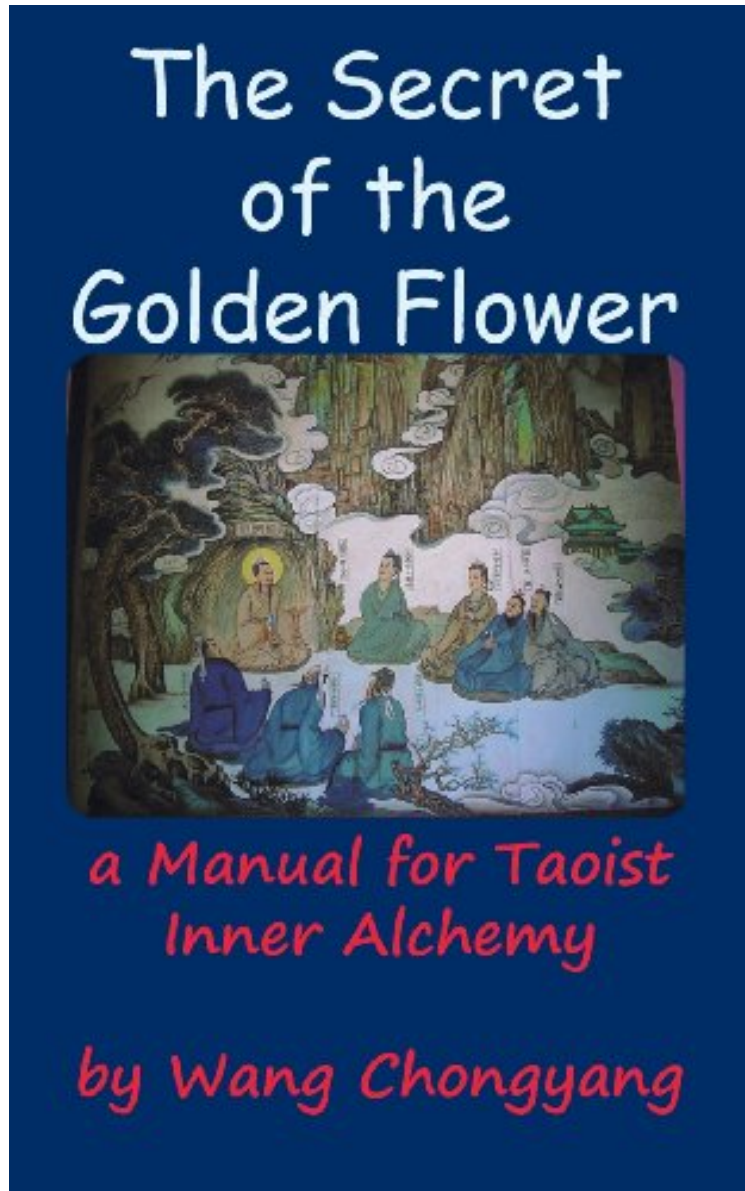


[Library ebook] The Secret of the Golden Flower: A Manual for Taoist Inner Alchemy

# The Secret of the Golden Flower: A Manual for Taoist Inner Alchemy

Wang Chongyang

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Wang Chongyang : The Secret of the Golden Flower: A Manual for Taoist Inner Alchemy before purchasing it in order to gage whether or not it would be worth my time, and all praised The Secret of the Golden Flower: A Manual for Taoist Inner Alchemy:

5 of 5 people found the following review helpful. A good version for perspective, sometimes off on a tangent. By Ronald A. Bracale I read Thomas Cleary's version first, which was fantastic (five star +). It was written from his vast knowledge of Taoism. I then bought this and read the two side by side. This version gets off track in a few places. It brings up Anima and Animus from Carl Jung's archetypes, which have no place in Taoism and cannot be likened to the deep and essential understanding of Yin Yang. However there were some places where Thomas Cleary wrote deeper meaning which was most likely implied in the text, but this book provided a more basic literal translation, which if you know Taoist Alchemy, you will understand is not what is being said. I would love a character by character translation. I understand that each character can mean different things in different context, but that is what makes the poetic language able to convey meaning beyond words. After that an author can give an interpretation and reasoning for why they choose their English version. 1 of 1 people found the following review helpful. Five Stars By Lei Tian Good book, help me better understand the Chinese version. 1 of 2 people found the following review helpful. Perhaps some errors and wrong views in the translation. By Anandossiddhi Perhaps some errors and wrong views in the translation. But I am not qualified to give the right ones. Anyone who can give some opinions? Like the meaning about "kan gong," does it mean "Dan tian?" And also in the first chapter, I feel that it should be what it literally means, not the translator's view or understanding.

A Chinese Taoist book about meditation, this book was first translated by Richard Wilhelm (also translator, in the 1920s, of the Chinese philosophical classic the I Ching). Wilhelm, was German, and his translations from Chinese to German were later translated to English by Cary F. Baynes. According to Wilhelm, Lu Dongbin was the main originator of the material presented in the book suggests that the material is from Quanzhen School founder Wang Chongyang, a student of Lu Dongbin). More recently (2013), the same work has been translated by Pei Yeing and published by Ancient Wisdom Publications. Since the original (now, public domain) work is a Chinese translation from German, it is strongly suggested that this work should be considered as an alternative resource for any serious practitioner. The translator of this work is a lifetime practitioner of meditation is currently living in Shanghai, China but a Malaysian Chinese by birth.

About the Author Wang was born with his birth name as "Zhongfu" in a wealthy family in 1113. He was educated in Chinese classics and martial arts. Wang intended to start a rebellion against the Jurchen-led Jin Dynasty, which ruled northern China then. According to tradition, in the summer of 1159 when he was 48, he met two Taoist immortals in a tavern, Zhongli Quan and Lu Dongbin. They trained him in secret forms of Taoism. He changed his name to "Zhe" and adopted the Taoist name "Chongyang". In 1160, Wang met one of the immortals again and was provided with a set of written instructions called "Ganshui Xianyuan Lu". Those written instructions included the names of two men who would later become his disciples (Ma Yu and Tan Chuduan). Wang built a tomb for himself near Mount Zhongnan and called it "Tomb of the Living Dead". He lived in it for three years. At the end of the three years, Wang filled the tomb with earth and built a hut on top of it and called it "Complete Perfection Hut". He spent the next four years in the hut studying Taoism and imparting his knowledge to others. During that time, he met Tan Chuduan, who became his disciple after he cured Tan from illness. Qiu Chuji and Tan traveled around the local towns and villages with Wang and founded five Taoist congregations. Wang's teachings were referred to the "Teachings of the Complete Perfection" (after the hut) and his branch of Taoism became known as the Quanzhen School. In 1167, Wang burnt down the hut and travelled east to Shandong, where he met Ma Yu and Ma's wife, Sun Bu'er. They became his disciples as well. He accepted a total of seven disciples who later became known as "Seven Masters of Quanzhen" or "Seven Elders of Quanzhen". They are also called the "Seven Immortals" or "Seven Perfected Beings".