

THE LONGMEN LINEAGE

Historical Notes

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Translator's Note

This essay is translated from the chapter “Longmen pai” 龙门派 (The Longmen Lineage) in *Zhongguo daojiao* 中国道教 (Chinese Taoism), ed. by Qing Xitai 卿希泰 (4 vols; Chengdu: Sichuan renmin chubanshe, 1994), vol. 1, pp. 200-5.

For ease of reading, I have subdivided the original text into sections. I have also provided additional footnotes, and have added a few illustrations. Chinese characters are included in the main text only for names of persons and names of Longmen sub-lineages. For terms, titles of texts, and names of places, mountains, and religious establishments, see the Glossary of Chinese Characters at the end.

This essay mentions names of several present-day provinces of China. The map below may be useful to identify them.

The cover page of this PDF contains the characters “Longmen pai” 龍門派, or “Longmen Lineage.”



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THE LONGMEN LINEAGE

The Longmen (Dragon Gate) lineage is one of the branches of Quanzhen (Complete Reality) Taoism. Longmen follows the Quanzhen teachings, and it developed during the Ming and the Qing dynasties, an age of decline for Taoism. The lineage reveres **Qiu Chuji** 邱處機, one of the Seven Masters of Quanzhen, as its Ancestral Master (*zushi*),¹ and Qiu Chuji's disciple, Zhao Daojian 趙道堅, as its founder and Lineal Master (*zongshi*).

Origins

Zhao Daojian 趙道堅 (1163-1221, original *ming* Jiugu 九古),² came from a family that originally resided in Tanzhou (present-day Miyun, Hebei). When his father was appointed Vice Prefect (*tongzhi*) of Pingliang (Gansu), his family moved there. The *Records of a Journey to the West by the Realized Man Changchun* (*Changchun zhenren xiyou ji*), by Li Zhichang 李志常, records his activities, and the *Inner Biographies of the Immortals and Realized Men of the Ancestral Court in the Zhongnan Mountains* (*Zhongnan shan Zuting xianzhen neizhuan*) contains his biography.³

Zhao Daojian became a Taoist in 1177 and a disciple of Ma Yu 馬鈺 in Huating (Gansu) in



Qiu Chuji

¹ [See *The Encyclopedia of Taoism* (London: Routledge, 2008; hereafter EOT), 2:808-11. —Translator's footnotes are enclosed in brackets.]

² [EOT 1:705. Zhao Daojian is also known as Zhao Xujing 趙虛靜. The *ming* is one's first name, which one receives soon after birth.]

³ [The *Inner Biographies* was written by Li Daoqian 李道謙 (1219-96); EOT 1:636-37.]

1179.⁴ When Ma Yu, in 1180, returned to the Zhongnan mountains (Zhongnan shan) near Xi'an (Shaanxi), he instructed Zhao to go to Mount Longmen (Longmen shan, Shaanxi) and become a disciple of Qiu Chuji, and to change his first name to Daojian. In 1219, when Qiu Chuji responded to the summons of Chinggis khan and traveled to the Western regions, he chose Zhao Daojian as one of the eighteen disciples who followed him. In the 11th month of 1221, after a journey that lasted more than one year, they reached destination. Zhao Daojian told Yin Zhiping 尹志平:⁵

While we were following our Master and we arrived in Xuande (Inner Mongolia), I had a premonition that I was going to die, and I would not have liked to continue. Later I have followed our Master's teaching: If a man of the Way does not move his heart because of life or death, and does not care about hardship or happiness, there is no limit to what he can reach. Now my time to return has almost arrived. You all will continue to serve our Master.⁶

Some days later, he became ill and passed away.

On the basis of this account and of the context of the times during which he lived, Zhao Daojian does not seem either to have performed activities or to have had plans leading to the establishment of the Longmen lineage. His position as the beginner of the Longmen lineage appears to be a later fabrication.

In later times, in order to confirm that Zhao Daojian was the founder of the lineage, the Longmen masters gave a different description. The "Biography of the Ordination Master Zhao Xujing," found in chapter 1 of the *Transmission of the Heart-Lamp from Mount Jingai (Jingai xindeng)*, says:

⁴ [Ma Yu (1123-84), also known as Ma Danyang 馬丹陽, is one of the seven disciples of Wang Zhe 王嘉 (1113-70, also known as Wang Chongyang 王重陽), who formed the original core of Quanzhen. See EOT 2:729-30.]

⁵ [EOT 2:1171-72.]

⁶ *Changchun zhenren xiyou ji* (Records of a Journey to the West by the Realized Man Changchun), ch. 1. [This work is partially translated in Arthur Waley, *The Travels of an Alchemist* (London: Headley, 1931).]

The master's surname was Zhao, his name was Daojian, his *hao* was Xujing 虛靜.⁷ He came from the Xinye county in Nanyang (Henan). . . . He heard that the Seven Realized Ones (*qizhen*) were spreading the [Quanzhen] teaching. Taking with him only his bottle gourd and his bamboo hat, he went to visit Patriarch Qiu Changchun 邱長春,⁸ and respectfully and meticulously performed the rites required of a disciple. Patriarch Qiu spoke with him and was surprised. He said: "This is a pillar for the School of the Mysteries (*xuanmen*) and a guide for the Celestial Immortals (*tianxian*)."⁹ One day, the one who carries on the Heart-Lamp (*xindeng*) and transmits the precepts (*jiefa*) will be this disciple."

