

# Female alchemy Tradition

also known as “nüdan”, “女丹”

Data source: Mapping Religious Diversity in Modern Sichuan  
By Elena Valussi, Loyola University Chicago

*\* Data Source entry, prepared based on data sourced from an external project.*

Entry tags: Text, Daoism, Daoist text, Religious Group

Female alchemy (nüdan 女丹) is a textual tradition of Daoist meditation and physiological exercises for women which emerged in China in the seventeenth century and developed throughout the nineteenth and twentieth centuries. It is part and parcel of the much older inner alchemy (neidan 內丹) tradition, which advocates the possibility to achieve immortality through the progressive refinement of the body, aided by meditation, breathing, visualization, and massage exercises. This process has the aim of reversing the normal course of life that ends with old age, decay, and death, with a rejuvenation enacted through the transformation of bodily fluids into energy. This refined energy concentrates inside the body to form an embryo of immortality that is subsequently released through the top of the head. The neidan process had been formalised (within the Daoist tradition) for an un-gendered audience of practitioners as early as the Song (960-1279) dynasty. It involved three steps, the transformation of jing 精 (seminal essence or essence) into qi 氣, the transformation of qi into shen 神 (spirit), and the transformation of shen into xuwu 虛無 (nothingness). Until the emergence of nüdan in the late Ming and Qing dynasties, neidan was considered a genderless practice, available to men and women alike, though there was, for social and historical reasons, much less participation by women. In the Qing dynasty, this non-gendered process was adapted and applied to a specific female audience, and nüdan was born. The first individual nüdan texts started appearing at the end of the Ming dynasty, and the first full-fledged collections appeared in the late eighteenth and early nineteenth centuries. It is still practiced in China today. These scriptures were often, but not always, transmitted through spirit writing at a lay Daoism altar from a god or goddess. Differently from neidan, nüdan adapts its theory and practice specifically to the female body. Unlike a man, a woman needs first and foremost to refine her exterior form, her bloody and impure constitution, and her sexual characteristics. This attention to her exterior form directly relates to the structure of the female cosmological and physiological body that is yin and impure in nature. Blood (xue 血) is the central element of female physiology, and what needs to be transformed. The physical starting point for female practice is the qi cavity, a point between the breasts; through breast massage and visualisations, the blood that regularly descends from the qi cavity to the uterus, or sea of blood (xuehai 血海) in the form of menses, is sent upward in a backwards motion. In the traditional alchemical refinement triad jing-qi-shen, it stands in for the essence jing, resulting in a slightly different (female) triad, xue-qi-shen. Practitioners achieve the thinning and eventual disappearance of the menstrual flow, a process called Beheading of the Red Dragon (zhan chilong 斬赤龍). When this happens, other sexual characteristics change: the breasts shrink and the body becomes more androgynous. At this point, the woman has completed the first stage of the practice, the more gendered xue to qi. Once the female bloody constitution is transformed, and the gender and external sexual differences almost eliminated, the woman, having reached a state of pre-puberty or androgyny, can progress towards the final goal of immortality in the same way as the man.



Date Range: 1550 CE - 2021 CE

Region: China

Region tags: China, Taiwan, Hong Kong

China from the late Ming to today, including Hong Kong and Taiwan.

## Status of Readership:

- ✓ Religious Specialists
- ✓ Non-elite (common people, general populace)

## Sources and Corpora

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### Print Sources

Print sources used for understanding this subject:

- Source 1: Valussi, E. (2008): “Female alchemy and paratext: how to read nūdan in a historical context”, in *Asia Major*, 21, number 2
- Source 2: Valussi, E. (2009) “Blood, tigers, dragons. The physiology of transcendence for women”, in *IASTAM Journal of Asian Medicine*, Brill, Leiden, 4.1
- Source 3: Valussi, E. (2008) 2008: “Women’s Alchemy: an Introduction”, in *Internal Alchemy: Self, Society, and the Quest for Immortality*, edited by Livia Kohn and Robin Wang, Three Pines Press

Reference: Elena Valussi. 2008: “Men and women in He Longxiang’s Nūdan hebian (Collection of female alchemy)”. ” *Nannü, Men, Women and Gender in Early and Imperial China*, 10(2)

### Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <https://ctext.org/wiki.pl?if=en&res=151647>
- Source 1 Description: This is one of the main collections of the female alchemy tradition. Published in 1906 at the Er xian an in Chengdu, it collects previous scriptures revealed at spirit writing altars mostly in Sichuan or the South West. For a study of this collection see Elena Valussi. 2008: “Men and women in He Longxiang’s Nūdan hebian (Collection of female alchemy)”. ” *Nannü, Men, Women and Gender in Early and Imperial China*, 10(2), 2008 .

### Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

- Source 1 URL: <https://ctext.org/wiki.pl?if=en&res=151647>
- Source 1 Description: Text of the most comprehensive collection of female alchemy, the Nūdan Hebian 女丹合編, published in 1906 at the Er xian an 二仙庵 in Chengdu, as part of the Chongkan Daozang Jiyao 重刊道藏輯要

## General Variables

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### Materiality

Methods of Composition

- Impressed



Tool for making the impression(s)

- Other [specify]: woodblock

Medium upon which the text is written/incised

– Paper



Specify type of paper

– Specify: paper

Was the material modified before the writing or incising process?

– Other [specify]: no

Was the text modified before the writing or incising process?

– Other [specify]: no

## Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Is the location where the text stored accompanied by iconography or images?

– No

Is the area where the text is stored accompanied by an-iconic images?

– No

## Production & Intended Audience

### Production

Is the production of the text funded by the polity?

– Yes



Are the authors/copyists/engravers paid by the polity?

– Yes



Does the polity provide financial support to religious infrastructure involved with textual production?

– Yes

- ↳ Are the leaders of the polity and the religion the same figure?
  - Yes
  
- ↳ Are political officials involved in the support of textual production?
  - Yes
  
- ↳ Are political officials and religious officials otherwise overlapping institutional networks?
  - No
  
- ↳ Does the polity enforce religious observance according to text or texts?
  - I don't know
  
- ↳ Is the polity legal code derived from religious text(s) in question?
  - No
  
- ↳ Is preferential economic treatment (e.g. tax exemption) present in the polity to support the text(s)...
  - I don't know
  
- ↳ Are religious specialists present/in charge of the production of the text or copies of the text?
  - Yes
    - ↳ Present full-time?
      - I don't know
    - ↳ Present part-time?
      - Yes
    - ↳ Are the religious specialists of a specific sex/gender?
      - No
    - ↳ Are the religious specialists of a specific ethnicity?
      - Yes
    - ↳ Are the religious specialists of a specific class/caste?

– No

↳ Are the religious specialists dedicated to the place for life?

– No

↳ Are the religious specialists stratified in a hierarchical system?

– I don't know

↳ Are there regulations/provisions for living spaces of religious specialists?

– Yes

↳ Are there regulations/provisions for training spaces of religious specialists?

– Yes

↳ Are there formal institutions for the maintenance of a body of religious specialists?

– Yes

Is the text considered official religious scripture?

– Yes

Notes: Female alchemy (nüdan 女丹) is a textual tradition of Daoist meditation and physiological exercises for women which emerged in China in the seventeenth century and developed throughout the nineteenth and twentieth centuries. It is part and parcel of the much older inner alchemy (neidan 內丹) tradition, which advocates the possibility to achieve immortality through the progressive refinement of the body, aided by meditation, breathing, visualization, and massage exercises. These scriptures were often, but not always, transmitted through spirit writing at a lay Daoism altar from a god or goddess.

↳ Is there a culture of oral recitation?

– I don't know

↳ Is there a story associated with the origins of scripture?

– Yes

↳ Revealed by a high god?

– Yes

↳ Revealed by other supernatural being?

– Yes

↳ Inspired by high god?

– Yes

↳ Inspired by other supernatural being?

– Yes

↳ Originated from divine or semi-divine human beings?

– Yes

↳ Originated from non-divine human being?

– No

↳ Are the scriptures alterable?

– I don't know

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting scriptures?

– No

↳ Is there a select group of people trained in transmitting the scriptures?

– Yes

↳ Is the select group of people defined by any specific gender designation?

– I don't know

↳ Is the select group of people defined by any age designation?

– No

↳ Is the select group of people defined by any form of linguistic designation?

– No

↳ Is there a codified canon of scriptures?

– Yes

↳ Can the canon be altered or added to?

