

rather obscure side of Chinese symbolism throughout the volume.

In spite of the great value of the lexicon, it fails to satisfy exacting readers on important points. There is, e.g., no index of Chinese terms. More serious than this is the lack of detailed bibliographic reference specific to each entry. A general bibliography with sixty-three titles at the end of the volume is a poor substitute for it. A reader, who wants to have more substantial information on the author's interpretation, is disappointed, because the bibliography includes, curiously enough, none of his own writings. Another deficiency is that the lexicon does not duly note geographical differences of usages and customs, and we are often not informed whether a description is valid for the whole of China or only for a part of it. This way of presentation is contrary to what a reader expects from the author of the *Lokalkulturen*. The author occasionally refers to examples from Japan. It is certainly a welcome endeavor to suggest the extension of Chinese symbolism to neighboring countries, yet I have the impression that many of the Japanese cases cited here are poorly chosen. They are at least not typical to Japan. For instance, *sub voce* 'Aal' (eel) he writes: "In popular usage eel is a word for penis, as it is the case also in Japan" (p. 15). But this symbolism is by no means universal in Japan, and at best it may be a local usage. In such cases the lack of reference is particularly frustrating to the reader. My comment, however, should not be taken to unduly play down the profit of using this handy lexicon, which not only will prove to be serviceable to students of Chinese culture and history, but also will be interesting reading for a general audience.

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BALDRIAN-HUSSEIN, FARZEEN. *Procédés secrets du Joyau Magique. Traité d'alchimie Taoïste du XI<sup>e</sup> siècle* (Secret procedures of a magic jewel. A treatise of Taoist alchemy of the 11th Century). Paris: Les Deux Océans, 1984. 322 pp. Illustrations, charts, bibliography, index. Ffr. 148.— ISBN 2-86681-009-0.

Originally presented as a doctoral thesis at the École Pratique des Hautes Études in Paris in 1979, *Procédés secrets du Joyau Magique* represents the first major work of a promising young scholar in the field of Taoist studies. As Maxime Kaltenmark points out in his preface, this book is a slightly modified version of her dissertation, revised and clarified to make it accessible to a larger public. It deals with the system of Taoist meditation called "inner alchemy" (*nei-tan* 内丹) which flourished under the Sung dynasty (960-1278).

Even though this is not the first work in a Western language dealing with this particular tradition of Taoist methods of salvation, the reader will find this system of meditation presented here for the first time in such great detail, exactitude, and faithfulness to the Chinese original. For comparison, one might look at Richard Wilhelm's *The Secret of the Golden Flower* and Charles Luk's *Taoist Yoga, Alchemy and Immortality*. Both these works tend to interpret this system with a particular understanding in mind, with a preconceived framework foreign to the original. This characteristic appears especially in the treatment of Chinese technical terms. For example, Richard Wilhelm, on the basis of C. G. Jung's psychological theories, chose the terms "animus" and "anima" for the *hun* 魂 and *p'o* 魄 souls respectively. These terms

refer to the heavenly and earthly, yang and yin, conscious and vegetative parts of man. Charles Luk, similarly, uses "vitality and spirit" to translate the "lead and mercury" of the original, in order to "make the text more clear for the average reader," as he points out in his preface. Although these efforts are certainly well-intended and might actually have been justified at that early stage of study, such avoidance of confusion has surely had its price, for it acts as a screen forestalling a deeper understanding of the Chinese system in its own right.