Later, he served the Patriarch (i.e., Qiu Chuji) and traveled to Yan (present-day Hebei) in order to spread the teaching. . . . The Patriarch then transmitted to him the secrets of Clarity and Emptiness, and he dwelled in seclusion on Mount Longmen for several years. Later, he returned to attend upon the Patriarch at the Baiyun guan (Abbey of the White Cloud) [in Beijing],¹⁰ where he was gathering large crowds. On the 15th day (i.e., the day of full moon) of the first lunar month of 1280, the Master for the first time received the Precepts for Initial Realization (*chuzhen jie*) and the Intermediate Precepts (*zhongji jie*).¹¹ He practiced them according to the rules, never disclosing his wondrous virtue. The Patriarch then personally transmitted to him the Seal of the Heart (*xinyin*), gave him the mantle and the bowl (*yibo*), handed down to him the Precepts for Celestial Immortality (*tianxian jie*), and bestowed upon him the four-line poem at the basis of the Longmen lineage, consisting of twenty characters. . . . The Master treasured that poem and never dare foolishly

⁷ [The *hao* is an "appellation," which one may choose by oneself or—especially in religious contexts—may receive by one's master.]

⁸ [Qiu Changchun is another name of Qiu Chuji.]

⁹ [The School of the Mysteries is Taoism. The Celestial Immortals are the immortals of highest rank.]

¹⁰ [EOT 1:207-10.]

¹¹ [These are the first two degrees of Longmen precepts. The third degree (Precepts for Celestial Immortality) is mentioned a few lines below.]

divulge it.¹² In this way he became the 1st-generation Ordination Master (*lüshi*). . . .

[Zhao Daojian] practiced self-cultivation for altogether thirty years. When his merit was complete and his practice was accomplished, he began to expound the teaching and to give oral instructions on the precepts. In 1312, on the 15th day of the tenth lunar month, carefully performing the required rites, he personally gave the transmission to the Henan *daoshi*,¹³ Zhang Bizhi 張碧芝 (*ming* Dechun 德純).

This biography is based, with some omissions, on Wang Changyue's *Mirror of the Bowl* (*Bojian*). If we compare it with the accounts found in the *Records of a Journey to the West* and in the *Inner Biographies of the Immortals and Realized Men of the Ancestral Court*, the main change—in addition to the different place of origin—consists in omitting the actual events of Zhao Daojian's life. Moreover, by expanding the respective actual life spans, this biography emphasizes that in 1280 Qiu Chuji somehow transmitted the Three Precepts (*sanjie*) to Zhao Daojian and gave him his “mantle and bowl.” The purpose of this account is to support the view that the Longmen lineage was established in accordance with a directive given by Qiu Chuji, who chose Zhao Daojian as his heir. In other words, Zhao Daojian would be the founder of the Longmen lineage. However, Qiu Chuji and Zhao Daojian respectively passed away in 1227 and 1221, and obviously the transmission of texts, precepts, and “mantle and bowl” could not occur more than fifty years later. Moreover, both Qiu Chuji and Zhao Daojian lived at the end of the Jin dynasty, when Quanzhen was still in the early stage of its development; under those circumstances, they could not have planned to establish a separate branch of Quanzhen. For these reasons, the biographies in the *Mirror of the Bowl* and the *Transmission of the Heart-Lamp* are not based on actual fact.

Second to Sixth Generations

According to both the *Mirror of the Bowl* and the *Transmission of the Heart-Lamp*, Zhao Daojian gave the transmission to the 2nd-generation Ordination Master, **Zhang De-**

¹² [Since the characters of this poem are used in sequence to bestow the ordination names to each generation of Longmen masters, the poem in a way incorporates the whole Longmen lineage.]

¹³ [*Daoshi* is the most common, but also most generic, term that defines a “Taoist master.”]

The Longmen Lineage

chun 張德純 (*hao Bizhi 碧芝*), who came from Luoyang (Henan). He received the teaching in 1312 and retired on Mount Hua (Huashan, Shaanxi). In 1367 he transmitted the teaching to Chen Tongwei.

The 3rd-generation Ordination Master, **Chen Tongwei** 陳通微 (*hao Chongyi zi 沖夷子*), came from Dongchang (present-day Liaocheng, Shandong) and was originally a Zhengyi priest. After he received the teaching, he traveled extensively for several years, until he retired on Mount Qingcheng (Qingcheng shan, Sichuan). In 1387 he transmitted the precepts to Zhou Xuanpu.

The 4th-generation Ordination Master, **Zhou Xuanpu** 周玄樸 (*hao Dazhuo 大拙*) came from Xi'an (Shaanxi). After he received the teaching, he resided on Mount Qingcheng until 1450, when he left for an unknown destination.



Front gate of Mount Qingcheng (Qingcheng shan)

With the 5th generation, the Longmen lineage divided itself into two branches, headed by Zhang Jingding and by Shen Jingyuan, respectively. **Zhang Jingding** 張靜定 (*hao Wuwo zi 無我子*) came from Yuhang (Zhejiang). After he received the teaching, he retired on Mount Tiantai (Tiantai shan, Zhejiang). In 1522 he transmitted the teaching to Zhao Zhensong.

The 6th-generation Ordination Master, **Zhao Zhensong** 趙真嵩 (*hao* Fuyang zi 復陽子), came from Langya (Shandong). After he received the teaching on Mount Tiantai (Zhejiang), he retired on Mount Wangwu (Wangwu shan, Shanxi). Later he transmitted the doctrine to the 7th-generation Ordination Master, Wang Changyue (on whom see below), and passed away in 1628.

The other 5th-generation Lineal Master, **Shen Jingyuan** 沈靜圓 (*hao* Dunkong shi 頓空氏), came from Jurong (Jiangsu). He received the teaching in 1449, and retired on Mount Jingai (Jingai shan, Zhejiang). In 1465 he transmitted the teaching to Wei Zhending.

The other 6th-generation Lineal Master, **Wei Zhending** 衛真定 (*hao* Pingyang zi 平陽子), came from Jiaying (Zhejiang). After he received the teaching he traveled far and wide. When he arrived in Sichuan, he transmitted the doctrine to the 7th-generation Lineal Master, Shen Changjing 沈常敬. The tradition says that he lived 205 years and that he died in 1645.

Longmen in the Ming and Qing Periods

As we have seen, Zhao Daojian is regarded as the 1st-generation Ancestral Master who established the Longmen lineage. His 2nd-generation disciple, Zhang Dechun, lived at the end of the Yuan dynasty. The events that concern both of them, however, are not entirely trustworthy. From the 3rd generation onwards, we enter the Ming dynasty. Thus, the Ming period is the actual time of foundation of the Longmen lineage.

