwei xianpu</i>	5:3399	5:101	3:326
172	<i>San Mao zhenjun jiafeng shidian</i>	5:3407	5:110	3:332
173	<i>Jinlian zhengzong ji</i>	3:3424	5:127	3:343
174	<i>Jinlian zhengzong xianyuan xiangzhuan</i>	5:3457	5:160	3:365
175	<i>Qizhen nianpu</i>	5:3479	5:183	3:380
176	<i>Xuanfeng qinghui lu</i>	5:3490	5:194	3:387
177	<i>Taishang dongzhen zhibui shangpin dajie</i>	5:3495	5:199	3:391
178	<i>Sandong zhongjie wen</i>	5:3503	5:208	3:396
179	<i>Taiwei lingshu ziwen xianji zhenji shangjing</i>	5:3512	5:217	3:402
180	<i>Xuhuang tianzun chuzhen shijie wen</i>	5:3514	5:219	3:403
181	<i>Taishang jiuzhen miaojie jinlu duming bazui miaojing</i>	5:3518	5:223	3:406
182	<i>Taishang shier shangpin feitian falun quanjie miaojing</i>	5:3522	5:228	3:409
183	<i>Taiji zhenren shuo ershi men jie jing</i>	5:3527	5:233	3:412
184	<i>Taizhen yudi siji mingke jing</i>	5:3531	5:237	3:415
185	<i>Chisong zi zhongjie jing</i>	5:3537	5:282	3:444
186	<i>Taiwei xianjun gongguo ge</i>	5:3582	5:289	3:449
187	<i>Taiqing wushiba yuanwen</i>	5:3589	5:296	3:453
188	<i>Xuandu liwen</i>	5:3593	5:300	3:456
189	<i>Taishang lingbao chaotian xiezui dachan</i>	5:3604	5:311	3:463
190	<i>Taishang yuqing xiezui dengzhen baochan</i>	5:3674	5:383	3:510
191	<i>Taishang shangqing rangzai yanshou baochan</i>	5:3677	5:387	3:512
192	<i>Taishang taiqing bazui shengtian baochan</i>	5:3680	5:390	3:514
193	<i>Yuhuang youzui xifu baochan</i>	5:3684	5:394	3:516
194	<i>Gaoshang yuhuang manyuan baochan</i>	5:3696	5:406	3:524
195	<i>Jiutian yingyuan leisheng puhua tianzun yushu baochan</i>	5:3732	5:444	3:549
196	<i>Leiting yushu youzui fachen</i>	5:3738	5:450	3:552
197	<i>Yuhuang shiqi ciguang dengyi</i>	5:3742	5:455	3:555
198	<i>Shangqing shiyi dayao dengyi</i>	5:3752	5:466	3:562
199	<i>Nandou yanshou dengyi</i>	5:3756	5:470	3:565
200	<i>Beidou qiyuan xing dengyi</i>	5:3759	5:473	3:567
201	<i>Beidou benming yanshou dengyi</i>	5:3763	5:477	3:569

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202	<i>Sanguan dengyi</i>	5:3765	5:479	3:570
203	<i>Xuandi dengyi</i>	5:3767	5:481	3:572
204	<i>Jiutian San Mao siming xian dengyi</i>	5:3769	5:484	3:573
205	<i>Wanling dengyi</i>	5:3772	5:487	3:575
206	<i>Wuxian lingguan dadi dengyi</i>	5:3774	5:489	3:576
207	<i>Tusi dengyi</i>	5:3776	5:492	3:578
208	<i>Dongchu siming dengyi</i>	5:3780	5:496	3:581
209	<i>Zhengyi wensi bidu shendeng yi</i>	5:3783	5:499	3:582
210	<i>Liming ruixiang dengyi</i>	5:3785	5:502	3:584
211	<i>Huanglu jiuyang fangqi dengyi</i>	5:3789	5:506	3:586
212	<i>Huanglu jiuzhi dengyi</i>	5:3794	5:512	3:590
213	<i>Huanglu poyu dengyi</i>	5:3796	5:514	3:591
214	<i>Huanglu wuku lundeng yi</i>	5:3800	5:518	3:594
215	<i>Difu shiwang badu yi</i>	5:3803	5:521	3:596
216	<i>Shangqing tianbao zhai chuye yi</i>	5:3809	5:527	3:600
217	<i>Taiyi huofu zougao qirang yi</i>	5:3814	5:532	3:603
218	<i>Qingwei xuanshu zougao yi</i>	5:3822	5:541	3:609
219	<i>Lingbao wuliang duren shangjing dafa</i>	5:3829	5:549	3:613
220	<i>Wushang xuanyuan santian yutang dafa</i>	6:4501	6:341	4:1
221	<i>Wushang santian yutang zhengzong gaoben neijing yushu</i>	6:4684	6:529	4:122
222	<i>Qingwei shenlie bifa</i>	6:4703	6:549	4:135
223	<i>Qingwei yuanjiang dafa</i>	6:4729	6:577	4:153
224	<i>Qingwei zhaifa</i>	7:4924	6:779	4:282
225	<i>Taishang jiuyao xinyin miaojing</i>	7:4967	6:823	4:311
226	<i>Zi yuanjun shoudao chuanxin fa</i>	7:4971	6:828	4:314
227	<i>Zhen longhu jiuxian jing</i>	7:4976	6:833	4:317
228	<i>Longhu zhongdan jue</i>	7:4983	6:840	4:321
229	<i>Jiuhuan qifan longhu jindan xili zhenjue</i>	7:4986	6:844	4:324
230	<i>Zhuzhen lun huandan jue</i>	7:4991	6:849	4:327
231	<i>Zhenyi jindan jue</i>	7:4993	6:852	4:328
232	<i>Huandan bijue yang chizi shenfang</i>	7:4998	6:857	4:331
233	<i>Huandan zhongxian lun</i>	7:5001	6:861	4:333
234	<i>Xiudan miaoyong zhili lun</i>	7:5013	6:874	4:342
235	<i>Danjing jilun</i>	7:5018	6:879	4:345
236	<i>Jinjing lun</i>	7:5024	6:885	4:349
237	<i>Huandan xianmiao tongyou ji</i>	7:5027	6:888	4:351
238	<i>Yuanyang zi jinyi ji</i>	7:5032	6:894	4:354
239	<i>Huandan jinyi ge zhu</i>	7:5040	6:902	4:359
240	<i>Yuqing jinsi qinghua biwen jinbao neilian danjue</i>	7:5044	7:1	4:362
241	<i>Bixu zi qinchuan zhizhi</i>	7:5068	7:26	4:378
242	<i>Zhizhou xiansheng quanzhen zhizhi</i>	7:5074	7:32	4:382

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243	Chen Xubo guizhong zhinan	7:5077	7:36	4:384
244	Dadan zhizhi	7:5088	7:47	4:391
245	Yuqi zi danjing zhiyao	7:5107	7:67	4:404
246	Xishan qunxian huizhen ji	7:5133	7:95	4:422
247	Huizhen ji	7:5163	7:126	4:442
248	Qizhen ji	7:5201	7:165	4:467
249	Zhonghe ji	7:5224	7:189	4:482
250	Santian yisui	7:5287	7:254	4:524
251	Quanzhen ji xuan biyao	7:5293	7:260	3:528
252	Gushen pian	7:5302	7:269	4:534
253	Jinjue dijun sanyuan zhenyi jing	7:5323	7:291	4:548
254	Dadong jinhua yujing	7:5327	7:295	4:551
255	Taiwei lingshu ziwen langgan huadan shenzhen shangjing	7:5333	7:301	4:555
256	Yujing jiutian jinxiao weishen wangzhu taiyuan shangjing	7:5337	7:305	4:557
257	Dongzhen taiwei huangshu jiutian balu zhenwen	7:5342	7:310	4:561
258	Taixuan bajing lu	7:5346	7:314	4:563
259	Tao zhenren neidan fu	7:5367	7:337	4:578
260	Qinxuan fu	7:5376	7:347	4:584
261	Jindan fu	7:5381	7:352	4:587
262	Gushen fu	7:5405	7:376	4:603
263	Xiuzhen shishu	7:5409	7:381	4:605
264	Zhenqi huanyuan ming	8:5819	7:801	4:879
265	Huandan gejue	8:5828	7:811	4:885
266	Jinyi huandan baiwen jue	8:5840	7:824	4:893
267	Shangsheng xiuzhen sanyao	8:5856	7:840	4:903
268	Qianyuan zi sanshi lun	8:5869	7:854	4:912
269	Zhizhen zi longhu dadan shi	8:5871	7:856	4:913
270	Pomi zhengdao ge	8:5875	8:1	4:916
271	Taixuan langran zi jindao shi	8:5878	8:5	4:918
272	Liaoming pian	8:5882	8:9	4:921
273	Mingdao pian	8:5890	8:17	4:926
274	Zhenxian bichuan huohou fa	8:5899	8:27	4:932
275	Sanji zhiming quanti	8:5904	8:32	4:935
276	Xiyi zhimi lun	8:5921	8:51	4:947
277	Xiuzhen jingyi zalun	8:5930	8:61	4:953
278	Qingwei danjue	8:5943	8:74	4:961
279	Xiantian jindan dadao xuanao koujue	8:5948	8:79	4:965
280	Jinyi dadan koujue	8:5955	8:86	4:969
281	Baoyi zi sanfeng laoren danjue	8:5960	8:92	4:973
282	Huangdi zhajing	8:5969	8:101	4:979

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283	Huangdi longshou jing	8:5978	8:110	4:985
284	Huangdi jingui yubeng jing	8:6004	8:137	4:1002
285	Huangdi shou sanzi xuannü jing	8:6016	8:149	5:1
286	Taishang dengzhen sanjiao lingying jing	8:6018	8:152	5:2
287	Tongzhan daxiang li xingjing	8:6021	8:156	5:4
288	Lingtai jing	8:6048	8:183	5:22
289	Chengxing lingtai biyao jing	8:6059	8:194	5:29
290	Guang huangdi benxing ji	8:6062	8:199	5:32
291	Mu tianzi zhuan	8:6068	8:206	5:36
292	Han Wudi neizhuan	8:6086	8:224	5:47
293	Han Wudi waizhuan	8:6101	8:240	5:58
294	Liexian zhuan	8:6111	8:251	5:64
295	Xu xian zhuan	8:6130	8:271	5:77
296	Lishi zhenxian tidaotongjian	8:6163	8:305	5:99
297	Lishi zhenxian tidaotongjian xubian	9:6637	8:789	5:414
298	Lishi zhenxian tidaotongjian houji	9:6687	8:841	5:448
299	Yixian zhuan	9:6749	9:1	5:489
300	Huayang Tao yinju neizhuan	9:6764	9:17	5:499
301	Huan zhenren shengxian ji	9:6785	9:38	5:513
302	Zhoushi mingtong ji	9:6792	9:45	5:518
303	Ziyang zhenren neizhuan	9:6828	9:82	5:542
304	Maoshan zhi	9:6838	9:93	5:548
305	Chunyang dijun shenhua miaotong ji	9:7070	9:333	5:703
306	Taihua Xiyi zhi	9:7116	9:379	5:734
307	Xiyue Huashan zhi	9:7131	9:395	5:744
308	Ningyang Dong zhenren yuxian ji	9:7144	9:409	5:753
309	Zhu shizhen gao	9:7152	9:417	5:758
310	Jinlu zhai sandong zanyong yi	9:7161	9:426	5:764
311	Huangdi yinfu jing song	9:7174	9:439	5:772
312	Taishang shengxuan xiaozai huming miaojing song	9:7177	9:443	5:775
313	Shengtian jing songjie	9:7181	9:447	5:777
314	Sandong zansong lingzhang	9:7184	9:451	5:779
315	Song Zhenzong yuzhi yujing ji	9:7208	9:477	5:795
316	Taishang jidu zhangshe	9:7242	9:513	5:818
317	Lingbao tianzun shuo Hongen lingji zhenjun miaojing	9:7277	10:1	5:841
318	Dongxuan lingbao ziran jiutian shengshen zhang jing	9:7280	10:4	5:843
319	Dongxuan lingbao benxiang yundu jieqi jing	9:7288	10:13	5:849
320	Dongxuan lingbao danshui feishu yundu xiaojie miaojing	9:7296	10:21	5:854