Baldrian-Hussein's work is the first successful attempt to do without this screen and this makes her study unique and invaluable. It is true that this book will be a hard piece of work for the reader interested in mystical systems and alchemy, since he will find himself immersed in a sea of strange Chinese terms. Let us consider some of them. The so-called "Earthly Stems" and "Heavenly Branches" are a set of altogether twenty-two characters used as markers for the hours of the day, the directions of the sky, and many other things. Charles Luk has rendered them, for the sake of accessibility, by the "first twelve letters of the alphabet (A to L)," whereas Baldrian-Hussein has left them in their arcane purity. On the other hand, the Chinese specialist will find it regrettable that the popular edition, though very nicely furnished with fascinating illustrations from the original sources as well as tremendously useful survey charts, does not contain any characters in the text. Chinese characters for the general terminology are given in the index, and the characters for the texts quoted can be found in a "*Bibliographie Sélective*" (pp. 289-290) which lists all quoted Taoist sources with their fascicule numbers of the Taoist Canon and their numbers according to the *Concordance du Tao-tsang* by K. M. Schipper.

The work itself is divided into an introduction of about sixty pages, followed by an analytical description of the system of inner alchemy divided into six *cycles* and three *degré*, and completed by the translation of a Chinese alchemical treatise of the 11th century (pp. 195-296).

In the introduction, inner alchemy is defined as "a very complex syncretist system which pursues the same ideal as operative alchemy, but on the theoretical level, i.e., the creation of a drug which upon ingestion makes man immortal. . . . However, the adept of inner alchemy (*nei-tan*) uses his own body as his laboratory (p. 14)." Next, the historical development of inner alchemy is outlined. First coherently formulated under the Sung, the school claims the semi-legendary immortals Chung-li Chüan 鍾離權 and Lü Tung-pin 呂洞賓 as its founders. This so-called "Chung-Lü" tradition is the framework within which the practicing Taoists understood themselves to operate, but the Western reader should keep in mind that this lineage of transmission has not been historically verified.

As a third point, the introduction deals with the Chinese sources used for this study. We learn that the main corpus of texts of the "Chung-Lü" tradition is found in the *Tao-shu* 道樞 (*Tao-tsang* no. 1017, fasc. 641-648) by Tseng Ts'ao 曾慥 of the 12th century. It is from this collection that Baldrian-Hussein chose her major sources: 1. The *Pi-chuan ling-pao pi-fa* 秘傳靈寶畢, ["Secret Transmission of the Final methods of *Ling-pao*"], translated in the appendix. 2. The *Ch'uan-tao-p'ien* 傳道篇 ["On the Transmission of the Tao"] and 3. The *Hui-chen-chi* 會真集 ["Meeting Realized Ones"] both used to explain the system.

Turning now to the main section of the book, the analytical description of the process of becoming immortal by means of inner alchemy, one notices its division into six *cycles* and three *degrés*.

This ninefold partition, though based on the text translated in the appendix, does not correspond exactly to the nine sections found there. Of these, sections I to

IV are introduced by a question of Lü to his Master Chung-li, section V again begins with "Master Chung-li said," but thereafter there does not seem to be any formal indication for the beginning of a new section. This lack in the original does make it rather difficult to identify certain parts of the translation with the Chinese text, a problem that could have been avoided by inserting the page numbers of the original text into the translation.

The analytical part first gives a general outline of the process to be accomplished at each stage, then it explains the theoretical systems involved. This in turn is followed by the various concrete methods used to realize the respective aim of each stage, as a rule entitled *procédé*.