At that time, though, Longmen had few followers and had not yet taken the form of an independent lineage. For example, the above-named 4th-generation Ordination Master, Zhou Xuanpu, received the teaching in 1387. His biography says:

At that time, the School of the Mysteries was in decline: persons of high ambition merely wanted to protect themselves from harm and escape from troubles. The master retired on Mount Qingcheng (Sichuan) and did not tread on the world of dust for more than fifty years; he practiced inner contemplation (*neiguan*) facing a wall and was not concerned with activities related to teaching. He had several disciples, but none of them was en-

gaged in spreading the teaching. The Ordination School (*lümen*) became almost extinct.¹⁴

The above-named 5th generation Lineal Master, Shen Jingyuan, moved to Mount Jingai (Jingai shan, Zhejiang) in 1459 and resided at the Shu yinlou (Hidden Pavilion of Books). He lamented:

I sigh, because the traces of the Immortals are not followed;
I mourn, because the graceful spirits find no inheritance.¹⁵

This state of affairs persisted throughout the Ming dynasty.

From the early Qing period, the situation changed. In order to exercise control over the Han population, the Qing government during the reigns of the Shunzhi (1644-1661), Kangxi (1662–1722), and Yongzheng (1723–35) emperors implemented a relatively open religious policy, offering reasonably good conditions for the development of Taoism. It was in this context that the 7th-generation Longmen Ordination Master, Wang Changyue, moved from Mount Hua (Shaanxi) to the capital. He resided at first at the Lingyou guan (Palace of Numinous Support), but not long afterwards he moved to the Baiyun guan (Abbey of the White Cloud), where he transmitted the precepts and gathered followers. Wang Changyue promoted the renaissance of Longmen, and he entirely changed the image of decline that it had suffered during the Ming period.

Wang Changyue

Wang Changyue 王常月 (*hao* Kunyang zi 昆陽子) came from Changzhi in the Lu'an prefecture (Shanxi). He met twice the above-named Zhao Zhensong, who transmitted the Dao to him, and he resided on Mount Hua (Shaanxi) for several years. In 1655, he left Mount Hua and moved to Beijing. The *Monograph on the Abbey of the White Cloud* says:

¹⁴ *Jingai xindeng* (Transmission of the Heart-Lamp from Mount Jingai), ch. 1 (“Zhou Dazhuo lüshi zhuan”). [By “Ordination School,” this passage means the Longmen lineage itself.]

¹⁵ Id. (“Shen Dunkong zongshi zhuan”).

In 1656, on imperial orders, he was named First Lecturer (*zhujiang*) at the Baiyun guan. He was bestowed the Purple Mantle (*ziyi*)¹⁶ altogether three times, expounded the precepts from the platform, and ordained more than one thousand disciples. The wind of the Dao resonated everywhere.¹⁷



Wang Changyue

During the Kangxi reign-period, Wang Changyue instructed his disciples Zhan Shou-chun 詹守椿, Shao Shoushan 邵守善, and others to move to the South. One after the other they went to the Yinxian an (Hermitage of the Concealed Immortal) in Nanjing, the Zongyang gong (Palace of Ancestral Yang) in Hangzhou, Mount Jingai (Jingai shan) in Huzhou, and Mount Wudang (Wudang shan) in Hubei, where they transmitted the precepts and gathered followers.

In the course of more than twenty years, Wang Changyue ordained vast amounts of disciples, allowing the declining Quanzhen to flourish again. For this reason, he is regarded as the “Minister of Restoration” (*zhongxing zhi chen*) of the Longmen lineage.

Longmen Branches

After Wang Changyue’s death, his disciples opened centers and gathered followers in many different places, forming a large number of small Longmen branches.¹⁸ For example:

¹⁶ [A formal Taoist dress bestowed by the Emperor.]

¹⁷ *Baiyun guan zhi* (Monograph on the Abbey of the White Cloud), ch. 4 (“Kunyang zhenren daoxing bei”).

¹⁸ [*Zhipai* 支派, lit. “branch lineages.”]

The Longmen Lineage

- **Huang Xutang** 黃虛堂 (lineage name, Shouzheng 守正) started the **Taiwei Lüyuan** 太微律院 (Ordination Cloister of the Great Tenuity) branch in Suzhou. His disciples included Sun Biyang 孫碧陽.
- **Tao Jing'an** 陶靖庵 started the **Yunchao** 雲巢 (Cloud Nest) branch on Mount Jingai (Jingai shan) in Huzhou. His disciples included Tao Shian 陶石庵, Xu Ziyuan 徐紫垣, and Xu Longyan 徐隆岩, who in this sequence inherited the transmission.
- The **Jinzhu Laoren** 金築老人 received the title of Ordination Master and started the **Tianzhu guan** 天柱觀 (Abbey of the Pillar of Heaven) branch in Yuhang (Zhejiang). His disciples included Pan Muxin 潘牧心, Wang Dongyang 王洞陽, and Pan Tianya 潘天厓, who in this sequence inherited the transmission.



The Ordination Platform at the Baiyun guan (Abbey of the White Cloud, Beijing)

- **Huang Chiyang** 黃赤陽 (lineage name, Shouyuan 守圓) was the abbot of the Dade guan (Abbey of the Great Virtue) in Hangzhou. He gave the transmission to **Zhou Mingyang** 周明陽, who started the **Jingu dong** 金鼓洞 (Cavern of the Golden Drum) branch also in Hangzhou.
- **Lü Yunyin** 呂雲隱 (lineage name, Shoupu 守璞) started the **Guanshan** 冠山 (Mount Guan) branch in Suzhou.¹⁹ His disciples included Lü Quanyang 呂全陽, Bao Sanyang 鮑三陽, Fan Zhuyang 樊初陽, Weng Chaoyang 翁朝陽, Jin Yuheng 金玉衡, Xu Langyang 徐良陽, Qiu Yinyang 邱寅陽, Qian Hanyang 錢函陽, Sun Zeyang 孫則陽, Gui Nanyang 歸南陽, Shao Wuzhen 邵悟真, Xu Heling 徐鶴嶺, Pan Wujin 潘無盡, and many others. This was an extremely flourishing branch.
- Among them, **Qiu Yinyang** started the **Changchun gong** 長春宮 (Palace of Perpetual Spring) branch in Jiashan (Zhejiang); and **Qian Hanyang** started the **Changchun gong** branch in Wuxi (Jiangsu).