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321	<i>Dongxuan lingbao zhutian shijie zaohua jing</i>	9:7307	10:32	5:861
322	<i>Taishang lingbao tiandi yundu ziran miaojing</i>	9:7313	10:39	5:865
323	<i>Taishang dongxuan lingbao sanyuan wuliang shou jing</i>	9:7316	10:43	5:867
324	<i>Shangqing wuchang biantong wanhua yuming jing</i>	9:7323	10:50	5:872
325	<i>Taishang dongxuan lingbao zhihui dingzhi tongwei jing</i>	9:7347	10:75	5:888
326	<i>Taishang dongxuan lingbao guanmiao jing</i>	9:7359	10:88	5:896
327	<i>Taishang dongxuan lingbao tianzun shuo datong jing</i>	9:7360	10:89	5:897
328	<i>Taishang dongxuan lingbao hu zhu tongzi jing</i>	9:7361	10:89	5:897
329	<i>Taishang dongxuan lingbao kaiyan bimì zang jing</i>	9:7362	10:91	5:898
330	<i>Taishang dongxuan lingbao zhenwen yaojie shangjing</i>	9:7370	10:99	5:903
331	<i>Taishang huangting neijing yujing</i>	9:7378	10:107	5:908
332	<i>Taishang huangting waijing yujing</i>	9:7384	10:114	5:913
333	<i>Lingbao tianzun shuo luku shousheng jing</i>	9:7387	10:117	5:915
334	<i>Taishang lingbao yuanyang miaojing</i>	10:7389	10:121	5:916
335	<i>Taishang dongyuan shenzhou jing</i>	10:7495	10:229	6:1
336	<i>Taishang dongxuan lingbao yebao yinyuan jing</i>	10:7615	10:353	6:81
337	<i>Taishang dongxuan lingbao shihao gongde yin- yuan miaojing</i>	10:7688	10:429	6:129
338	<i>Taishang dongxuan lingbao suming yinyuan mingjing</i>	10:7693	10:434	6:132
339	<i>Taishang dongxuan lingbao chujia yinyuan jing</i>	10:7698	10:440	6:136
340	<i>Taishang dongxuan lingbao zhuanshen duming jing</i>	10:7708	10:450	6:143
341	<i>Taishang dongxuan lingbao shishi duren miao- jing</i>	10:7713	10:455	6:146
342	<i>Taishang dongxuan lingbao taixuan puci quan- shi jing</i>	10:7719	10:461	6:150
343	<i>Taishang dongxuan lingbao sifang dayuan jing</i>	10:7724	10:467	6:153
344	<i>Taishang dongxuan lingbao zhihui benyuan dajie shangpin jing</i>	10:7727	10:471	6:155
345	<i>Taishang dongxuan lingbao jieye benxing shang- pin miaojing</i>	10:7736	10:481	6:161
346	<i>Taishang dongxuan lingbao zhenyi quanjie falun miaojing</i>	10:7750	10:495	6:170
347	<i>Taishang xuanyi zhenren shuo miaotong zhuan- shen ruding jing</i>	10:7753	10:498	6:172

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348	<i>Taishang xuanyi zhenren shuo quanjie falun miaojing</i>	10:7757	10:503	6:175
349	<i>Taishang dongxuan lingbao fazhu jing</i>	10:7761	10:507	6:178
350	<i>Taishang lingbao zhihui guanshen jing</i>	10:7766	10:512	6:181
351	<i>Taiyi jiuku hushen miaojing</i>	10:7767	10:513	6:182
352	<i>Taishang dongxuan lingbao chishu yujue miao- jing</i>	10:7770	10:517	6:184
353	<i>Shangqing jingui yujing xiuzhen zhixuan miaojing</i>	10:7802	10:550	6:205
354	<i>Shangqing sanyuan yujian sanyuan bujing</i>	10:7810	10:559	6:211
355	<i>Taishang dongxuan lingbao furi miaojing</i>	10:7832	10:581	6:226
356	<i>Dongxuan lingbao shangshi shuo jiuhu shenming jing</i>	10:7833	10:583	6:227
357	<i>Taishang lingbao tianzun shuo rangzai due jing</i>	10:7839	10:589	6:231
358	<i>Taishang shenzhou yanshou miaojing</i>	10:7840	10:590	6:232
359	<i>Taishang dongxuan lingbao xiaorang huozai jing</i>	10:7841	10:591	6:233
360	<i>Taishang dongxuan lingbao tianzun shuo yang- can yingzhong jing</i>	10:7843	10:592	6:234
361	<i>Taishang dongxuan lingbao bawei zhaolong miaojing</i>	10:7847	10:597	6:237
362	<i>Taishang dongyuan shuo qingyu longwang jing</i>	10:7860	10:611	6:245
363	<i>Taishang zhao zhu shenlong anzhen fenmu jing</i>	10:7862	10:613	6:247
364	<i>Taishang lingbao buxie zaowang jing</i>	10:7864	10:614	6:248
365	<i>Taishang shuo liyi canwang miaojing</i>	10:7865	10:616	6:249
366	<i>Taishang shuo niubuang miaojing</i>	10:7866	10:617	6:249
367	<i>Shangqing dongxuan mingdeng shangjing</i>	10:7867	10:618	6:250
368	<i>Taishang dongxuan baoyuan shangjing</i>	10:7871	10:622	6:252
369	<i>Taishang dongxuan lingbao miedu wulian sheng- shi miaojing</i>	10:7881	10:633	6:259
370	<i>Taishang dongxuan lingbao sanyuan yujing xuandu daxian jing</i>	10:7891	10:643	6:266
371	<i>Taishang dongxuan lingbao santu wuku badu shengsi miaojing</i>	10:7905	10:658	6:275
372	<i>Taishang daojun shuo jieyuan badu miaojing</i>	10:7909	10:662	6:278
373	<i>Taishang dongxuan lingbao wangsheng jiuku miaojing</i>	10:7910	10:663	6:278
374	<i>Taishang dongxuan lingbao jiuku miaojing</i>	10:7917	10:670	6:283
375	<i>Taishang dongxuan lingbao tianzun shuo jiku jing</i>	10:7919	10:672	6:284
376	<i>Taishang dongxuan lingbao jinggong miaojing</i>	10:7920	10:674	6:285
377	<i>Taishang lingbao hongfu miezui xiangming jing</i>	10:7925	10:679	6:289

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378	Taishang jiuku tianzun shuo xiaoqian miezui jing	10:7945	10:700	6:302
379	Taishang shuo Fengdu baku yule miaojing	10:7947	10:702	6:303
380	Dongxuan lingbao daoyao jing	10:7947	10:703	6:303
381	Dongxuan lingbao feixian shangpin miaojing	10:7951	10:707	6:306
382	Taishang lingbao tianzun shuo yanshou miaojing	10:7954	10:710	6:308
383	Taishang qixing shenzhou jing	10:7955	10:711	6:309
384	Taishang xuhuang baosheng shenzhou jing	10:7956	10:712	6:309
385	Taishang dongxuan sandong kaitian fenglei yubu zhimo shenzhou jing	10:7957	10:713	6:310
386	Taishang dongyuan sanmei dixin guangming zhengyin taiji ziwei fumo zhigui zhengjiu edao jifu jixiang shenzhou	10:7959	10:715	6:311
387	Taishang sansheng jieyuan miaojing	10:7961	10:718	6:313
388	Taishang lingbao wufu xu	10:7964	10:721	6:315
389	Taishang dongxuan lingbao suling zhenfu	10:8007	10:765	6:343
390	Taishang dongxuan lingbao wuyue shenfu	10:8034	10:793	6:361
391	Shangqing jinmu qiuxian fa	10:8042	10:801	6:366
392	Shangqing huoluo qiuyan fu	10:8053	10:813	6:374
393	Taishang dongxuan lingbao dagang chao	10:8056	10:816	6:376
394	Shangqing taiyi jinque yuxi jinzen ji	10:8057	10:818	6:377
395	Taishang dongxuan lingbao toujian fuwen yaojue	10:8061	10:822	6:379
396	Dongxuan lingbao ziran jiutian shengshen zhang jing jieyi	10:8076	11:1	6:389
397	Dongxuan lingbao ziran jiutian shengshen yuzhang jing jie	10:8129	11:55	6:425
398	Dongxuan lingbao ziran jiutian shengshen zhang jing zhu	11:8187	11:114	6:464
399	Taishang dongxuan lingbao tianzun shuo jiuku miaojing zhujie	11:8222	11:149	6:487
400	Dongxuan lingbao dingguan jing zhu	11:8237	11:164	6:497
401	Huangting neijing yujing zhu	11:8241	11:168	6:499
402	Huangting neijing yujing zhu	11:8264	11:191	6:515
403	Huangting neiwai yujing jingjie	11:8303	11:231	6:541
404	Shangqing danyuan yuzhen dibuang feixian shangjing	11:8308	11:237	6:544
405	Shangqing zijing jun huangchu ziling daojun dongfang shangjing	11:8311	11:240	6:546
406	Shangqing ziwei dijun nanji yuanjun yujing baojue	11:8320	11:250	6:552
407	Lingbao dalian neizhi xingchi jiyao	11:8325	11:255	6:556
408	Shangjing taijing ji jiejie xingshi jue	11:8327	11:257	6:557

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409	Shangqing huachen sanben yujue	11:8334	11:264	6:561
410	Taishang dongxuan lingbao zhongjian wen	11:8336	11:267	6:563
411	Taishang dongxuan lingbao wudi jiaoji zhaozhen yujue	11:8343	11:273	6:567
412	Shangqing pei fuwen qingquan jue	11:8346	11:277	6:570
413	Shangqing pei fuwen boquan jue	11:8351	11:282	6:573
414	Shangqing pei fuwen jiangquan jue	11:8357	11:288	6:577
415	Shangqing pei fuwen heiquan jue	11:8359	11:290	6:578
416	Shangqing pei fuwen huangquan jue	11:8360	11:291	6:579
417	Taishang dadao sanyuan pinjie xiezui shangfa	11:8364	11:295	6:581
418	Guqi huanshen jiuzhuan qiongdan lun	11:8372	11:303	6:587
419	Lingbao zhongzhen danjue	11:8378	11:310	6:591
420	Shenxian fuer danshi xingyao fa	11:8386	11:318	6:596
421	Dengzhen yinjue	11:8399	11:331	6:606
422	Shangqing sanzhen zhiyao yujue	11:8429	11:362	6:626
423	Shangqing dongzhen jieguo jue	11:8439	11:372	6:633
424	Shangqing mingtang yuanzhen jingjue	11:8448	11:381	6:638
425	Shangqing taiji yinzhu yujing baojue	11:8453	11:386	6:642
426	Shangqing taishang basu zhenjing	11:8463	11:396	6:648
427	Shangqing xiuxing jingjue	11:8477	11:410	6:658
428	Taishang feixing jiuchen yujing	11:8491	11:423	6:667
429	Shangqing changsheng baojian tu	11:8508	11:442	6:679
430	Shangqing badao biyan tu	11:8510	11:445	6:680
431	Shangqing hanxiang jianjian tu	11:8515	11:450	6:683
432	Huangting neijing wuzang liufu buxie tu	11:8520	11:455	6:686
433	Qiyu xiuzhen zhengpin tu	11:8530	11:466	6:693
434	Xuanlan renniao shan jingtu	11:8534	11:470	6:696
435	Taishang yuchen yuyi jielin ben riyue tu	11:8537	11:473	6:698
436	Shangfang dadong zhenyuan miaojing pin	11:8546	11:482	6:704
437	Shangfang dadong zhenyuan miaojing tu	11:8550	11:486	6:706
438	Shangfang dadong zhenyuan yinyang zhijiang tushu houjie	11:8554	11:491	6:709
439	Shangfang dadong zhenyuan tushu jishuo zhongpian	11:8561	11:498	6:714
440	Xu taishi zhenjun tuzhuan	11:8564	11:501	6:716
441	Dongxuan lingbao wuyue guben zhenxing tu	11:8593	11:530	6:735
442	Shangqing housheng daojun lieji	11:8606	11:544	6:744
443	Shangqing gaoshang yuzhen zhongdao zongjian baohui	11:8613	11:551	6:748
444	Dongxuan lingbao sanshi ji	11:8616	11:555	6:751
445	Dongxuan lingbao sanshi minghui xingzhuang juguan fangsuo wen	11:8621	11:560	6:754