The six *cycles* and three *degrés* constitute a gradual ascent towards unification with the Tao, a ladder of purification leading to immortality. First, the inner laboratory has to be set up. Based on the cosmological theory of the yearly rhythms of yin and yang, which rise and fall in perpetual alternation, an inner circulation of two essences is established: breath (*ch'i* 氣) is produced in the kidneys in analogy to yang which begins to rise from the earth at the moment of the winter solstice. This *ch'i* rises to the heart, and once accumulated there, fluid (*i* 液) is created—analogue to yin beginning its descent from heaven on the summer solstice—and descends into the kidneys. These two essences represent "true fire and water." On the second level, they are turned into alchemical agents and are duly renamed "dragon and tiger." Regulating their interaction by means of the respiration, in correspondence to the fire under the alchemist's crucible, and always in proper accordance with the seasons, months, days, and hours (all carefully calculated and systematized on the basis of the system of the above mentioned "Heavenly Stems" and "Earthly Branches"), the inner elixir is first created within a period of two hundred days. In the third stage, this elixir is allowed to pervade the whole body, for which purpose the three barriers along the spinal column are opened up. When the purified substance reaches the head, a higher alchemical (fourth) stage is attained. This in turn is properly signified by a change in nomenclature: the two basic forces of breath and fluid are now called "lead and mercury." These are further processed according to the rhythm of the "six breaths" (Liu-dii 六氣) and in correlation to the numerology of the *I-ching* 易經. As a result of this, on the fifth level, the "Golden Liquid" (*chin-i* 金液) is created to be then further refined into a "Golden Elixir" (*chin-tan* 金丹), which is entirely yang in nature. Finally, on the sixth stage, the remaining yin qualities of the body are driven out completely by a meditation called "burning the body" (*fen-shen* 焚身). the body has thus been purified into an entity of pure yang quality, and with this accomplishment the *degrés* of immortality can be entered. So far the process has taken five hundred days which—because of the exact observance of the yearly rhythm reduced to the spans of days and hours—corresponds to a period of five thousand years.

Within the *degrés* the body is further purified by means of more mind-oriented techniques. First, "embryonic respiration" (*t'ai-hsi* 胎息) is employed to refine the body, which has already become pure yang breath, into spirit (*shen* 神). Second, "interior vision" (*nei-kuan* 內觀) is practiced to purify the spirit to the point that it is fully unified with the Tao. And third, the common body, the outer frame, is shed like a "cicada's skin" and the subtle immortal body is finally realized by the practice of visualization.

Baldrian-Hussein's book on "Secret Procedures of a Magic Jewel" is a jewel in itself, a jewel full of secrets. It reports faithfully on the systems of thought and on the practices of meditation transmitted by the Chung-Lü tradition and dated to the 11th century. It makes the courageous attempt to understand them in their own right

rather than to integrate them forcefully into Western or other preconceived patterns. The complexity of the material presented should not deter the student of Chinese thought or the spiritually oriented general reader, who, however, in an *avertissement* in the very beginning is strongly advised not to attempt any of the practices by himself without the guidance and counsel of an experienced teacher. Systems of Chinese meditation within Taoism have been either grossly simplified or considered entirely unfathomable far too long. It is time that we tried to do them full justice.

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## SIBERIA

GRIM, JOHN A. *The Shaman: Patterns of Siberian and Ojibway Healing.* (The Civilization of the American Indian Series, vol. 165). Norman: The University of Oklahoma Press, 1983. Xiv+258 pp. 19 illustrations, maps, notes, bibliography, index. Cloth US\$19.95, ISBN 0-8061-1809-1

In the beginning of this interesting but uneven book Grim points out that in recent years the term shamanism has been used in such a broad sense that to many critics it has lost its meaning. This is unfortunately true—some anthropologists avoid the term completely, and at least one has characterized shamanism as a “desiccated” concept. Furthermore, the proliferation of self-made shamans, introducing people into “new” mental discoveries, “new” religions of meditation, further deprives shamanism of whatever terminological sense it once had. It is therefore gratifying that in this semipopular book the author keeps strictly to a more sober concept of shamanism, although he abstains from defining it and prefers to use it as “an explanatory context for investigation.” Certainly, the main characteristics of shamanism as a phenomenon are mentioned, but we scout in vain for the unity behind the diverse elements.

The task Grim has taken upon himself is to relate Siberian shamanism to shamanic activities among Native peoples in North America. This goal is pursued through a variety of methodologies. Since these investigations provide the author with an image of the shaman as such, he also discusses a comparative typology of religious persons, delineating the shaman in his relation to other religious types. At first, this seems rather incongruent with the primary goal. However, while the book gives useful information to researchers, it is also meant for the wider public. Thus, its main title is “The Shaman.” The picture of the Soyot shaman on the dust jacket has been