In addition to those mentioned above, Wang Changyue had many other disciples, some of whom traveled in all directions to transmit the Dao, while others lived in seclusion to cultivate themselves.

Later, **Tan Shoucheng** 譚守誠 (?-1689) received Wang Changyue's "mantle and bowl," and became the abbot of the Baiyun guan in the capital. His successor was the above-mentioned Lü Yunyin's disciple, **Bao Sanyang**.

The lineage of the above-named 7th-generation Lineal Master **Shen Changjing**, who belonged to the same generation as Wang Changyue, also had a vast following. His disciples included Sun Yuyang and the above-mentioned Huang Chiyang. **Huang Chiyang** also received the precepts from Wang Changyue, re-unifying the two branches of Wang Changyue and Shen Changjing.

Sun Yuyang 孫玉陽 was the abbot of the Qianyuan guan (Abbey of Qian ㊦, the Origin) on Mount Mao (Maoshan, Jiangsu); he gave the transmission to Yan Xiaofeng 閻曉峰, the above-mentioned Zhou Mingyang (lineage name, Tailang 太朗), and Fan Qingyun 範青雲 (lineage name, Taiqing 太青).

¹⁹ [Note that, in the language of Chinese religion, "mountain" (*shan*) is almost synonym of "lineage."]

Zhou Mingyang also received the precepts from Huang Chiyang and, as already mentioned, opened the Jingu dong (Cavern of the Golden Drum) branch in Hangzhou, which for some time was very influential and had followers numbering in the thousands. Among them, **Gao Dongli** 高東籬 (traditional dates, 1621-1768) late in life succeeded to Fan Qingyun as abbot of the Tongbo guan (Abbey of Paulownias and Cypresses)²⁰ on Mount Tiantai (Zhejiang). His disciples included Fan Rongyang 方鎔陽, Shen Jingyun 沈輕雲, and Min Lanyun 閔懶雲 (better known under his lineage name, Min Yide 閔一得), all of whom had very vast followings.

Expansion to Other Areas

The above outline shows that the areas where the transmission of Longmen lineage was most vigorous were concentrated in the southeastern provinces. In addition, however, Longmen was also transmitted to other regions of China, including remote areas in the Northeast, the Southwest, and the Northwest.

In the Northeast, for example, **Guo Shouzhen** 郭守貞 (?-1673), a *daoshi* from Liaoyang (Liaoning), retired for more than thirty years in the Cavern of the Cloud Radiance (Yunguang dong) on Mount Tiesha (Tiesha shan, Liaoning) in order to practice self-cultivation. He is known as the First Patriarch (*shizu*) of Quanzhen in the northeastern provinces. In the early Kangxi reign-period (r. 1662-1722), Wu Kulun 烏庫倫, an army general who came from Shengjing (i.e., Shenyang, Liaoning), invited him to Shengjing and honored him with the position of Head Master (*shizhang*). Guo Shouzhen built the Sanjiao tang (Hall of the Three Teachings) and resided there. After it was expanded, the name of the establishment was changed to Taiqing gong (Palace of Great Clarity); this is today's **Taiqing gong** in Shenyang. According to the *Short History of the Palace of Great Clarity (Taiqing gong conglin lishi falüe)*, four transmissions of the precepts took place at the Taiqing gong between 1823 and 1879. Those who received the precepts were each time more numerous, adding up to several hundred persons.

Later there was **Chen Qingjue** 陳清覺 (1606-1705, *daohao* Hansong 寒松, other *hao* Yanxia 煙霞), who came from Wuchang (Hubei). He resigned his government post

²⁰ [EOT 2: 995-96.]

and went to Mount Wudang (Wudang shan, Hubei), where he became a disciple of Zhan Tailin 詹太林 (*ming* Shouchun 守椿). In 1669, he moved to Sichuan and went to Mount Qingcheng; later he moved to the Qingyang gong (Palace of the Black Ram) in Chengdu.²¹ In 1695, the Surveillance Commissioner (*niexian*) of the Chengdu prefecture, Zhao Liangbi 趙良璧, met him and recognized that he was an extraordinary person; he contributed his own funds and gave the order to build the Erxian an (Hermitage of the Two Immortals), inviting Chen Qingjue to be the abbot. Later, Chen Qingjue was also summoned to court by the Kangxi emperor, and in 1702 he was bestowed the *hao* Bidong zhenren 碧洞真人 (Realized Man of the Jasper Cavern) by imperial order. This was the beginning of the **Bidong** 碧洞 (Jasper Cavern) branch of Longmen.²² The Erxian an became a famous Longmen monastery, and the Bidong has been an important lineage in Sichuanese Taoism from the early Qing period until the present day.

According to the *Origins and Development of the Taoist Teaching of Qiu Changchun* (*Changchun daojiao yuanliu*), chapter 7, the 11th-generation Longmen *daoshi*, **Zeng Yiguan** 曾一貫, went to Mount Luofu (Luofu shan) in Guangdong during the Kangxi reign-period, and served as the abbot of the Chongxu guan (Abbey of the Unfathomable Emptiness). His follower Ke Yanggui 柯陽桂 (1619-71) ordained several hundred disciples.