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446	<i>Shangqing zhongjing zhu zhensheng bi</i>	11:8623	11:563	6:755
447	<i>Xu zhenjun xianzhuan</i>	11:8704	11:645	6:809
448	<i>Xishan Xu zhenren bashiwu hua lu</i>	11:8712	11:654	6:815
449	<i>Xiaodao Wu Xu er zhenjun zhuan</i>	11:8751	11:693	6:841
450	<i>Taiji Ge xiangong zhuan</i>	11:8758	11:700	6:845
451	<i>Yunfu shan Shen xianweng zhuan</i>	11:8772	11:715	6:855
452	<i>Nanyue jiu zhenren zhuan</i>	11:8779	11:722	6:859
453	<i>Nanyue xiaolu</i>	11:8782	11:725	6:861
454	<i>Taishang dongxuan lingbao shangpin jie jing</i>	11:8790	11:733	6:866
455	<i>Taishang xuanyi zhenren shuo santu wuku quanjie jing</i>	11:8794	11:737	6:869
456	<i>Taishang dongxuan lingbao sanyuan pinjie gongde qingzhong jing</i>	11:8799	11:743	6:873
457	<i>Taishang dongxuan lingbao zhibui zuigen shang- pin dajie jing</i>	11:8818	11:762	6:885
458	<i>Shangqing zhongzhen jiaojie dexing jing</i>	11:8833	11:777	6:895
459	<i>Dongxuan lingbao tianzun shuo shijie jing</i>	11:8839	11:784	6:899
460	<i>Taishang dongxuan lingbao xuanjie shouhui zhongzui baohu jing</i>	11:8840	11:785	6:900
461	<i>Shangqing gusui lingwen guiliu</i>	11:8853	11:798	6:908
462	<i>Taishang dongxuan lingbao fashen zhilun</i>	11:8871	11:817	6:921
463	<i>Yaoxiu keyi jielu chao</i>	11:8873	11:819	6:922
464	<i>Zhaijie lu</i>	11:8994	11:943	6:1002
465	<i>Lingbao lingjiao jidu jinshu mulu</i>	12:9003	12:1	7:1
466	<i>Lingbao lingjiao jidu jinshu</i>	12:9027	12:26	7:17
467	<i>Da Ming xuanjiao licheng zhajiao yi</i>	15:11487	15:1	9:1
468	<i>Hongen lingji zhenjun ziran xingdao yi</i>	15:11499	15:13	9:8
469	<i>Hongen lingji zhenjun jifu suqi yi</i>	15:11502	15:17	9:10
470	<i>Hongen lingji zhenjun jifu zaochao yi</i>	15:11505	15:20	9:12
471	<i>Hongen lingji zhenjun jifu wuchao yi</i>	15:11509	15:24	9:15
472	<i>Hongen lingji zhenjun jifu wanchao yi</i>	15:11514	15:29	9:18
473	<i>Hongen lingji zhenjun qixie shejiao ke</i>	15:11518	15:34	9:21
474	<i>Hongen lingji zhenjun liyuan wen</i>	15:11523	15:39	9:24
475	<i>Hongen lingji zhenjun qizheng xing dengyi</i>	15:11545	15:61	9:39
476	<i>Hongen lingji zhenjun shishi</i>	15:11553	15:70	9:44
477	<i>Luotian dajiao zaochao ke</i>	15:11557	15:75	9:47
478	<i>Luotian dajiao wuchao ke</i>	15:11561	15:79	9:49
479	<i>Luotian dajiao wanchao ke</i>	15:11564	15:83	9:52
480	<i>Luotian dajiao shejiao yi</i>	15:11568	15:87	9:54
481	<i>Xuanmen baoxiao zhuijian yi</i>	15:11573	15:92	9:57
482	<i>Zhusi shengdan chongju zhuoxian yi</i>	15:11580	15:100	9:62
483	<i>Jinlu zhai qitan yi</i>	15:11587	15:107	9:67

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484	<i>Jinlu dazhai suqi yi</i>	15:11592	15:113	9:70
485	<i>Jinlu dazhai qimeng yi</i>	15:11595	15:116	9:72
486	<i>Jinlu dazhai puzhi shuojie yi</i>	15:11597	15:118	9:74
487	<i>Jinlu zaochao yi, Jinlu wuchao yi, Jinlu wanchao yi</i>	15:11602	15:123	9:77
488	<i>Jinlu zhai chanfang yi</i>	15:11612	15:134	9:83
489	<i>Jinlu jietan yi</i>	15:11616	15:139	9:86
490	<i>Jinlu shejiao yi</i>	15:11619	15:142	9:88
491	<i>Jinlu fangsheng yi</i>	15:11623	15:146	9:91
492	<i>Jinlu qishou zao, wu, wanchao yi</i>	15:11625	15:148	9:92
493	<i>Jinlu shangshou sanxian yi</i>	15:11635	15:159	9:99
494	<i>Jinlu yanshou shejiao yi</i>	15:11637	15:162	9:100
495	<i>Jinlu xuanling zhuanjing zao, wu, wanchao xingdao yi</i>	15:11640	15:166	9:102
496	<i>Jinlu shibui duren zao, wu, wanchao kaishou yi</i>	15:11654	15:181	9:112
497	<i>Jinlu shibui duren zao, wu, wanchao zhuanjing yi</i>	15:11668	15:196	9:121
498	<i>Jinlu zhai toujian yi</i>	15:11683	15:211	9:131
499	<i>Yulu zidu suqi yi</i>	15:11688	15:217	9:134
500	<i>Yulu zidu jietan yi</i>	15:11692	15:221	9:137
501	<i>Yulu zidu shejiao yi</i>	15:11696	15:225	9:139
502	<i>Yulu zidu zao, wu, wanchao yi</i>	15:11699	15:229	9:142
503	<i>Yulu shengshen zidu zhuanjing yi</i>	15:11708	15:238	9:148
504	<i>Yulu shengshen zidu kaishou yi</i>	15:11722	15:253	9:157
505	<i>Yulu sanri jiuchao yi</i>	15:11730	15:262	9:162
506	<i>Yulu jiyou panku yi</i>	15:11752	15:284	9:178
507	<i>Taishang huanglu zhaiyi</i>	15:11757	15:289	9:181
508	<i>Wushang huanglu dazhai licheng yi</i>	15:12052	15:607	9:378
509	<i>Huanglu jiuku shizhai zhuanjing yi</i>	16:12580	16:351	9:730
510	<i>Huanglu shinian yi</i>	16:12589	16:361	9:736
511	<i>Huanglu wulao daowang yi</i>	16:12593	16:365	9:738
512	<i>Huanglu zhai shi tianzun yi</i>	16:12596	16:368	9:740
513	<i>Huanglu zhai shizhou sandao badu yi</i>	16:12600	16:372	9:743
514	<i>Huanglu jinyou jiao wuai yezhai cidi yi</i>	16:12605	16:378	9:747
515	<i>Dongxuan lingbao hetu yangxie sanshiliu tian zhaiyi</i>	16:12620	16:393	9:756
516	<i>Dongxuan lingbao hetu yangxie sanshiliu tu- huang zhaiyi</i>	16:12650	16:424	9:776
517	<i>Lingbao banjing zhaiyi</i>	16:12678	16:453	9:795
518	<i>Shengong miaoji zhenjun liwen</i>	16:12687	16:463	9:801
519	<i>Taishang lingbao yugui mingzhen zhai chanfang yi</i>	16:12692	16:468	9:805
520	<i>Taishang lingbao yugui mingzhen dazhai chan- fang yi</i>	16:12697	16:473	9:808

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521	<i>Taishang lingbao yugui mingzhen dazhai yangong yi</i>	16:12701	16:478	9:811
522	<i>Dongxuan du lingbao ziran quanyi</i>	16:12710	16:487	9:816
523	<i>Dongxuan lingbao ziran zhaiyi</i>	16:12713	16:491	9:819
524	<i>Dongxuan lingbao zhai shuo guang zhu jie fa deng zhuyuan yi</i>	16:12716	16:494	9:821
525	<i>Taishang dongyuan sanmei shenzhou zhai chanxie yi</i>	16:12725	16:503	9:827
526	<i>Taishang dongyuan sanmei shenzhou zhai qingdan yingdao yi</i>	16:12735	16:514	9:833
527	<i>Taishang dongyuan sanmei shenzhou zhai shifang chanyi</i>	16:12739	16:518	9:836
528	<i>Taishang dongxuan lingbao shoudu yi</i>	16:12744	16:523	9:839
529	<i>Lingbao wujing tigang</i>	16:12772	16:551	9:858
530	<i>Dongxuan lingbao yulu jianwen sanyuan weiyi ziran zhenjing</i>	16:12777	16:557	9:861
531	<i>Dongxuan lingbao zhongqing weiyi jing</i>	16:12782	16:562	9:864
532	<i>Taiji zhenren fu lingbao zhajie weiyi zhujing yaojue</i>	16:12785	16:566	9:867
533	<i>Taishang lingbao shangyuan tianguan xiaoqian miezui chan</i>	16:12797	16:578	9:875
534	<i>Taishang lingbao zhongyuan diguan xiaoqian miezui chan</i>	16:12803	16:583	9:878
535	<i>Taishang lingbao xiayuan shuiguan xiaoqian miezui chan</i>	16:12807	16:588	9:881
536	<i>Taishang xuansi miezui zifu xiaozai fachen</i>	16:12812	16:593	9:884
537	<i>Taishang xiaomie diyu shengzhi tiantang chan</i>	16:12817	16:599	9:892
538	<i>Taiyi jiuku tianzun shuo badu xuehu baochan</i>	16:12823	16:606	9:892
539	<i>Qingxuan jiuku baochan</i>	16:12831	16:614	9:897
540	<i>Cizun shengdu baochan</i>	16:12836	16:620	9:901
541	<i>Dongyue dasheng baochan</i>	16:12841	16:625	10:1
542	<i>Taishang lingbao shifang yinghao tianzun chan</i>	16:12851	16:635	10:7
543	<i>Taishang cibe daochang xiaozai jinyou chan</i>	16:12866	16:651	10:18
544	<i>Taishang cibe jinyou bazui chan</i>	16:12975	16:765	10:90
545	<i>Taishang cibe daochang miezui shuichan</i>	16:13021	16:815	10:121
546	<i>Lingbao yufian mulu</i>	16:13033	17:1	10:129
547	<i>Lingbao yufian</i>	16:13048	17:17	10:139
548	<i>Taiji jilian neifa</i>	17:13499	17:483	10:439
549	<i>Shangqing tianshu yuan huiju bidao zhengfa</i>	17:13549	17:535	10:473
550	<i>Xu zhenjun shou lian xingshen Shangqing bidao fayao jiewen</i>	17:13576	17:562	10:491
551	<i>Tianshu yuan dusi xuzhi ling</i>	17:13577	17:563	10:491

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552	<i>Tianshu yuan dusi xuzhi ge</i>	17:13579	17:565	10:493
553	<i>Lingbao jingming tianshu yuan dusi fayuan xuzhi</i>	17:13582	17:568	10:495
554	<i>Lingbao jingming yuan jiaoshi Zhou zhengong qiqing huayi</i>	17:13584	17:570	10:496
555	<i>Gaoshang yuegong taiyin yuanjun xiaodao xianwang lingbao jingming huangsu shu</i>	17:13588	17:575	10:499
556	<i>Lingbao jingming huangsu shu shiyi bijue</i>	17:13618	17:606	10:519
557	<i>Taishang lingbao jingming rudao pin</i>	17:13625	17:613	10:523
558	<i>Lingbao jingming yuan zhenshi migao</i>	17:13627	17:616	10:525
559	<i>Taishang lingbao jingming fa yinshi</i>	17:13629	17:618	10:526
560	<i>Lingbao jingming dafa wandao yuzhang bijue</i>	17:13630	17:619	10:527
561	<i>Taishang lingbao jingming bifa pian</i>	17:13649	17:638	10:539
562	<i>Lingbao jingming xinxiu jiulao shenyin fumo bifa</i>	17:13660	17:649	10:547
563	<i>Taishang lingbao jingming feixian duren jingfa</i>	17:13665	17:655	10:550
564	<i>Taishang lingbao jingming feixian duren jingfa shili</i>	17:13738	17:730	10:553
565	<i>Taishang jingming yuan buzou zhiju taixuan dusheng xuzhi</i>	17:13742	17:734	10:601
566	<i>Shangqing tianxin zhengfa</i>	17:13751	17:743	10:607
567	<i>Shangqing beiji tianxin zhengfa</i>	17:13807	17:801	10:645
568	<i>Lingbao guikong jue</i>	17:13825	17:820	10:657
569	<i>Shangqing dadong jingong chaoxiu bijue shangdao</i>	17:13829	17:824	10:660
570	<i>Lingjian zi</i>	17:13834	18:1	10:663
571	<i>Lingjian zi yindao ziwu ji</i>	17:13845	18:13	10:670
572	<i>Yangming jiguan jindan zhenjue</i>	17:13852	18:20	10:675
573	<i>Xuanzhu ge</i>	17:13858	18:26	10:679
574	<i>Xuanzhu xinjing zhu</i>	17:13860	18:28	10:680
575	<i>Xuanzhu xinjing zhu</i>	17:13865	18:33	10:683
576	<i>Baoyi hansen bijue</i>	17:13883	18:51	10:695
577	<i>Cunshen guqi lun</i>	17:13897	18:66	10:705
578	<i>Shesheng zuanlu</i>	17:13900	18:70	10:707
579	<i>Yangsheng bilu</i>	17:13914	18:84	10:716
580	<i>Xuanpu shan lingqin bilu</i>	18:13931	18:101	10:727
581	<i>Lingbao liuding bifa</i>	18:13962	18:133	10:748
582	<i>Kuigang liusuo bifa</i>	18:13970	18:141	10:753
583	<i>Taishang sanbi wujie bifa</i>	18:13974	18:146	10:756
584	<i>Shangqing liujia qidao bifa</i>	18:13980	18:153	10:760
585	<i>Guandou zhongxiao wulei wuhou bifa</i>	18:13985	18:158	10:763
586	<i>Huangdi taiyi bamen rushi jue</i>	18:13993	18:166	10:768