– Yes

↳ Are additional commentaries part of the canon as it is currently understood?

– Yes

Written in distinctly religious/sacred language?

– Yes

↳ Archaic ritual language?

– No

↳ Considered endogenous by the group itself?

– No

↳ Considered exogenous by the group itself?

– No

↳ Blended languages/creolizations/specific dialects?

– No

↳ Possess its own distinct written language?

– No

↳ If known: which authority (authorities) describe(s) the language as sacred?

[Select all that apply]

– Other [specify]: don't know

↳ Are non-religious institutions involved with the support of teaching religious language(s) for this text?

– Yes

↳ Are non-religious written languages used by the group's adherents to support religious study of text?

– I don't know

↳ Are oral traditions used to support the religious study of the text?

– Yes

### Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– I don't know

Does the Religious group actively proselytize and recruit new members?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– I don't know

Notes: This question is unintelligible.

Is the text in question employed in ritual practice?

– Yes

↳ Is it orally recited?

– I don't know

↳ Is it read?

– Yes

↳ Is there any particular affect on the reader of the text?

– I don't know

↳ Is there any particular affect on the audience of the recitation?

– I don't know

↳ Describe the nature of the ritual practice?

– Specify: When a man has completed the practice and the seminal essence (jing) does not drip away any more, this is called 'subduing the white tiger'. When a woman has completed the practice and the menstrual flow (jing) does not drip away anymore, this is called 'Beheading the red dragon'. In the man, seminal essence moves against the current and he becomes immortal; in the woman, blood moves upwards, ascending towards the heart's cavity." From



the preface to the Nudan hebian, written by He Longxiang in 1906. Nūdan hebian, p. 5a. Red Dragon is a metaphor for the energetic base of the woman, which is depleted monthly through menstruation. It is a term that only appears in nūdan texts, and does not have a correlate term in medical theory. On the physiological level, this process transforms the yin menstrual blood in yang qi (in the same way in which, for men, the seminal essence jing is transformed into qi). The beheading of the red dragon for women and the subduing of the white tiger for men mark the completion of the first stage of the alchemical practice. This halting of the menstrual flow is achieved through the massage of the breasts, and transforms the female body into a more androgynous body, a body where main sexual characteristics like menses and large breasts, and the possibility of generating children, are deleted.

↳ Is the text employed in large scale rituals?

– No

↳ Is the text employed in small scale rituals?

– No

↳ How often do the rituals take place?

– I don't know

↳ Are there orthodoxy checks?

– I don't know

↳ Are there orthopraxy checks?

– I don't know

↳ Are there synchronic practices?

– I don't know

↳ Are there intoxicants used during the ritual?

– No

↳ Are there other substances (such as food or drink, for example) that are consumed during rituals?

– No

Is there material significance to the text?

– I don't know

## Context and Content of the Text (Beliefs and Practices)

### Context

Is the text itself accompanied by art?

– No

Are there multiple versions of the text?

– Yes

↳ Are multiple versions viewed as proper?

– Yes

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

↳ Age of extant version of text?

– Yes

↳ Content of text?

– Yes

↳ Ritual purpose of text?

– No

↳ Is there debate about which version is proper?

– No

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– Yes

↳ How is the authority established?

– I don't know

↳ Can the canon be altered or added to?

– Yes

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

– Yes

↳ Is the text part of a series of volumes?

– Yes

↳ How are the volumes ordered?

– Specify: don't know

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

Notes: Female alchemy (nüdan 女丹) is a textual tradition of Daoist meditation and physiological exercises for women which emerged in China in the seventeenth century and developed throughout the nineteenth and twentieth centuries. It is part and parcel of the much older inner alchemy (neidan 內丹) tradition, which advocates the possibility to achieve immortality through the progressive refinement of the body, aided by meditation, breathing, visualization, and massage exercises. These scriptures were often, but not always, transmitted through spirit writing at a lay Daoism altar from a god or goddess.

↳ Cultural with religious implications?

– No

↳ Behavioral literature?

– Yes

↳ Other

– Other [specify]: don't know

## Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?  
(Select all that apply)

– Other [specify]: physiology practice manual

Are there lineages or a single lineage established by the text?

– Yes

↳ Does the lineage involve establish a chain of authority?

– Yes

↳ Is the lineage defined by concrete cycles or measures of time?