In the late Qing period, the scholar **Chen Minggui** 陳銘珪 (1824-?)²³ inherited his transmission, took the lineage name Jiaoyou 教友, and served as the abbot of the Sulao guan (Abbey of the Essence of Milk) on Mount Luofu (Luofu shan). He compiled the *Origins and Development of the Taoist Teaching of Qiu Changchun* (*Changchun daojiao yuanliu*) in 8 chapters, where he collected a wealth of historical materials on Quanzhen. In chapter 7, this work states: "Nowadays, on Mount Luofu and in all of the main cities of Guangdong, if you inquire to which lineage someone belongs, they all belong to Quanzhen."

In the Northwest, there was the 11th-generation master **Liu Yiming** 劉一明 (1734-1821, *hao* Wuyuan zi 悟元子),²⁴ who came from Quwo in Shanxi (in the north-

²¹ [EOT 2:806.]

²² [EOT 2:1160-61, entry "Yi Xinying."]

²³ [EOT 1:253-54.]

²⁴ [EOT 1:690-91.]

eastern part of present-day Wenxi county). After he left home, he traveled to Shanxi, Shaanxi, Sichuan, and Gansu. After he met the Kangu Laoren 龕谷老人 (Old Man of the Kangu Valley) and received from him teachings on Neidan (Internal Alchemy), he retired on Mount Qiyun (Qiyun shan) in the Yuzhong county of Gansu to practice self-cultivation, write books, and establish his teaching. His works on Neidan are collected in the *Twelve Books on the Dao* (*Daoshu shi'er zhong*).²⁵ The transmission of these works was remarkably wide, and Liu Yiming became one of the great Neidan masters of the Qing dynasty.

In Yunnan, there was a particular branch of Longmen known as **Xizhu xinzong** 西竺心宗 (Heart Lineage of Western India).²⁶ According to the *Transmission of the Heart-Lamp from Mount Jingai*, its founder, **Jizhu daoze** 雞足道者 (Man of the Dao from Chicken Claw Mountain), said that he came from Central Asia, and that he moved from India to China to reside on Mount Jizu (Jizu shan, the Chicken Claw Mountain) and practice self-cultivation. In 1659, he went to the capital to meet Wang Changyue and received the precepts; he was given the name Huang Shouzhong 黃守中 and belonged to the 8th generation of Longmen. The center of his activities was Mount Jizu. He gave the transmission first to Guan Tianxian 管天仙 (lineage name, Zhongxin 中心) and to Dajiao xian 大腳仙 (Wang Taiyuan 王太原), and later to Jin Huaihuai 金懷懷 (Wang Qingchu 王清楚), Baima Li 白馬李, and others.

Moreover, in the late Qing period, the Changchun guan (Abbey of Perpetual Spring) in Wuchang (Hubei), “contained more than one thousand rooms and hosted ten thousand friends of the Dao.”²⁷ With the Baxian an (Hermitage of the Eight Immortals) in Xi’an, the Erxian an (Hermitage of the Two Immortals) in Chengdu, and other compounds, the Changchun guan was called “one the great Longmen monasteries under Heaven.”

In the Fushan county of Shandong, the *daoshi* **Zhang Zongxuan** 張宗璿 belonged to the 23rd generation of Longmen.²⁸ In 1884, he moved to the Baiyun guan to transmit the doctrine, and opened the **Huoshan** 霍山 (Mount Huo) branch. There

²⁵ [EOT I: 331-33.]

²⁶ [EOT I:748.]

²⁷ *Changchun guan zhi* (Monograph on the Abbey of Perpetual Spring), ch. I.

²⁸ [Other sources report that he belonged, instead, to the 19th generation.]

was also **Xu Shoucheng** 徐守誠 (1632-92), of the 8th generation, who in the early Qing period went to the Western Mountains (Xishan) in Nanchang (Jiangxi). He also transmitted the Jingming dao (Pure and Bright Way)²⁹ and became an important representative of the Jingming dao in his time.

Conclusion

As we have seen, the Longmen lineage enjoyed a time of great development since Wang Changyue, in the early Qing period, transmitted the precepts and gathered followers at the Baiyun guan in Beijing, and then in Nanjing, Hangzhou, Huzhou, and Mount Wudang. The time of greatest flourishing occurred between the mid-17th and the early 19th centuries. This period saw the multiplication of Longmen branches, many of which have continued to be transmitted until the present day. For this reason, Longmen was the most prosperous Taoist lineage in the last part of premodern China, and almost came to represent the whole of Quanzhen. Its prominence is comparable to the prominence of the Linji School among the five schools of Chan Buddhism. This is why a saying goes, “Linji and Longmen have divided the world between themselves” (*Linji Longmen ban tianxia* 臨濟、龍門半天下).³⁰

In addition to inheriting the doctrines of its mother lineage, Quanzhen, the Longmen lineage is also widely known for its **Neidan** (Internal Alchemy) teachings. Among its disciples we find many famous authors of Neidan works, including Wu Shouyang 伍守陽,³¹ Xie Ningsu 謝凝素, Liu Huayang 柳華陽,³² the above-mentioned Liu Yiming 劉一明, and Min Yide 閔一得.³³ Their works on Neidan follow the earlier texts but also expand upon them, and compared to them are clearer and more detailed.

²⁹ [EOT 1:567-71.]

³⁰ [The Japanese branch of the Linji School is well known under the name Rinzai Zen.]

³¹ [EOT 2:1046-47.]

³² [EOT 1:688-89.]

³³ [EOT 2:747-48.]