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587	<i>Huangdi taiyi bamen rushi bijue</i>	18:14007	18:180	10:778
588	<i>Huangdi taiyi bamen nishun shengsi jue</i>	18:14016	18:190	10:784
589	<i>Taishang chiwen dongshen sanlu</i>	18:14029	18:204	10:793
590	<i>Daojiao lingyan ji</i>	18:14041	18:217	10:801
591	<i>Luyi ji</i>	18:14124	18:301	10:856
592	<i>Shenxian ganyu zhuan</i>	18:14162	18:340	10:881
593	<i>Lidai chongdao ji</i>	18:14201	18:379	11:1
594	<i>Tixuan zhenren xianyi lu</i>	18:14211	18:390	11:7
595	<i>Jiang-Huai yiren lu</i>	18:14218	18:398	11:12
596	<i>Xianyuan bianzhu</i>	18:14231	18:411	11:21
597	<i>Daoji lingxian ji</i>	18:14267	18:448	11:45
598	<i>Shizhou ji</i>	18:14276	18:457	11:51
599	<i>Dongtian fudi yuedu mingshan ji</i>	18:14282	18:465	11:55
600	<i>Meixian guan ji</i>	18:14291	18:474	11:61
601	<i>Jinhua Chisong shan zhi</i>	18:14304	18:487	11:69
602	<i>Xiandu zhi</i>	18:14314	18:498	11:76
603	<i>Tiantai shan zhi</i>	18:14335	18:519	11:90
604	<i>Longrui guan Yuxue Yangming dongtian tuijing</i>	18:14345	18:530	11:97
605	<i>Siming dongtian danshan tu yong ji</i>	18:14347	18:532	11:98
606	<i>Nanyue zongsheng ji</i>	18:14367	18:552	11:111
607	<i>Yuyin fashi</i>	18:14380	18:567	11:120
608	<i>Shangqing zhuzhen zhangsong</i>	18:14418	18:606	11:146
609	<i>Taishang dongxuan lingbao zhibui lizan</i>	18:14425	18:614	11:150
610	<i>Lingbao jiuyou changye qishi duwang xuanzhang</i>	18:14429	18:618	11:153
611	<i>Dongxuan lingbao liujia yunü shanggong gezhang</i>	18:14434	18:623	11:156
612	<i>Shangqing shi dichen Tongbo zhenren zhen tuzan</i>	18:14438	18:625	11:157
613	<i>Zhongxian zangsong lingzhang</i>	18:14445	18:635	11:164
614	<i>Dongxuan lingbao shengxuan buxu zhang xushu</i>	18:14452	18:642	11:168
615	<i>Chisong zi zhangli</i>	18:14459	18:649	11:173
616	<i>Guangcheng ji</i>	18:14547	18:739	11:231
617	<i>Taishang xuanqi zhuhua zhang</i>	18:14664	18:860	11:310
618	<i>Lingbao jingming yuan xingqian shi</i>	18:14704	18:901	11:336
619	<i>Tianshu yuan dushi xuzhi xingqian shi</i>	18:14713	18:910	11:342
620	<i>Taishang laojun shuo chang qingjing miaojing</i>	19:14715	19:1	11:344
621	<i>Taishang xuanling doumu dasheng yuanjun benming yanshen xinjing</i>	19:14717	19:3	11:345
622	<i>Taishang xuanling beidou benming yansheng zhenjing</i>	19:14719	19:5	11:346
623	<i>Taishang xuanling beidou benming changsheng miao</i>	19:14723	19:10	11:349
624	<i>Taishang shuo nandou liusi yanshou duren miaojing</i>	19:14725	19:12	11:350

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625	<i>Taishang shuo dongdou zhusuan huming miao- jing</i>	19:14729	19:17	11:353
626	<i>Taishang shuo xidou jiming hushen miaojing</i>	19:14731	19:19	11:354
627	<i>Taishang shuo zhongdou dakui baoming miaojing</i>	19:14733	19:21	11:355
628	<i>Taishang shuo zhongdou dakui zhangsuan fumo shenzhou jing</i>	19:14735	19:23	11:356
629	<i>Taishang beidou ershiba zhang jing</i>	19:14736	19:24	11:357
630	<i>Taishang laojun shuo jiusheng zhenjing</i>	19:14750	19:38	11:366
631	<i>Taishang laojun shuo xiaozai jing</i>	19:14751	19:39	11:367
632	<i>Taishang taiging tiantong huming miaojing</i>	19:14754	19:42	11:369
633	<i>Taishang taiging huanglao dijun yunlei tiantong yinfan xianjing</i>	19:14756	19:45	11:371
634	<i>Taishang laojun shuo anzhai bayang jing</i>	19:14758	19:47	11:372
635	<i>Taishang laojun shuo buxie bayang jing</i>	19:14759	19:48	11:372
636	<i>Taishang shuo shilian shengshen jiuhu jing</i>	19:14760	19:49	11:373
637	<i>Taishang feibu wuxing jing</i>	19:14761	19:50	11:374
638	<i>Taishang feibu nandou taiwei yujing</i>	19:14766	19:55	11:377
639	<i>Huangtian shangqing jinque dijun lingshu ziwen shangjing</i>	19:14770	19:61	11:380
640	<i>Dongshen badi miaojing jing</i>	19:14777	19:69	11:385
641	<i>Taishang laojun neiguan jing</i>	19:14793	19:85	11:396
642	<i>Taishang laojun shuo liaoxin jing</i>	19:14797	19:88	11:398
643	<i>Taishang laojun neidan jing</i>	19:14797	19:89	11:398
644	<i>Taishang neidan shouyi zhending jing</i>	19:14799	19:90	11:399
645	<i>Taishang laojun nei riyong miaojing</i>	19:14799	19:91	11:400
646	<i>Taishang laojun wai riyong miaojing</i>	19:14800	19:92	11:400
647	<i>Taishang shuo zhuanlun wudao suming yinyuan jing</i>	19:14801	19:92	11:401
648	<i>Taishang huadao dushi xianjing</i>	19:14805	19:97	11:403
649	<i>Taishang laojun shuo Tianfei jiuku lingyan jing</i>	19:14812	19:104	11:408
650	<i>Taishang laojun shuo changsheng yisuan miao- jing</i>	19:14815	19:109	11:410
651	<i>Taishang dongshen sanyuan miaoben fushou zhenjing</i>	19:14820	19:115	11:414
652	<i>Taishang laojun shuo jieshi zhouzu jing</i>	19:14825	19:120	11:417
653	<i>Taishang laojun shuo wudou jinzhang shousheng jing</i>	19:14826	19:122	11:418
654	<i>Taishang dongshen tiangong xiaomo huguo jing</i>	19:14830	19:126	11:420
655	<i>Taishang shuo ziwei shenbing huguo xiaomo jing</i>	19:14841	19:137	11:427
656	<i>Taishang riye hunyuan jing</i>	19:14842	19:139	11:428
657	<i>Taishang dongshen wuxing zhusu riye hun- chang jing</i>	19:14843	19:140	11:429

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658	Taishang miaoshi jing	19:14847	19:145	11:431
659	Taishang baoyuan jing	19:14850	19:149	11:434
660	Hunyuan bajing zhenjing	19:14851	19:150	11:434
661	Laozi xiangming jing	19:14878	19:177	11:452
662	Taishang laojun shuo bao fumu enzhong jing	19:14906	19:205	11:470
663	Xuantian shangdi shuo bao fumu enzhong jing	19:14910	19:209	11:473
664	Daode zhenjing	19:14911	19:211	11:474
665	Daode jing guben pian	19:14923	19:223	11:482
666	Xisheng jing	19:14934	19:235	11:489
667	Wushang miaodao wenshi zhenjing	19:14970	19:271	11:513
668	Chongxu zhide zhenjing	19:14989	19:291	11:525
669	Dongling zhenjing	19:15035	19:339	11:556
670	Nanhua zhenjing	19:15050	19:355	11:567
671	Taishang wuji dadao ziran zhenyi wucheng fu shangjing	19:15149	19:457	11:632
672	Taishang laojun shuo yisuan shenfu miaojing	19:15163	19:472	11:642
673	Taishang laojun hunyuan sanbu fu	19:15166	19:475	11:644
674	Wushang sanyuan zhenzhai linglu	19:15214	19:525	11:676
675	Shangqing dantian sangi yuhuang liuchen feigang siming dalu	19:15225	19:537	11:684
676	Da Ming Taizu gao huangdi yuzhu Daode zhenjing	19:15233	19:545	11:689
677	Tang Xuanzong yuzhu Daode zhenjing	19:15273	19:587	11:716
678	Tang Xuanzong yuzhi Daode zhenjing shu	19:15323	19:637	11:749
679	Tang Xuanzong yuzhi Daode zhenjing shu	19:15414	19:731	11:809
680	Song Huizong yujie Daode zhenjing	19:15464	19:783	11:843
681	Song Huizong Daode zhenjing jieyi	20:15527	20:1	11:885
682	Daode zhenjing zhu	20:15644	10:123	12:1
683	Daode zhenjing jie	20:15678	20:159	12:23
684	Daode zhenjing sizi gudao jijie	20:15705	20:187	12:41
685	Daode zhenjing zhuan	20:15815	20:301	12:115
686	Daode zhenjing zhuan	20:15864	20:351	12:147
687	Daode zhenjing san jie	20:15919	20:407	12:184
688	Daode zhenjing zhijie	20:15997	20:487	12:236
689	Daode zhenjing lun	20:16036	20:527	12:262
690	Daode zhenjing zhu	20:16051	20:543	12:272
691	Daode zhenjing zhu	20:16079	20:573	12:291
692	Daode zhenjing xinzhu	20:16126	20:621	12:322
693	Daode zhenjing zhigui	20:16154	20:651	12:341
694	Daode zhenjing shuyi	20:16236	20:735	12:395
695	Daode zhenjing jijie	21:16462	21:119	12:546
696	Daode zhenjing quanjie	21:16518	21:177	12:583

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697	Daode zhenjing cijie	21:16561	21:223	12:612
698	Daode zhenjing zhangju xunsong	21:16582	21:245	12:626
699	Daode huiyuan	21:16606	21:269	12:642
700	Daode zhenjing jie	21:16632	21:295	12:659
701	Daode zhenjing kouyi	21:16687	21:351	12:696
702	Daode xuanjing yuanzhi	21:16730	21:395	12:725
703	Xuanjing yuanzhi fahui	21:16781	21:447	12:758
704	Daode zhenjing zhu	21:16813	21:481	12:780
705	Daode zhenjing jijie	21:16874	21:545	12:821
706	Daode zhenjing jizhu	21:16936	21:607	13:1
707	Daode zhenjing jizhu	21:17093	21:767	13:106
708	Daode zhenjing jizhu shiwen	22:17306	22:149	13:248
709	Daode zhenjing jizhu zashuo	22:17317	22:161	13:255
710	Daode zhenjing zhushu	22:17346	22:191	13:274
711	Daode zhenjing xuande zuanshu	22:17469	22:317	13:357
712	Daode zhenjing jiyi	22:17742	22:597	13:589
713	Daode jing lunbing yaoyi shu	22:17881	22:740	13:631
714	Daode zhenjing cangshi zuanwei pian	22:17913	23:1	13:652
715	Daode zhenjing cangshi zuanwei kaiti kewen shu	23:18024	23:117	13:727
716	Daode zhenjing cangshi zuanwei shouchao	23:18064	23:157	13:753
717	Daode zhenjing yanyi shouchao	23:18086	23:179	13:768
718	Daode zhenjing qushan ji	23:18199	23:295	13:843
719	Daode zhenjing shuyi	23:18348	23:449	13:942
720	Daode zhenjing zhu	23:18383	23:485	14:1
721	Daode zhenjing yijie	23:18399	23:502	14:11
722	Daode zhenjing zhu	23:18437	23:541	14:37
723	Daode zhenjing jiyi dazhi	23:18467	23:571	14:57
724	Daode zhenjing jiyi	23:18508	23:613	14:84
725	Daode zhenjing guangsheng yi	24:18845	24:129	14:309
726	Xisheng jing jizhu	24:19232	24:529	14:566
727	Wenshi zhenjing zhu	24:19287	24:587	14:603
728	Wenshi zhenjing yanwai zhi	24:19418	24:719	14:690
729	Chongxu zhide zhenjing Juanzhai kouyi	24:19482	25:1	14:735
730	Chongxu zhide zhenjing jie	24:19585	25:107	14:802
731	Chongxu zhide zhenjing yijie	25:19735	25:261	14:903
732	Chongxu zhide zhen jing sijie	25:19782	25:309	15:1
733	Liezi chongxu zhide zhenjing shiwen	25:20023	25:558	15:162
734	Nanhua zhenjing yihai zuanwei	25:20042	25:577	15:174
735	Nanhua zhenjing kouyi	26:20811	26:525	15:687
736	Nanhua zhenjing zhangju yinyi	26:21120	27:1	15:894
737	Nanhua zhenjing zhangju yushi	26:21208	27:91	15:952
738	Nanhua zhenjing yushi zalu	26:21218	27:102	15:959

