FLUID BEING
Yan Liu and Shigehisa Kuriyama

This essay should be referenced as:


NOTES

1. The modern chemistry of this transformation is reviewed in Zhao Kuanghua 趙匡華, Zhongguo gudai huaxueshi yanjiu 中國古代化學史研究 (Beijing: Beijing daxue chubanshe, 1985), 128–53. The process was described in the Divine Farmer’s Classic of Materia Medica, see Shennong bencao jing jiaozhu, juan 2, 16–17 (Ctext wiki). For the general background of this foundational classic, see Paul Unschuld, Medicine in China: A History of Pharmaceutics (Berkeley: University of California Press, 1986), 11–28.

2. The fourth-century alchemist Ge Hong complained that such matters were far too profound for ordinary laymen to grasp, and he contrasted their bewildered scepticism to the deep insights gleaned by adepts. See Ge Hong, Baopuzi neipian, juan 4, 72 (Kanripo).

4. If mercury enters the ears of humans or livestock, it will kill them.
The antidote is silver or gold placed near the ears, which will draw the toxin out. See Zhang Zhongjing, *Jingui yaolüe*, juan 25 (<text>Text</text>). The opposite also holds, and mercury can be used to counter gold poisoning. See Ge Hong, *Zhouhou beiji fang*, juan 7, sec. 68 (<kanripo>kanripo</kanripo>).


11. Lei Xiao, *Leigong paozhi lun tongjie*, 16–17 (<text>Text wiki</text>). The ‘Purple-back Heavenly Okra’ could refer to one of the following herbs: purple gynura, tea begonia, semiaquilegia, purple senecio. The ‘Nightly Entangled Vine’ is likely to be flowery knotweed stem.


BIBLIOGRAPHY

Primary Sources


Taishang lingbao wufu xu 太上靈寶五符序 [Prolegomena to the Five Talismans of the Numinous Treasure of the Most High]. Daoist Canon 388 (DZ 388). Kanripo.


**Secondary Sources**


Robinet, Isabelle. ‘Metamorphosis and Deliverance from the Corpse in Taoism’. *History of Religions* 19 (1979): 37–70. doi.org/10.1086/462835