Unlike early Quanzhen, whose center was in the North, the center of the Longmen transmission was Jiangnan,³⁴ and thus Longmen could not avoid receiving the influence of **Zhengyi** (Correct Unity), the typical form of Daoism in the South.³⁵ In fact, we can see a trend towards the merging of Longmen and Zhengyi. For instance, Shi Liangsheng 施亮生 (also known as Tiezhu daoren 鐵竹道人) first received the precepts from Wang Changyue and belonged to the 8th generation of Longmen; later he adhered to Zhengyi and started the **Qionglong shan** 穹窿山 (Mount Qionglong) branch in Suzhou. Yan Xiaofeng 閻曉峰, a disciple of the 8th-generation master, Sun Shouyi 孫守一, resided at the Qianyuan guan (Abbey of Qian, the Origin) on Mount Mao (Maoshan), but his disciples followed the Maoshan branch. Xu Shoucheng 徐守誠, also of the 8th generation, paid homage to Kong Xuanwei 孔玄微, a Jingming *daoshi* of the Western Mountains (Xishan) in Nanchang (Jiangxi), and also transmitted the Jingming dao (Pure and Bright Way); similarly, his follower Zhang Taixuan 張太玄 was also a disciple of the Jingming *daoshi*, Zhou Defeng 周德峰. Wang Dongyang 王洞陽, of the 10th generation, late in life resided on Mount Dadi (Dadi shan) in Yuhang (Zhejiang), and became well known for his rites of prayer and exorcism (*qirang*); the *Transmission of the Heart-Lamp* says that “his fame was immense.” Xu Longyan 徐隆岩, of the 11th-generation, later belonged to Zhengyi; his followers Jiang Yu’an 蔣雨庵, Chen Qiaoyun 陳樵雲, and Zhu Chunyang 朱春陽 all received the Zhengyi methods, and the first of them also transmitted the Zhengyi lineage. Later there were Shen Yibing 沈一炳, Min Yide 閔一得, Zeng Yiguan 曾一貫, Wang Laiyin 王來因, Chen Laiqian 陳來乾, and many others.

Until the end of the Qing period, many Quanzhen Longmen *daoshi* practiced rites of prayer and exorcism as well as major Taoist rituals (*zhaijiao*). As these rites were a common source of livelihood, Quanzhen and Zhengyi slowly came to display no major difference with regard to their religious practices.

³⁴ [Broadly, the present-day provinces of Jiangsu, Jiangxi, and Zhejiang.]

³⁵ [EOT 2:1258-60. Zhengyi is also known as Tianshi dao, or Way of the Celestial Masters.]

Glossary of Chinese Characters

Schools and Lineages

| | |
|---|---|
| Bidong 碧洞 (Jasper Cavern) | Qionglong shan 穹窿山 (Mount Qionglong) |
| Changchun gong 長春宮 (Palace of Perpetual Spring) | Quanzhen 全真 (Complete Reality) |
| Guanshan 冠山 (Mount Guan) | Taiwei Lüyuan 太微律院 (Ordination Cloister of the Great Tenuity) |
| Huoshan 霍山 (Mount Huo) | Tianzhu guan 天柱觀 (Abbey of the Pillar of Heaven) |
| Jingming dao 淨明道 (Pure and Bright Way) | Xizhu xinzong 西竺心宗 (Heart Lineage of Western India) |
| Jingu dong 金鼓洞 (Cavern of the Golden Drum) | Yunchao 雲巢 (Cloud Nest) |
| Longmen 龍門 (Dragon Gate) | Zhengyi 正一 (Correct Unity) |

Persons

| | |
|---|------------------------------------|
| Baima Li 白馬李 | Guan Zhongxin 管中心 (Guan Tianxian) |
| Bao Sanyang 鮑三陽 | Gui Nanyang 歸南陽 |
| Bidong zhenren 碧洞真人 (Realized Man of the Jasper Cavern) | Guo Shouzhen 郭守貞 |
| Bizhi 碧芝 (Zhang Dechun) | Hansong 寒松 (Chen Qingjue) |
| Chen Hansong 陳寒松 (Chen Qingjue) | Huang Chiyang 黃赤陽 |
| Chen Laiqian 陳來乾 | Huang Shouyuan 黃守圓 (Huang Chiyang) |
| Chen Minggui 陳銘珪 | Huang Shouzheng 黃守正 (Huang Xutang) |
| Chen Qiaoyun 陳樵雲 | Huang Shouzhong 黃守中 |
| Chen Qingjue 陳清覺 | Huang Xutang 黃虛堂 |
| Chen Tongwei 陳通微 | Jiang Yu'an 蔣雨庵 |
| Chongyi zi 沖夷子 (Chen Tongwei) | Jiaoyou 教友 |
| Dajiao xian 大腳仙 (Wang Taiyuan) | Jin Huaihuai 金懷懷 |
| Dunkong shi 頓空氏 (Shen Jingyuan) | Jin Yuheng 金玉衡 |
| Fan Qingyun 範青雲 | Jinzhu Laoren 金築老人 |
| Fan Rongyang 方鎔陽 | Jiugu 九古 |
| Fan Taiqing 範太青 (Fan Qingyun) | Jizhu dao zhe 雞足道者 |
| Fan Zhuyang 樊初陽 | Kangu Laoren 龕谷老人 |
| Fuyang zi 復陽子 (Zhao Zhensong) | Ke Yanggui 柯陽桂 |
| Gao Dongli 高東籬 | Kong Xuanwei 孔玄微 |
| Guan Tianxian 管天仙 | Kunyang zi 昆陽子 (Wang Changyue) |
| | Li Daoqian 李道謙 |