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739	Nanhua zhenjing zhiyin	26:21230	27:114	16:1
740	Nanhua miao	26:21237	27:121	16:5
741	Zhuangzi neipian dingzheng	26:21238	27:123	16:6
742	Nanhua zhenjing xunben	26:21261	27:146	16:21
743	Nanhua zhenjing xinzhuan	27:21460	27:349	16:154
744	Nanhua zhenjing shiyi	27:21634	27:527	16:270
745	Nanhua zhenjing zhushu	27:21639	27:533	16:273
746	Tongxuan zhenjing	28:22240	28:233	16:673
747	Dongling zhenjing	28:22326	28:323	16:731
748	Tongxuan zhenjing zuanyi	28:22360	28:357	16:754
749	Tongxuan zhenjing	28:22461	28:459	16:821
750	Taishang xuanling beidou benming yansheng zhenjing zhu	28:22537	28:539	17:1
751	Taishang xuanling beidou benming yansheng zhenjing zhujie	28:22595	28:600	17:39
752	Taishang xuanling beidou benming yansheng jing zhu	28:22633	28:639	17:65
753	Beidou qiyan jinxuan yuzhang	28:22667	28:673	17:87
754	Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing	28:22671	28:679	17:90
755	Taishang laojun shuo chang qingjing jing zhu	28:22746	28:755	17:141
756	Taishang laojun shuo chang qingjing jing zhu	28:22781	28:759	17:143
757	Taishang laojun shuo chang qingjing jing zhu	28:22784	28:791	17:164
758	Taishang laojun shuo chang qingjing jing zhu	28:22796	28:807	17:174
759	Taishang laojun shuo chang qingjing jing zhu	28:22808	28:820	17:182
760	Taishang laojun shuo chang qingjing miaojing zuantu jiezhu	28:22826	28:838	17:194
761	Taishang laojun yuandao zhenjing zhujie	28:22839	28:853	17:204
762	Taishang taiqing tiantong huming miaojing zhu	28:22849	28:861	17:209
763	Laozi shuo wuchu jing zhu	28:22854	28:866	17:213
764	Taishang sanyuan feixing guanjin jinsu yulu tu	28:22857	29:1	17:215
765	Shangqing jingque dijun wudou sanyi tujue	28:22861	29:6	17:218
766	Siqi shesheng tu	28:22871	29:16	17:224
767	Taishang tongling bashi shengwen zhenxing tu	28:22885	29:30	17:234
768	Tujing yanyi bencao	28:22892	29:37	17:238
769	Tujing yanyi bencao	29:22947	29:93	17:274
770	Hunyuan shengji	30:23705	30:1	17:779
771	Taishang laojun nianpu yaolie	30:23862	30:161	17:884
772	Taishang laojun jinsu neixu	30:23869	30:168	17:888
773	Taishang hunyuan Laozi shilüe	30:23872	30:171	17:890
774	Youlong zhuan	30:23908	30:207	18:1

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775	Taishang shuo Xuantian dasheng zhenwu benchuan shenzhou miaojing	30:23964	30:265	18:38
776	Zhenwu lingying zhenjun zengshang yousheng zunhao cewen	30:23969	30:271	18:42
777	Zhangxian mingsu huanghou shou shangqing bifa lu ji	30:23970	30:272	18:42
778	Huagai shan Fuqiu Wang Guo san zhenjun shishi	30:23973	30:275	18:44
779	Tang Ye zhenren zhuan	30:24024	30:327	18:78
780	Diqi shangjiang Wen taibao zhuan	30:24042	30:347	18:90
781	Xuanpin lu	30:24052	30:355	18:97
782	Dadi dongtian ji	30:24117	30:422	18:140
783	Yongcheng jixian lu	30:24154	30:461	18:165
784	Taishang laojun jiejing	30:24208	30:517	18:201
785	Laojun yinsong jiejing	30:24222	30:532	18:210
786	Taishang laojun jingli	30:24233	30:543	18:218
787	Taishang jingjie	30:24239	30:549	18:222
788	Sandong fufu kejie wen	30:24249	30:559	18:228
789	Zhengyi fawen tianshi jiaojie kejing	30:24254	30:565	18:232
790	Nuqing guili	30:24266	30:577	18:239
791	Zhengyi wei yi jing	30:24285	30:597	18:252
792	Xuanmen shishi wei yi	30:24295	30:608	18:259
793	Taiqing daode xianhua yi	30:24304	30:617	18:265
794	Zhengyi jie jiaoyi	30:24314	30:627	18:271
795	Zhengyi chuguan zhangyi	30:24318	30:631	18:274
796	Taishang sanwu zhengyi mengwei yuelu jiaoyi	30:24328	30:642	18:281
797	Taishang zhengyi yuelu yi	30:24335	30:649	18:286
798	Zhengyi zhijiao zhai yi	30:24343	30:658	18:291
799	Zhengyi zhijiao zhai qingdan xingdao yi	30:24346	30:661	18:293
800	Zhengyi chitan yi	30:24349	30:664	18:295
801	Zhengyi jiaozhai yi	30:24353	30:667	18:297
802	Zhengyi jiaomu yi	30:24356	30:670	18:299
803	Taishang dongshen sanhuang yi	30:24358	30:673	18:301
804	Dongshen sanhuang qishier jun zhai fangchan yi	30:24364	30:680	18:305
805	Taishang dongshen taiyuan hetu sanyuan yangxie yi	30:24368	30:684	18:308
806	Taishang jinsu yudie baozhang yi	30:24385	30:701	18:319
807	Tianxin zhengfa xiuzhen daochang shejiao yi	30:24391	30:708	18:323
808	Taishang sandong chuanshou daode jing zixu lu baibiao yi	30:24397	30:714	18:327
809	Taishang sanwu bangjiu jiao wudi duanwen yi	30:24407	30:724	18:333
810	Taishang xiaozai qifu jiaoyi	30:24413	30:730	18:337

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811	Taishang jingui yujing yansheng dongxuan zhuyou chan	30:24418	30:736	18:341
812	Taishang yaotai yisuan baoji yannian chan	30:24424	30:742	18:345
813	Taishang zhengyi chaotian sanba xiezui fachen	30:24429	30:747	18:348
814	Zhenwu lingying hushi xiaozai miezui baochan	30:24435	30:753	18:352
815	Beiji zhenwu puci dusbi fachen	30:24438	30:756	18:354
816	Beiji zhenwu yousheng zhenjun liwen	30:24475	30:794	18:379
817	Taiqing zhonghuang zhenjing	31:24483	30:801	18:383
818	Taiqing daoyin yangsheng jing	31:24500	30:819	18:394
819	Taishang yangsheng taixi qijing	31:24509	30:829	18:401
820	Taiqing tiaopi jing	31:24514	30:834	18:404
821	Taishang laojun yangsheng jue	31:24525	30:846	18:411
822	Taiqing fuqi koujue	31:24529	30:850	18:414
823	Zhuang Zhou qijue jie	31:24533	30:854	18:416
824	Songshan Taiwu xiansheng qijing	31:24535	30:856	18:418
825	Yanling xiansheng ji xinjiu fuqi jing	31:24544	31:1	18:424
826	Zhuzhen shengtai shenyong jue	31:24558	31:15	18:433
827	Taixi baoyi ge	31:24566	31:23	18:438
828	Youzhen xiansheng funa yuanqi jue	31:24568	31:25	18:440
829	Taixi jingwei lun	31:24575	31:33	18:445
830	Fuqi jingyi lun	31:24579	31:37	18:447
831	Qifa yaoming zhibue	31:24585	31:43	18:451
832	Shangqing siming Mao zhenjun xiuxing zhimi jue	31:24591	31:49	18:455
833	Shenqi yangxing lun	31:24594	31:52	18:457
834	Cunshen lianqi ming	31:24595	31:53	18:458
835	Baosheng ming	31:24597	31:55	18:459
836	Shenxian shiqi jingui miaolu	31:24597	31:56	18:459
837	Zhenzhong ji	31:24606	31:65	18:465
838	Yangxing yanming lu	31:24620	31:79	18:474
839	Sandong shuji zashuo	31:24636	31:96	18:485
840	Pengzu shesheng yangxing lun	31:24643	31:103	18:490
841	Sun zhenren sheyang lun	31:24644	31:104	18:491
842	Baopu zi yangsheng lun	31:24647	31:107	18:492
843	Yangsheng yongxuan ji	31:24648	31:109	18:493
844	Shenxian fushi lingcao changpu wan fangzhuo	31:24662	31:123	18:502
845	Shangqing jing zhendan bijue	31:24664	31:126	18:504
846	Taiqing jing duangu fa	31:24667	31:129	18:506
847	Taishang zhouhou yujing fang	31:24673	31:135	18:510
848	Hunsu yisheng lu	31:24676	31:138	18:512
849	Baosheng yaolu	31:24687	31:149	18:519
850	Xiuzhen bilu	31:24692	31:154	18:522

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851	Sanyuan yanshou canzan shu	31:24697	31:161	18:526
852	Taishang baozhen yangsheng lun	31:24744	31:208	18:557
853	Yangsheng bianyi jue	31:24746	31:211	18:559
854	Taishang sanhuang baozhai shenxian shanglu jing	31:24748	31:213	18:560
855	Taiqing jinque yuhua xianshu baji shenzhang sanhuang neibi wen	31:24751	31:216	18:562
856	Sanhuang neiwen yibi	31:24780	31:245	18:581
857	Bizang tongxuan bianhua liuyin dongwei dunjia zhenjing	31:24786	31:258	18:585
858	Taishang dongshen xuanmiao boyuan zhenjing	31:24816	31:284	18:605
859	Taishang tongxuan lingyin jing	31:24826	31:294	18:612
860	Shangqing zhenyuan rongling jing	31:24831	31:300	18:615
861	Taishang liuren mingjian fuyin jing	31:24840	31:309	18:621
862	Xiandao jing	31:24875	31:345	18:644
863	Shenxian liandan dianzhu sanyuan baozhao fa	31:24882	31:353	18:649
864	Yuanyang zi wujia lun	31:24886	31:358	18:652
865	Taiqing yuanji zhimiao shenzhu yuke jing	31:24889	31:361	18:654
866	Tianlao shengguang jing	31:24907	31:380	18:666
867	Guigu zi tiansui lingwen	31:24915	31:388	18:671
868	Xiantian Xuanmiao yunü Taishang shengmu zichuan xiandao	31:24942	31:416	18:689
869	Si yin qi juefa	31:24947	31:421	18:692
870	Beidou zhibu wuwei jing	31:24950	31:424	18:694
871	Taishang chu sanshi jiuchong baosheng jing	31:24954	31:429	18:697
872	Taishang laojun xuanmiao zhenzhong neide shenzhou jing	31:24966	31:442	18:705
873	Huangting dunjia yuanshen jing	31:24968	31:443	18:706
874	Ziting neibi jue xiuxing fa	31:24973	31:449	18:710
875	Taishang laojun da cunsi tu zhujue	31:24981	31:457	18:715
876	Taishang wuxing qi yuan kongchang jue	31:24993	31:470	18:723
877	Shangxuan gaozhen Yanshou chishu	31:25005	31:482	18:731
878	Zituan danjing	31:25014	31:491	18:737
879	Shangqing jinsu yuzi shangjing	31:25023	31:501	18:743
880	Taiqing jinyi shendan jing	31:25028	31:507	18:746
881	Taiqing shibi ji	31:25052	31:532	18:763
882	Taiqing jinyi shenqi jing	31:25073	31:554	18:776
883	Taiqing jing tianshi koujue	31:25089	31:570	18:787
884	Taiqing xiudan bijue	31:25096	31:578	18:792
885	Huangdi jiuding shendan jingjue	31:25100	31:583	18:795
886	Jiuzhuan lingsha dadan zisheng xuanjing	31:25198	31:683	19:1
887	Zhang zhenren jinshi lingsha lun	31:25204	31:690	19:5

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888	<i>Wei Boyang qifan dansha jue</i>	31:25209	31:695	19:8
889	<i>Taiji zhenren jiuzhuan huandan jing yaojue</i>	31:25212	31:699	19:10
890	<i>Dadong lian zhenbao jing xiufu lingsha miaojue</i>	31:25216	31:703	19:13
891	<i>Dadong lian zhenbao jing jiuhuan jindan miaojue</i>	31:25229	31:716	19:22
892	<i>Taishang weiling shenhua jiuzhuan dansha jue</i>	31:25238	31:725	19:27
893	<i>Jiuzhuan lingsha dadan</i>	31:25241	31:729	19:30
894	<i>Jiuzhuan qingjin lingsha dan</i>	31:25247	31:735	19:34
895	<i>Yinyang jiuzhuan cheng zijin dianhua huandan jue</i>	31:25250	31:738	19:35
896	<i>Yudong dashen dansha zhenyao jue</i>	31:25252	31:741	19:37
897	<i>Lingsha dadan bijue</i>	31:25263	31:752	19:44
898	<i>Biyou zhusha hanlin yushu gui</i>	31:25274	31:764	19:52
899	<i>Dadan ji</i>	32:25279	31:769	19:54
900	<i>Danfang xuzhi</i>	32:25282	31:773	19:57
901	<i>Shiyao erya</i>	32:25289	31:780	19:61
902	<i>Jichuan zhenren jiaozheng shu</i>	32:25296	31:787	19:66
903	<i>Chunyang Lü zhenren yaoshi zhi</i>	32:25301	31:792	19:69
904	<i>Jinbi wu xianglei cantong qi</i>	32:25306	31:798	19:73
905	<i>Cantong qi wu xianglei biyao</i>	32:25326	31:819	19:86
906	<i>Yin zhenjun jinshi wu xianglei</i>	32:25329	31:822	19:88
907	<i>Jinshi bu wujin shu jue</i>	32:25350	31:843	19:102
908	<i>Shangqing jiuzhen zhongjing neijue</i>	32:25355	31:848	19:105
909	<i>Longhu huandan jue</i>	32:25358	32:1	19:107
910	<i>Jinhua yuyi dadan</i>	32:25388	32:32	19:127
911	<i>Ganqi shiliu zhuan jindan</i>	32:25398	32:42	19:134
912	<i>Xiulian dadan yaozhi</i>	32:25403	32:48	19:137
913	<i>Tongyou jue</i>	32:25422	32:67	19:150
914	<i>Jinhua chongbi danjing bizhi</i>	32:25436	32:81	19:159
915	<i>Huandan zhouhou jue</i>	32:25451	32:97	19:169
916	<i>Penglai shan xizao huangdan ge</i>	32:25474	32:120	19:185
917	<i>Baopu zi shenxian jinzhao jing</i>	32:25502	32:149	19:204
918	<i>Zhujia shenpin danfa</i>	32:25518	32:165	19:214
919	<i>Qiangong jiageng zhibao jicheng</i>	32:25567	32:214	19:247
920	<i>Danfang aolun</i>	32:25610	32:259	19:275
921	<i>Zhigui ji</i>	32:25618	32:268	19:281
922	<i>Huanjin shu</i>	32:25624	32:274	19:285
923	<i>Dadan qiangong lun</i>	32:25629	32:279	19:288
924	<i>Zhenyuan miaodao yaolüe</i>	32:25633	32:284	19:291
925	<i>Danfang jianyuan</i>	32:25643	32:294	19:298
926	<i>Da huandan zhaojian</i>	32:25652	32:303	19:304
927	<i>Taiqing yubei zi</i>	32:25664	32:315	19:311

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928	<i>Xuanjie lu</i>	32:25670	32:321	19:315
929	<i>Xuanyuan huangdi shuijing yaofu</i>	32:25674	32:326	19:318
930	<i>Sanshiliu shuifu</i>	32:25681	32:333	19:323
931	<i>Jusheng ge</i>	32:25687	32:339	19:327
932	<i>Boyun xianren lingcao ge</i>	32:25689	32:342	19:328
933	<i>Zhong zhicao fu</i>	32:25699	32:352	19:335
934	<i>Taibo jing</i>	32:25702	32:355	19:337
935	<i>Danlun juezhi xinjian</i>	32:25707	32:361	19:340
936	<i>Dahuan xinjian</i>	32:25714	32:368	19:345
937	<i>Da huandan jinbu bolong lun</i>	32:25717	32:371	19:347
938	<i>Dadan pian</i>	32:25720	32:374	19:349
939	<i>Dadan wenda</i>	32:25724	32:379	19:352
940	<i>Jinmu wanling lun</i>	32:25726	32:381	19:353
941	<i>Hongqian ru heiqian jue</i>	32:25728	32:383	19:354
942	<i>Tongxuan bishu</i>	32:25731	32:386	19:356
943	<i>Lingfei san chuanxin lu</i>	32:25742	32:397	19:363
944	<i>Yanmen gong miaojie lu</i>	32:25745	32:401	19:365
945	<i>Xuanshuang zhangshang lu</i>	32:25749	32:405	19:368
946	<i>Taiji zhenren zadan yaofang</i>	32:25750	32:406	19:369
947	<i>Yuqing neishu</i>	32:25757	32:414	19:374
948	<i>Shenxian yangshen bishu</i>	32:25768	32:425	19:381
949	<i>Taigu tudui jing</i>	32:25777	32:435	19:387
950	<i>Shangdong xindan jingjue</i>	32:25790	32:449	19:396
951	<i>Xu zhenjun shihan ji</i>	32:25815	32:474	19:412
952	<i>Jiuzhuan liuzhu shenxian jiudan jing</i>	32:25837	32:497	19:427
953	<i>Gengdao ji</i>	32:25852	32:513	19:437
954	<i>Taishang hunyuan zhenlu</i>	32:25957	32:621	19:507
955	<i>Zhongnan shan zuting xianzhen neizhuan</i>	32:25971	32:636	19:516
956	<i>Zhongnan shan shuojing tai lidai zhenxian beiji</i>	32:26011	32:676	19:543
957	<i>Gu Louguan ziyun yanqing ji</i>	32:26021	32:686	19:549
958	<i>Xuantian shangdi qisheng lu</i>	33:26055	32:719	19:571
959	<i>Da Ming xuantian shengdi ruiying tulu</i>	33:26145	32:812	19:632
960	<i>Yuzhi Zhenwu miao bei</i>	33:26158	32:824	19:640
961	<i>Xuantian shangdi qisheng lingyi lu</i>	33:26159	32:826	19:641
962	<i>Wudang fudi zongzhen ji</i>	33:26168	33:1	19:647
963	<i>Wudang jisheng ji</i>	33:26200	33:34	19:668
964	<i>Xichuan Qingyang gong beiming</i>	33:26216	33:50	19:679
965	<i>Song dong Taiyi gong beiming</i>	33:26228	33:63	19:687
966	<i>Song xi Taiyi gong beiming</i>	33:26231	33:66	19:689
967	<i>Song zhong Taiyi gong beiming</i>	33:26233	33:69	19:690
968	<i>Longjiao shan ji</i>	33:26236	33:72	19:692
969	<i>Tiantan Wangwu shan shengji ji</i>	33:26248	33:85	19:700

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970	Tang Wangwu shan Zhongyan tai Zhengyi xiansheng miaojie	33:26257	33:94	19:706
971	Tang Songgao shan Qimu miao beiming	33:26260	33:96	19:708
972	Gongguan beiji	33:26263	33:100	19:710
973	Ganshui xianyuan lu	33:26280	33:117	19:722
974	Taishang laojun shuo chang qingjing jing song- zhu	33:26420	33:261	19:815
975	Beidou qi yuan jinxuan yuzhang	33:26424	33:266	19:818
976	Taishang dongshen wuxing zan	33:26426	33:268	19:819
977	Daode pianzhang xuansong	33:26429	33:272	19:821
978	Daode zhenjing song	33:26464	33:308	19:844
979	Mingzhen powang zhangsong	33:26470	33:315	19:848
980	Zhuzhen gesong	33:26474	33:319	19:851
981	Da Ming yuzhi xuanjiao yuezhang	33:26485	33:331	19:858
982	Taishang sandong biaowen	33:26490	33:337	19:861
983	Cuishan lu	33:26523	33:371	19:883
984	Xuanjing bixia lingbao juxuan jing	33:26547	34:1	19:899
985	Taishang dongxuan lingbao sanyi wuqi zhenjing	33:26579	34:34	19:921
986	Taishang qingjing yuandong zhenwen yuzi miaojing	33:26582	34:38	19:923
987	Taishang dongxuan lingbao tianguan jing	33:26585	34:41	19:925
988	Shangqing wuying zhentong heyong neibian yujing	33:26588	34:44	19:927
989	Shangqing shenbao dongfang zhenhui shangjing	33:26590	34:46	19:928
990	Dongxuan lingbao jiu zhenren wufu sangui xingdao guanmen jing	33:26593	34:50	19:930
991	Taishang changwen dadong lingbao youxuan shangpin miaojing	33:26597	34:55	20:1
992	Taishang changwen dadong lingbao youxuan shangpin miaojing fahui	33:26603	34:62	20:5
993	Shangqing bidao jiuqing huiyao heshen shang- zhen yujing	33:26613	34:72	20:11
994	Shangqing taiyuan shenlong qiongtai chengjing shangxuan yuzhang	33:26615	34:74	20:12
995	Yuanyuan daomiao dongzhen jipian	33:26617	34:77	20:14
996	Guwen longbu jing zhushu	33:26646	34:107	20:33
997	Guwen longbu shangjing zhu	33:26682	34:144	20:57
998	Du longbu jing	33:26690	34:152	20:63
999	Zhouyi cantong qi	33:26691	34:153	20:63
1000	Zhouyi cantong qi zhu	33:26740	34:203	20:96
1001	Zhouyi cantong qi	33:26773	34:237	20:118
1002	Zhouyi cantong qi fenzhang tongzhen yi	33:26793	34:258	20:131

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1003	Zhouyi cantong qi dingqi ge mingjing tu	33:26830	34:297	20:157
1004	Zhouyi cantong qi zhu	33:26838	34:304	20:161
1005	Zhouyi cantong qi fahui	34:26885	34:351	20:192
1006	Zhouyi cantong qi shiyi	34:26989	34:460	20:262
1007	Zhouyi cantong qi jie	34:27003	34:475	20:271
1008	Zhouyi cantong qi	34:27043	34:515	20:297
1009	Yiwai biezhu	34:27065	34:538	20:312
1010	Xuanpin zhi men fu	34:27077	34:550	20:320
1011	Yishi tongbian	34:27079	34:553	20:322
1012	Kongshan xiansheng Yitu tongbian xu	34:27099	34:573	20:335
1013	Hetu	34:27101	34:575	20:336
1014	Yitu tongbian	34:27102	34:576	20:337
1015	Jinsuo liuzhu yin	34:27127	34:603	20:354
1016	Zhen'gao	34:27332	35:1	20:490
1017	Daoshu	34:27512	35:187	20:610
1018	Huangdi neijing suwen buzhu shiwen	35:27868	35:553	21:1
1019	Huangdi neijing lingshu lue	35:28442	36:247	21:383
1020	Huangdi suwen lingshu jizhu	35:28446	36:252	21:386
1021	Huangdi neijing suwen yipian	36:28556	36:365	21:459
1022	Suwen rushi yunqi lun'ao	36:28595	36:406	21:485
1023	Suwen liugui xuanzhu miyu	36:28630	36:441	21:508
1024	Huangdi bashiyi nan jing zuantu jujie	36:28758	36:571	21:593
1025	Guigu zi	36:28872	36:689	21:669
1026	Tianyin zi	36:28916	36:735	21:699
1027	Sulu zi	36:28919	36:736	21:701
1028	Wuneng zi	36:28928	36:748	21:707
1029	Xuanzhen zi waipian	36:28945	36:765	21:718
1030	Liuzi	36:28957	36:777	21:726
1031	Shanhai jing	36:29041	37:1	21:782
1032	Yunji qiqian	36:29134	37:95	22:1
1033	Zhiyan zong	38:30411	38:551	22:850
1034	Taixuan baodian	38:30442	38:583	22:871
1035	Daoti lun	38:30457	38:599	22:880
1036	Zuowang lun	38:30473	38:616	22:891
1037	Dadao lun	38:30483	38:626	22:898
1038	Xinmu lun	38:30495	38:638	22:906
1039	Sanlun yuanzhi	38:30497	38:640	22:907
1040	Huangji jingshi	38:30508	38:651	23:1
1041	Lingqi benzhang zhengjing	39:31189	39:467	23:455
1042	Yichuan jirang ji	39:31236	39:515	23:486
1043	Taishang xiuzhen xuanzhang	39:31387	39:671	23:587
1044	Huashu	39:31391	39:675	23:589

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1045	<i>Haikē lun</i>	39:31414	39:698	23:605
1046	<i>Wuxuan pian</i>	39:31425	39:711	23:612
1047	<i>Taixu xinyuan pian</i>	39:31431	39:718	23:616
1048	<i>Xuanzhu lu</i>	39:31435	39:722	23:619
1049	<i>Yungong fayū</i>	39:31456	39:743	23:633
1050	<i>Huayang Tao yinju ji</i>	39:31467	39:755	23:640
1051	<i>Zongxuan xiansheng wenji</i>	39:31486	39:774	23:653
1052	<i>Zongxuan xiansheng xuangang lun</i>	39:31517	39:807	23:673
1053	<i>Wu zunshi zhuan</i>	39:31530	39:820	23:682
1054	<i>Nantong dajun neidan jiuzhang jing</i>	39:31531	39:821	23:683
1055	<i>Chunyang zhenren huncheng ji</i>	39:31534	39:824	23:685
1056	<i>Jin zhenren yulu</i>	39:31551	40:1	23:696
1057	<i>Danyang zhenren yulu</i>	39:31558	40:9	23:701
1058	<i>Wuwei qingjing Changsheng zhenren zhibhen yulu</i>	39:31566	40:17	23:706
1059	<i>Panshan Qiyun Wang zhenren yulu</i>	39:31584	40:35	23:718
1060	<i>Qing'an Yingchan zi yulu</i>	39:31616	40:57	23:733
1061	<i>Shangqing Taixuan ji</i>	39:31650	40:102	23:762
1062	<i>Jin dongtian haiyue biao</i>	39:31757	40:211	23:834
1063	<i>Dongyuan ji</i>	39:31760	40:214	23:835
1064	<i>Dongyuan ji</i>	39:31788	40:242	23:854
1065	<i>Xuanjiao da gongan</i>	40:31841	40:295	23:889
1066	<i>Xuanzong zhibhi wanfa tonggui</i>	40:31896	40:329	23:911
1067	<i>Shangyang zi jindan dayao</i>	40:31951	40:406	24:1
1068	<i>Shangyang zi jindan dayao tu</i>	40:32055	40:512	24:70
1069	<i>Shangyang zi jindan dayao liexian zhi</i>	40:32061	40:518	24:74
1070	<i>Shangyang zi jindan dayao xianpai</i>	40:32065	40:523	24:77
1071	<i>Yuanyang zi fayū</i>	40:32070	40:528	24:80
1072	<i>Jindan zhibhi</i>	40:32085	40:542	24:90
1073	<i>Daochan ji</i>	40:32091	40:549	24:94
1074	<i>Huanzhen ji</i>	40:32095	40:554	24:97
1075	<i>Daoxuan pian</i>	40:32134	40:593	24:123
1076	<i>Suiji yinghua lu</i>	40:32142	40:601	24:128
1077	<i>Xiulian xuzhi</i>	40:32163	40:623	24:142
1078	<i>Yushi jing</i>	40:32173	40:633	24:149
1079	<i>Zhenren Gao Xiangxian jindan ge</i>	40:32176	40:636	24:151
1080	<i>Jindan zhenyi lun</i>	40:32179	40:640	24:153
1081	<i>Jindan sibai zi</i>	40:32191	40:652	24:161
1082	<i>Longhu huandan jue song</i>	40:32197	40:658	24:165
1083	<i>Longhu yuanzhi</i>	40:32207	40:668	24:171
1084	<i>Longhu huandan jue</i>	40:32211	40:673	24:174
1085	<i>Neidan bijue</i>	40:32219	40:681	24:180