The Longmen Lineage

Li Zhichang 李志常
Linji 臨濟
Liu Huayang 柳華陽
Liu Yiming 劉一明
Lü Quanyang 呂全陽
Lü Shoupu 呂守璞 (Lü Yunyin)
Lü Yunyin 呂雲隱
Ma Danyang 馬丹陽 (Ma Yu)
Ma Yu 馬鈺
Min Lanyun 閔懶雲 (Min Yide)
Min Yide 閔一得
Pan Muxin 潘牧心
Pan Tianya 潘天厓
Pan Wujin 潘無盡
Pingyang zi 平陽子 (Wei Zhending)
Qian Hanyang 錢函陽
Qiu Changchun 邱長春 (Qiu Chuji)
Qiu Chuji 邱處機
Qiu Yinyang 邱寅陽
Shao Shoushan 邵守善
Shao Wuzhen 邵悟真
Shen Changjing 沈常敬
Shen Jingyuan 沈靜圓
Shen Jingyun 沈輕雲
Shen Yibing 沈一炳
Shi Liangsheng 施亮生
Shoupu 守璞 (Lü Yunyin)
Shouyuan 守圓 (Huang Chiyang)
Shouzheng 守正 (Huang Xutang)
Sun Biyang 孫碧陽
Sun Shouyi 孫守一
Sun Yuyang 孫玉陽
Sun Zeyang 孫則陽
Taiqing 太青 (Fan Qingyun)
Tan Shoucheng 譚守誠
Tao Jing'an 陶靖庵
Tao Shian 陶石庵
Tiezhu daoren 鐵竹道人 (Shi Liangsheng)
Wang Changyue 王常月
Wang Chongyang 王重陽 (Wang Zhe)
Wang Dongyang 王洞陽
Wang Laiyin 王來因
Wang Qingchu 王清楚
Wang Taiyuan 王太原
Wang Zhe 王嘉
Wei Zhending 衛真定
Weng Chaoyang 翁朝陽
Wu Kulun 烏庫倫
Wu Shouyang 伍守陽
Wuwo zi 無我子 (Zhang Jingding)
Wuyuan zi 悟元子 (Liu Yiming)
Xie Ningsu 謝凝素
Xu Heling 徐鶴嶺
Xu Langyang 徐良陽
Xu Longyan 徐隆岩
Xu Shoucheng 徐守誠
Xu Ziyuan 徐紫垣
Xujing 虛靜
Yan Xiaofeng 閻曉峰
Yin Zhiping 尹志平
Zeng Yiguan 曾一貫
Zhan Shouchun 詹守椿
Zhan Shouchun 詹守椿 (Zhan Tailin)
Zhan Tailin 詹太林
Zhang Bizhi 張碧芝
Zhang Bizhi 張碧芝 (Zhang Dechun)
Zhang Dechun 張德純
Zhang Dechun 張德純 (Zhang Bizhi)
Zhang Jingding 張靜定
Zhang Taixuan 張太玄
Zhang Zongxuan 張宗璿
Zhao Liangbi 趙良璧
Zhao Xujing 趙虛靜
Zhao Zhensong 趙真嵩
Zhongxin 中心 (Guan Tianxian)
Zhou Dazhuo 周大拙 (Zhou Xuanpu)
Zhou Defeng 周德峰
Zhou Mingyang 周明陽
Zhou Mingyang 周明陽
Zhou Tailang 周太朗
Zhou Xuanpu 周玄樸
Zhu Chunyang 朱春陽

The Longmen Lineage

Places

| | |
|--|--|
| Changzhi 長治 (Shanxi) | Pingliang 平涼 (Gansu) |
| Chengdu 成都 (Sichuan) | Qingcheng shan 青城山 (Mount Qingcheng, Sichuan) |
| Dadi shan 大滌山 (Mount Dadi, Zhejiang) | Qiyun shan 棲雲山 (Mount Qiyun, Gansu) |
| Fushan 福山 (Shandong) | Quwo 曲沃 (Shanxi) |
| Hangzhou 杭州 (Zhejiang) | Shengjing 盛京 (Liaoning) |
| Huashan 華山 (Mount Hua, Shaanxi) | Shenyang 瀋陽 (Liaoning) |
| Huating 華亭 (Gansu) | Suzhou 蘇州 (Jiangsu) |
| Huzhou 湖州 (Zhejiang) | Tanzhou 檀州 (Hebei) |
| Jiangnan 江南 | Tiantai shan 天台山 (Mount Tiantai, Zhejiang) |
| Jiashan 嘉善 (Zhejiang) | Tiesha shan 鐵剎山 (Mount Tiesha, Liaoning) |
| Jiaxing 嘉興 (Zhejiang) | Wangwu shan 王屋山 (Mount Wangwu, Shanxi) |
| Jingai shan 金蓋山 (Mount Jingai, Zhejiang) | Wenxi 聞喜 (Shanxi) |
| Jingu dong CCC (Cavern of the Golden Drum) | Wuchang 武昌 (Hubei) |
| Jizu shan 雞足山 (Mount Jizu, Yunnan) | Wudang shan 武當山 (Mount Wudang, Hubei) |
| Jurong 句容 (Jiangsu) | Wuxi 無錫 (Jiangsu) |
| Langya 琅琊 (Shandong) | Xi'an 西安 (Shaanxi) |
| Liaoyang 遼陽 (Liaoning) | Xinye 新野 (Henan) |
| Longmen shan 龍門山 (Mount Longmen, Shaanxi) | Xishan 西山 (Western Mountains, Jiangxi) |
| Lu'an 潞安 (Shanxi) | Xuande 宣德 (Inner Mongolia) |
| Luofu shan 羅浮山 (Mount Luofu, Guangdong) | Yuhang 餘杭 (Zhejiang) |
| Luoyang 洛陽 (Henan) | Yunguang dong 雲光洞 (Cavern of the Cloud Radiance) |
| Maoshan 茅山 (Mount Mao, Jiangsu) | Yuzhong 榆中 (Gansu) |
| Miyun 密雲 (Hebei) | Zhongnan shan 終南山 (Zhongnan mountains, Shaanxi) |
| Nanchang 南昌 (Jiangxi) | |
| Nanjing 南京 (Jiangsu) | |
| Nanyang 南陽 (Henan) | |

Temples and Other Religious Establishments

| | |
|--|--|
| Baiyun guan 白雲觀 (Abbey of the White Cloud) | Changchun guan 長春觀 (Abbey of Perpetual Spring) |
| Baxian an 八仙庵 (Hermitage of the Eight Immortals) | Chongxu guan 沖虛觀 (Abbey of the Unfathomable Emptiness) |

The Longmen Lineage

Dade guan 大德觀 (Abbey of the Great Virtue)
Erxian an 二仙安 (Hermitage of the Two Immortals)
Lingyou guan 靈佑宮 (Palace of Numinous Support)
Qianyuan guan 乾元觀 (Abbey of Qian, the Origin)
Qingyang gong 青羊宮 (Palace of the Black Ram)
Shu yinlou 書隱樓 (Hidden Pavilion of Books)
Sulao guan 酥醪觀 (Abbey of the Essence of Milk)