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1086	<i>Yuzhuang xiehou lu</i>	40:32225	40:687	24:183
1087	<i>Jindan zhengzong</i>	40:32230	40:693	24:187
1088	<i>Huandan fuming pian</i>	40:32236	40:699	24:191
1089	<i>Yuanqing zi zhiming pian</i>	40:32242	40:706	24:195
1090	<i>Cuixu pian</i>	40:32253	40:717	24:202
1091	<i>Huanyuan pian</i>	40:32267	40:731	24:212
1092	<i>Huandan zhiyao pian</i>	40:32272	40:736	24:215
1093	<i>Danjia ji</i>	40:32275	40:739	24:217
1094	<i>Jinyi dadan shi</i>	40:32278	40:743	24:219
1095	<i>Zhengdao ge</i>	40:32285	40:750	24:224
1096	<i>Chen xiansheng neidan jue</i>	40:32288	40:753	24:225
1097	<i>Dongyuan zi neidan jue</i>	40:32301	40:767	24:234
1098	<i>Neidan huanyuan jue</i>	40:32322	40:788	24:248
1099	<i>Changsheng zhiyao pian</i>	40:32324	40:790	24:249
1100	<i>Minghe yuyin</i>	40:32333	40:800	24:256
1101	<i>Taiping jing</i>	40:32417	41:1	24:311
1102	<i>Taiping jing shengjun bizhi</i>	41:32847	41:444	24:598
1103	<i>Taishang lingbao jingming dongshen shangpin jing</i>	41:32852	41:449	24:601
1104	<i>Taishang lingbao jingming yuzhen shu zhenjing</i>	41:32867	41:465	24:611
1105	<i>Taishang lingbao jingming daoyuan zhengyin jing</i>	41:32868	41:467	24:612
1106	<i>Taishang lingbao jingming tianzun shuo yuwen jing</i>	41:32869	41:468	24:613
1107	<i>Taishang lingbao shouru jingming sigui ming- jian jing</i>	41:32871	41:470	24:614
1108	<i>Taishang lingbao jingming jiuxian shuijing</i>	41:32874	41:473	24:616
1109	<i>Taishang lingbao jingming zhonghuang bazhu jing</i>	41:32877	41:476	24:618
1110	<i>Jingming zhongxiao quanshu</i>	41:32880	41:481	24:620
1111	<i>Taixuan zhenyi benji miaojing</i>	41:32930	41:533	24:653
1112	<i>Taishang dongxuan lingbao baxian wang jiaojie jing</i>	41:32939	41:543	24:659
1113	<i>Taishang dongxuan lingbao guowang xingdao jing</i>	41:32943	41:547	24:662
1114	<i>Taishang dongxuan lingbao benxing suyuan jing</i>	41:32949	41:553	24:666
1115	<i>Taishang dongxuan lingbao benxing yinyuan jing</i>	41:32957	41:561	24:671
1116	<i>Dongxuan lingbao taishang zhenren wenji jing</i>	41:32961	41:565	24:674
1117	<i>Taiji Zuo xiangong shuo shenfu jing</i>	41:32976	41:581	24:684
1118	<i>Taishang dongxuan lingbao feixing sanjie tong- wei neisi miaojing</i>	41:32980	41:585	24:686

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1119	<i>Dongxuan lingbao xuanyi zhenren shuo shengsi lunzhuan yinyuan jing</i>	41:32988	41:593	24:692
1120	<i>Taishang dongxuan lingbao zhonghe jing</i>	41:32992	41:597	24:694
1121	<i>Taishang dongxuan lingbao sanshier tianzun yinghao jing</i>	41:32997	41:602	24:698
1122	<i>Taishang lingbao shengxuan neijiao jing zhonghe pin shuyi shu</i>	41:33009	41:615	24:706
1123	<i>Yiqie daoqing yinyi miaomen youqi</i>	41:33031	41:637	24:720
1124	<i>Dongxuan lingbao xuanmen dayi</i>	41:33051	41:658	24:734
1125	<i>Dongxuan lingbao sandong fengdao kejie yingshi</i>	41:33061	41:668	24:741
1126	<i>Dongxuan lingbao daoxue keyi</i>	41:33099	41:708	24:766
1127	<i>Lu xiansheng daomen keliie</i>	41:33119	41:728	24:779
1128	<i>Daomen jingfa xiangcheng cixu</i>	41:33124	41:733	24:782
1129	<i>Daojiao yishu</i>	41:33154	41:764	24:803
1130	<i>Daodian lun</i>	41:33206	42:1	24:837
1131	<i>Taishang miaofa benxiang jing</i>	41:33236	42:32	24:857
1132	<i>Shangqing dao leishi xiang</i>	41:33262	42:59	24:874
1133	<i>Shangfang lingbao wuji zhidao kaibua zhenjing</i>	41:33287	42:85	24:891
1134	<i>Shangfang juntian yanfan zhenjing</i>	41:33318	42:117	24:912
1135	<i>Taiping liangtong shu</i>	41:33319	42:119	24:912
1136	<i>Dongxuan lingbao Zuoxuan lun</i>	41:33330	42:130	24:920
1137	<i>Shangqing Taixuan jianjie lun</i>	41:33353	42:154	24:935
1138	<i>Wushang biyao</i>	41:33359	42:161	25:1
1139	<i>Sandong zhunang</i>	42:33803	42:627	25:296
1140	<i>Yunshan ji</i>	42:33904	42:731	25:364
1141	<i>Xianle ji</i>	42:33993	43:1	25:423
1142	<i>Jianwu ji</i>	42:34040	43:49	25:454
1143	<i>Caotang ji</i>	42:34078	43:88	25:480
1144	<i>Ziran ji</i>	42:34099	43:109	25:494
1145	<i>Xuanxu zi mingzhen ji</i>	42:34104	43:115	25:497
1146	<i>Baoguang ji</i>	42:34110	43:121	25:501
1147	<i>Xiyun ji</i>	42:34156	43:167	25:532
1148	<i>Wuzhai xiansheng wenji</i>	42:34172	43:183	25:542
1149	<i>Dongxuan jinyu ji</i>	41:34197	43:209	25:559
1150	<i>Danyang shengguang can</i>	42:34292	43:307	25:622
1151	<i>Wuzhen ji</i>	42:34310	43:326	25:635
1152	<i>Yunguang ji</i>	42:34330	43:347	25:648
1153	<i>Chongyang quanzhen ji</i>	43:34393	43:411	25:689
1154	<i>Chongyang jiaohua ji</i>	43:34511	43:534	25:768
1155	<i>Chongyan fenli shibua ji</i>	43:34544	43:567	25:790
1156	<i>Chongyang zhenren jinguan yusuo jue</i>	43:34556	43:580	25:798
1157	<i>Ma Ziran jindan koujue</i>	43:34568	43:592	25:806

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1158	<i>Chongyang zhenren shou Danyang ershi jue</i>	43:34569	43:594	25:807
1159	<i>Panxi ji</i>	43:34571	43:597	25:808
1160	<i>Shuiyun ji</i>	43:34626	43:655	25:845
1161	<i>Taigu ji</i>	43:34657	43:687	25:865
1162	<i>Sun zhenren beiji qianjin yaofang mulu</i>	43:34681	44:1	26:1
1163	<i>Sun zhenren beiji qianjin yaofang</i>	43:34718	44:39	26:25
1164	<i>Jijiu xianfang</i>	44:35579	45:185	26:599
1165	<i>Xianchuan waikie bifang</i>	44:35669	45:277	26:659
1166	<i>Fahai yizhu</i>	44:35766	45:377	26:723
1167	<i>Taishang ganying pian</i>	45:36199	46:1	27:1
1168	<i>Taishang laojun zhongjing</i>	45:36411	46:219	27:142
1169	<i>Taishang laojun qingjing xin jing</i>	45:36432	46:241	27:156
1170	<i>Taishang laojun shuo shangqi miezui jifu miao-jing</i>	45:36434	46:243	27:157
1171	<i>Yuzi</i>	45:36436	46:245	27:159
1172	<i>Gongsun Long zi</i>	45:36450	46:260	27:168
1173	<i>Yin Wen zi</i>	45:36460	46:270	27:175
1174	<i>Zibua zi</i>	45:36470	46:281	27:181
1175	<i>Heguan zi</i>	45:36501	46:313	27:202
1176	<i>Mozi</i>	45:36540	46:353	27:228
1177	<i>Han Fei zi</i>	45:36657	46:471	27:306
1178	<i>Huangshi gong sushu</i>	45:36829	46:651	27:421
1179	<i>Huangshi gong sushu</i>	45:36840	46:662	27:428
1180	<i>Sunzi zhujie</i>	46:36853	46:675	27:436
1181	<i>Sunzi yishuo</i>	46:37062	46:892	27:575
1182	<i>Tianyuan fawei</i>	46:37075	47:1	27:584
1183	<i>Jizhu taixuan jing</i>	46:37309	47:243	27:740
1184	<i>Huainan honglie jie</i>	46:37441	47:377	28:1
1185	<i>Baopu zi neipian</i>	46:37696	47:639	28:171
1186	<i>Baopu zi biezh</i>	47:37816	47:761	28:251
1187	<i>Baopu zi waipian</i>	47:37817	47:763	28:252
1188	<i>Tuoyue zi</i>	47:37954	47:903	28:343
1189	<i>Yindan neipian</i>	47:37958	47:907	28:346
1190	<i>Tianji jing</i>	47:37960	47:909	28:347
1191	<i>Bichuan Zhengyang zhenren lingbao bifa</i>	47:37964	47:913	28:349
1192	<i>Dahui jingci miaole tianzun shuo fude wusheng jing</i>	47:37986	48:1	28:364
1193	<i>Taishang zhengyi zhongui jing</i>	47:37990	48:6	28:367
1194	<i>Taishang dongxuan lingbao tianzun shuo luotian dajiao shangpin miaojing</i>	47:37995	48:11	28:370
1195	<i>Laojun bianhua wuji jing</i>	47:37997	48:13	28:371
1196	<i>Taishang jinbua tianzun jiuji huming miaojing</i>	47:38001	48:17	28:374

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1197	<i>Wushang santian fashi shuo yinyu zhongsheng miaojing</i>	47:38003	48:19	28:375
1198	<i>Taishang shuo Qingxuan leiling faxing yindi miaojing</i>	47:38005	48:22	28:377
1199	<i>Shangqing taixiao yinshu yuanzhen dongfei erjing jing</i>	47:38008	48:25	28:379
1200	<i>Dongxuan lingbao taishang liuzhai shizhi shengji jing</i>	47:38011	48:28	28:381
1201	<i>Daoyao lingqi shengui pin jing</i>	47:38016	48:34	28:384
1202	<i>Dongshen badi yuanbian jing</i>	47:38030	48:49	28:393
1203	<i>Taishang santian zhengfa jing</i>	47:38049	48:69	28:406
1204	<i>Taishang zhengyi fawen jing</i>	47:38055	48:75	28:410
1205	<i>Santian neijie jing</i>	47:38059	48:79	28:413
1206	<i>Shangqing mingjian yaojing</i>	47:38066	48:87	28:418
1207	<i>Taishang mingjian zhenjing</i>	47:38073	48:94	28:422
1208	<i>Taishang sanwu zhengyi mengwei lu</i>	47:38078	48:101	28:426
1209	<i>Taishang zhengyi mengwei falu yibu</i>	47:38139	48:163	28:466
1210	<i>Zhengyi fawen shilu zhaoyi</i>	47:38166	48:186	28:481
1211	<i>Zhengyi fawen chuan dugong ban yi</i>	47:38175	48:200	28:490
1212	<i>Jiao sandong zhenwen wufa zhengyi mengwei lu licheng yi</i>	47:38177	48:203	28:492
1213	<i>Taishang xuantian zhenwu wushang jiangjun lu</i>	47:38190	48:217	28:500
1214	<i>Gaoshang dadong Wenchang silu ziyang baolu</i>	47:38195	48:222	28:503
1215	<i>Taishang beiji fumo shenzhou shagui lu</i>	47:38222	48:250	28:522
1216	<i>Taishang zhengyi yansheng baoming lu</i>	47:38232	48:261	28:528
1217	<i>Taishang zhengyi jie wuyin zhouzu bilu</i>	47:38237	48:267	28:532
1218	<i>Zhengyi fawen jing zhangguan pin</i>	47:38241	48:271	28:534
1219	<i>Gaoshang shenxiao yuqing zhenwang zishu dafa</i>	47:38276	48:307	28:557
1220	<i>Daofa huiyuan</i>	47:38443	48:479	28:669
1221	<i>Shangqing lingbao dafa</i>	51:41023	51:617	30:649
1222	<i>Shangqing lingbao dafa mulu</i>	52:41996	52:767	31:345
1223	<i>Shangqing lingbao dafa</i>	52:42012	52:784	31:356
1224	<i>Daomen dingzhi</i>	52:42459	53:393	31:653
1225	<i>Daomen kefan daquan ji</i>	52:42616	53:555	31:758
1226	<i>Daomen tongjiao biyong ji</i>	53:42929	54:1	32:1
1227	<i>Taishang zhuguo jiumin zongzhen biyao</i>	53:43007	54:81	32:53
1228	<i>Zhengyi lun</i>	53:43115	54:193	32:125
1229	<i>Quanzhen zuobo jiefu</i>	53:43118	54:197	32:127
1230	<i>Taiping yulan</i>	53:43120	54:199	32:128
1231	<i>Daoshu yuanshen qi</i>	53:43143	54:222	32:143
1232	<i>Daomen shigui</i>	53:43147	54:226	32:146
1233	<i>Chongyang lijiao shiwu lun</i>	53:43157	54:237	32:153

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1234	<i>Danyang zhenren zhiyan</i>	53:43160	54:241	32:155
1235	<i>Quanzhen qinggui</i>	53:43161	54:243	32:156
1236	<i>Taishang chujia chuandu yi</i>	53:43169	54:251	32:161
1237	<i>Sandong xiudao yi</i>	53:43176	54:258	32:166
1238	<i>Chuanshou jingjie yi zhujue</i>	53:43182	54:264	32:169
1239	<i>Zhengyi xiuzhen lueyi</i>	53:43190	54:273	32:175
1240	<i>Dongxuan lingbao daoshi shou sandong jingjie falu zeri li</i>	53:43200	54:284	32:182
1241	<i>Chuanshou sandong jingjie falu lueshuo</i>	53:43204	54:288	32:184
1242	<i>Zhengyi fawen falu buyi</i>	53:43224	54:308	32:198
1243	<i>Zhengyi fawen taishang wailu yi</i>	53:43236	54:321	32:206
1244	<i>Shoulu cidi faxin yi</i>	53:43251	54:337	32:216
1245	<i>Dongxuan lingbao daoshi mingjing fa</i>	53:43266	54:352	32:226
1246	<i>Dongxuan lingbao kezong fa</i>	53:43268	54:354	32:227
1247	<i>Taiqing yusi zuoyuan biyao shangfa</i>	53:43272	54:358	32:229
1248	<i>Sandong qunxian lu</i>	53:43278	54:365	32:233
1249	<i>Sanshi dai tianshi Xujing zhenjun yulu</i>	53:43480	54:571	32:368
1250	<i>Chongxu tongmiao sichen Wang xiansheng jiahua</i>	53:43513	54:605	32:390
1251	<i>Xujing chonghe xiansheng Xu shenweng yulu</i>	53:43522	54:613	32:395
1252	<i>Jingyu xuanwen</i>	53:43544	54:637	32:411
1253	<i>Daofa xinchuan</i>	53:43547	54:640	32:413
1254	<i>Leifa yixuan pian</i>	53:43565	54:658	32:424
1255	<i>Laozi weizhi lilie</i>	54:43573	54:667	32:429
1256	<i>Zhenxian zhizhi yulu</i>	54:43577	54:672	32:432
1257	<i>Qunxian yaoyu zuanji</i>	54:43596	54:692	32:445
1258	<i>Zhuzhen neidan jiyao</i>	54:43616	54:714	32:458
1259	<i>Longhu jingwei lun</i>	54:43637	54:735	32:472
1260	<i>Sanyao dadao pian</i>	54:43641	54:739	32:475
1261	<i>Liugen guidao pian</i>	54:43642	54:740	32:476
1262	<i>Yilin</i>	54:43644	54:743	32:477
1263	<i>Zhuang Lie shilun</i>	54:43713	54:814	32:523
1264	<i>Lifeng laoren ji</i>	54:43723	54:825	32:530
1265	<i>Beidi qiyan ziting yansheng bijue</i>	54:43752	55:1	32:549
1266	<i>Deng tianjun xuanling bamen baoying neizhi</i>	54:43757	55:7	32:552
1267	<i>Jiutian shangsheng bizhuan jinfu jing</i>	54:43764	55:14	32:557
1268	<i>Tianhuang taiyi shenlü bihui jing</i>	54:43771	55:21	32:562
1269	<i>Shangqing xiushen yaoshi jing</i>	54:43772	55:22	32:562
1270	<i>Zhengyi fawen xiuzhen zhiyao</i>	54:43787	55:37	32:572
1271	<i>Dongxuan lingbao zhenren xiuxing yannian yisuan fa</i>	54:43797	55:48	32:579
1272	<i>Sandong daoshi jushan xiulian ke</i>	54:43803	55:54	32:583

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1273	<i>Zhengyi tianshi gao Zhao Sheng koujue</i>	54:43818	55:69	32:593
1274	<i>Xuanhe zi shier yue gua jin jue</i>	54:43820	55:72	32:594
1275	<i>Yuyang qihou qinji</i>	54:43824	55:77	32:597
1276	<i>Pantian jing</i>	54:43832	55:86	32:602
1277	<i>Daofa zongzhi tu yanyi</i>	54:43840	55:94	32:607
1278	<i>Dongxuan lingbao wugan wen</i>	54:43856	55:111	32:618
1279	<i>Lingshu zhouhou chao</i>	54:43860	55:115	32:621
1280	<i>Xuantan kanwu lun</i>	54:43863	55:119	32:623
1281	<i>Wuyue zhenxing xulun</i>	54:43871	55:128	32:628
1282	<i>Gaoshang shenxiao zongshi shoujing shi</i>	54:43884	55:141	32:637
1283	<i>Taishang dongshen xingdao shoudu yi</i>	54:43887	55:145	32:639
1284	<i>Taishang dongshen sanhuang chuanshou yi</i>	54:43895	55:153	32:644
1285	<i>Yisheng baode zhuan</i>	54:43903	55:161	32:649
1286	<i>Lushan Taiping xingguo gong Caifang zhenjun shishi</i>	54:43920	55:179	32:661
1287	<i>Zhengyi fawen jing huguo jiaohai pin</i>	54:43982	55:243	32:702
1288	<i>Yuanchen zhangjiao licheng li</i>	54:43988	55:250	32:706
1289	<i>Liushi jiazi benming yuanchen li</i>	54:44004	55:267	32:717
1290	<i>Taishang dongshen dongyuan shenzhou zhibing kouzhang</i>	54:44008	55:271	32:719
1291	<i>Shangqing jing bijue</i>	54:44026	55:289	32:731
1292	<i>Lingbao liandu wuxian anling zhenshen huang-zeng zhangfa</i>	54:44027	55:291	32:732
1293	<i>Shangqing taiwei dijun jiedai zhenwen fa</i>	54:44030	55:295	32:734
1294	<i>Shangqing huangshu guodu yi</i>	54:44031	55:296	32:735
1295	<i>Taishang dongxuan lingbao erbu chuanshou yi</i>	54:44043	55:308	32:743
1296	<i>Dongxuan lingbao bajie zhai sugi yi</i>	54:44048	55:313	32:746
1297	<i>Dongxuan lingbao wulao shezhao beifeng guimo chishu yujue</i>	54:44053	55:318	32:749
1298	<i>Sisheng zhenjun lingqian</i>	54:44056	55:323	32:752
1299	<i>Xuanzhen lingying baoqian</i>	54:44081	55:348	32:768
1300	<i>Daci haosheng juitian weifang shengmu yuanjun lingying baoqian</i>	54:44138	55:407	32:806
1301	<i>Hongen lingji zhenjun lingqian</i>	54:44150	55:420	32:814
1302	<i>Lingji zhenjun Zhusheng tang lingqian</i>	54:44155	55:425	32:817
1303	<i>Futian guangsheng ruyi lingqian</i>	54:44160	55:431	32:821
1304	<i>Ganzhou Shengji miao lingji li</i>	54:44190	55:462	32:841
1305	<i>Huguo Jiaji Jiangdong wang lingqian</i>	54:44193	55:465	32:843
1306	<i>Ge xianweng zhouhou beiji fang</i>	54:44214	55:487	33:1
1307	<i>Haiqiong Bo zhenren yulu</i>	55:44381	55:657	33:111
1308	<i>Haiqiong wendao ji</i>	55:44424	55:701	33:140
1309	<i>Haiqiong chuandao ji</i>	55:44435	55:713	33:147

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1310	<i>Qinghe zhenren beiyu yulu</i>	55:44444	55:723	33:153
1311	<i>Xianquan ji</i>	55:44483	55:763	33:179
1312	<i>Taishang dadao yuqing jing</i>	55:44636	56:1	33:281
1313	<i>Dongzhen gaoshang yudi dadong ciyi yujian wulao baojing</i>	55:44785	56:155	33:381
1314	<i>Dongzhen taishang suling dongyuan dayou miaojing</i>	55:44814	56:185	33:400
1315	<i>Dongzhen shangqing qingyao zishu jin'gen zhongjing</i>	55:44849	56:220	33:423
1316	<i>Dongzhen shangqing taiwei dijun bu tiangang fei diji jinjian yuzi shangjing</i>	55:44871	56:243	33:438
1317	<i>Dongzhen shangqing kaitian santu qixing yidu jing</i>	55:44886	56:258	33:448
1318	<i>Dongzhen taishang sanyuan liuzhu jing</i>	55:44901	56:273	33:458
1319	<i>Dongzhen xi wang mu baoshen qiju jing</i>	55:44904	56:277	33:460
1320	<i>Dongzhen taishang basu zhenjing jingyao san-jing miaojue</i>	55:44914	56:287	33:466
1321	<i>Dongzhen taishang basu zhenjing xiuxi gongye miaojue</i>	55:44917	56:291	33:468
1322	<i>Dongzhen taishang basu zhenjing sanwu xing-hua miaojue</i>	55:44924	56:298	33:473
1323	<i>Dongzhen taishang basu zhenjing fushi riyue huanghua jue</i>	55:44929	56:304	33:477
1324	<i>Dongzhen taishang basu zhenjing dengtan fuzha miaojue</i>	55:44942	56:317	33:485
1325	<i>Dongzhen taishang basu zhenjing zhanhou rud-ing miaojue</i>	55:44949	56:324	33:490
1326	<i>Dongzhen shangqing longfei jiudao chisu yinjue</i>	55:44954	56:329	33:493
1327	<i>Dongzhen taishang sanjin suyu yujing zhenjue</i>	55:44960	56:335	33:497
1328	<i>Dongzhen taishang badao mingji jing</i>	55:44967	56:343	33:502
1329	<i>Taishang jiuqi banfu wudi neizhen jing</i>	55:44991	56:368	33:518
1330	<i>Dongzhen taiyi dijun taidan yinshu dongzhen xuanjing</i>	55:45007	56:385	33:528
1331	<i>Dongzhen shangqing shenzhou qizhuan qibian wutian jing</i>	55:45030	56:409	33:544
1332	<i>Dongzhen taishang zidu yanguang shenyuan bian jing</i>	55:45044	56:424	33:553
1333	<i>Dongzhen taishang shenbu yujing</i>	55:45061	56:441	33:564
1334	<i>Dongzhen taishang shenbu yinwen</i>	55:45063	56:444	33:566
1335	<i>Dongzhen taishang ziwen danzhang</i>	55:45067	56:448	33:568
1336	<i>Dongzhen taishang jinpian hufu zhenwen jing</i>	55:45069	56:451	33:570
1337	<i>Dongzhen taiwei jinhu zhenfu</i>	55:45072	56:454	33:572

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1338	<i>Dongzhen taishang taisu yulu</i>	55:45081	56:463	33:578
1339	<i>Dongzhen bajing yulu chentu yinfu</i>	55:45085	56:467	33:580
1340	<i>Dongzhen taishang cangyuan shanglu</i>	55:45089	56:471	33:583
1341	<i>Dongzhen taishang shanghuang minji dingzhen yulu</i>	55:45092	56:475	33:585
1342	<i>Dongzhen taishang zishu luzhuan</i>	55:45095	56:478	33:587
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