Taiqing gong 太清宮 (Palace of Great Clarity)
Tongbo guan 桐柏觀 (Abbey of Paulownias and Cypresses)
Yinxian an 隱仙庵 (Hermitage of the Concealed Immortal)
Zongyang gong 宗陽宮 (Palace of Ancestral Yang)

Terms

chuzhen jie 初真戒 (Precepts for Initial Realization)
jiefa 戒法 (precepts)
lümen 率門 (Ordination School)
lüshi 律師 (Ordination Master)
neiguan 內觀 (inner contemplation)
niexian 臬憲 (Surveillance Commissioner)
qirang 祈禳 (rites of prayer and exorcism)
qizhen 七真 (Seven Realized Ones)
sanjie 三戒 (Three Precepts)
shizhang 師長 (Head Master)
shizu 始祖 (First Patriarch)
tianxian 天仙 (Celestial Immortals)
tianxian jie 天仙戒 (Precepts for Celestial Immortality)

tongzhi 同知 (Vice Prefect)
xindeng 心燈 (Heart-Lamp)
xinyin 心印 (Seal of the Heart)
xuanmen 玄門 (School of the Mysteries)
yibo 衣鉢 (mantle and bowl)
zhaijiao 齋醮 (Taoist rituals; lit. Retreats and Offerings)
zhongji jie 中級戒 (Intermediate Precepts)
zhongxing zhi chen 中興之臣 (“Minister of Restoration”)
zhujiang 主講 (First Lecturer)
ziyi 紫衣 (Purple Mantle)
zongshi 宗師 (Lineal Master)
zushi 祖師 (Ancestral Master)

Texts

Bojian 鉢鑿 (Mirror of the Bowl)
Changchun daojiao yuanliu 長春道教源流 (Origins and Development of the Taoist Teaching of Qiu Changchun)
Changchun zhenren xiyou ji 長春真人西遊記 (Records of a Journey to the West by the Realized Man Changchun)

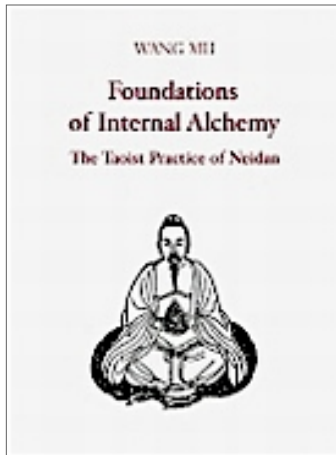
Daoshu shi'er zhong 道書十二種 (Twelve Books on the Dao)
Jingai xindeng 金蓋心燈 (Transmission of the Heart-Lamp from Mount Jingai)
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The Longmen Lineage

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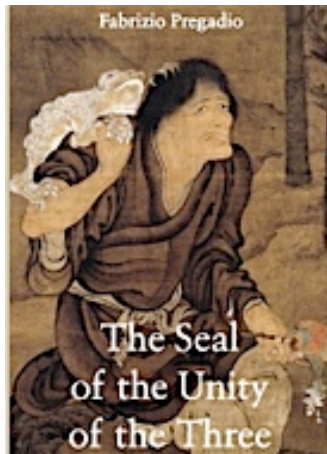


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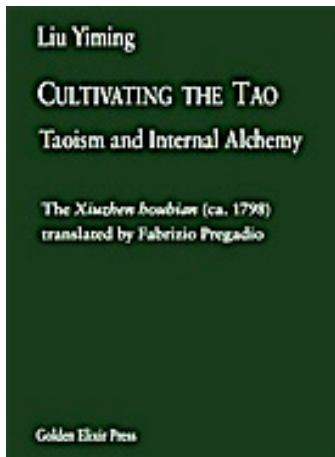
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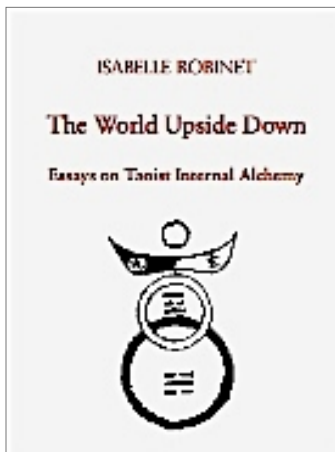


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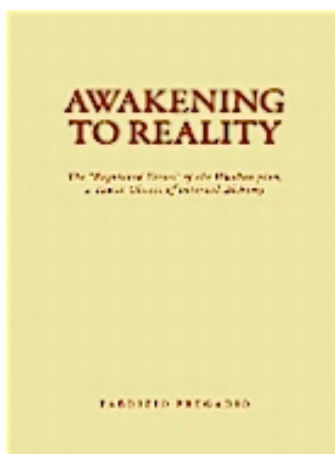


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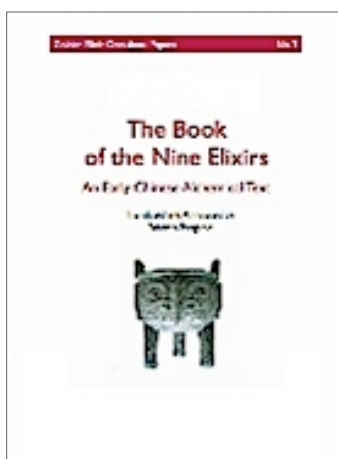


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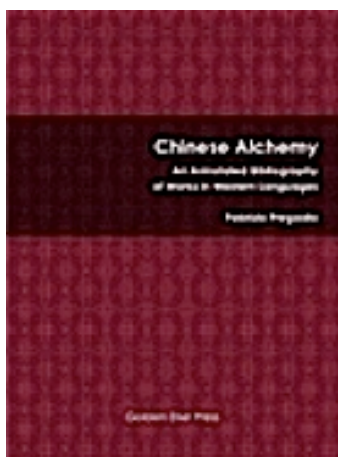


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