– No

↳ How is the lineage established?

– Supernatural forces

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

## Beliefs

Is a spirit-body distinction present in the text?

– No

Is belief in an afterlife indicated in the text?

– No

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– I don't know

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

Notes: Many, but not all, of the divinities forming the lineage of transmission for female alchemy texts are women. Most prominent and well known are Daoist goddesses Xiwangmu 西王母 (Queen mother of the West), Sun Bu'er 孫不二, Wei Huacun 魏華存 and Cao Wenyi 曹文逸; several female popular religious figures also part of the transmission lineage are Nüwa 女媧, Doumu 斗母, He xiangu 何仙姑, Yunü 玉女, Magu 麻姑, Tianfei 天妃, Tiannü 天女, Xuannü 玄女, Zigu 紫姑, Xiangfei 湘妃, Luoshen 洛神, Wunü 巫女, Qing'e 青娥, Sunü 素女 and many others. Important male divinities also involved in the transmission are Wenchang 文昌 and Lü Dongbin 呂洞賓. These two gods are very common in the general pantheon of divinities connected to spirit writing, but the female pantheon appears primarily in the female alchemy tradition.

↳ A supreme high-god is present

– Yes

↳ The supreme high god is anthropomorphic or described in anthropomorphic terms

– Yes

↳ The supreme high god is a sky deity

– I don't know

↳ The supreme high god is chthonic (of the underworld)

– No

↳ The supreme high god is fused with the monarch (king=high god)

– No

↳ The monarch is seen as a manifestation or emanation of the high god

– No

↳ The supreme high god is a kin relation to elites

– No

- ↳ The supreme high god has another type of loyalty-connection to elites
  - No
- ↳ The supreme high god is unquestionably good
  - Yes
- ↳ Other features of the supreme high god
  - Specify: don't know
- ↳ The supreme high god has knowledge of this world
  - I don't know
- ↳ Has deliberate causal efficacy in the world
  - Yes
    - ↳ Can reward
      - Yes
    - ↳ Can punish
      - Yes
- ↳ Indirect causal efficacy in the world
  - I don't know
- ↳ Exhibits positive emotion
  - Yes
- ↳ Exhibits negative emotion
  - Yes
- ↳ Possesses Hunger?
  - I don't know
- ↳ Can be hurt?
  - I don't know

- ↳ Can be tricked?
  - I don't know
  
- ↳ Can be imprisoned?
  - I don't know
  
- ↳ Is it permissible to worship supernatural being other than the high god?
  - I don't know
  
- ↳ The supreme high god possesses/exhibits some other feature
  - Specify: I don't know
  
- ↳ The supreme high god communicates with the living
  - Yes
    - ↳ In waking, everyday life
      - Yes
    - ↳ In dreams
      - Yes
    - ↳ In trance possession
      - Yes
    - ↳ Through divination practices
      - Yes
    - ↳ Only through religious specialists
      - No
    - ↳ Only through monarch
      - No
    - ↳ Other form of communication with living
      - I don't know

- ↳ Does the text make communication with supreme high-god possible?  
– I don't know

Previously human spirits are present

– Yes

- ↳ Human spirits can be seen  
– Yes

- ↳ Human spirits can be physically felt  
– I don't know

- ↳ Previously human spirits have knowledge of this world  
– I don't know

- ↳ Human spirits have deliberate causal efficacy in the world  
– Yes

- ↳ Human spirits can reward  
– Yes

- ↳ Human spirits can punish  
– Yes

- ↳ Human spirits have indirect causal efficacy in the world  
– I don't know

- ↳ Human spirits have memory of life  
– I don't know

- ↳ Human spirits exhibit positive emotion  
– Yes

- ↳ Human spirits exhibit negative emotion  
– Yes

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↳ Human spirits communicate with the living

– Yes

↳ In waking, everyday life

– Yes

↳ In dreams

– Yes

↳ In trance possession

– Yes

↳ Through divination practices

– Yes

↳ Only through religious specialists

– No

↳ Only through monarch

– No

↳ Communicate through other means

– Specify: don't know

Non-human supernatural beings are present

– No

Does the text attest to a pantheon of supernatural beings?

– Yes

↳ Organized by kinship based on a family model?

– Yes

↳ Organized hierarchically?

– Yes

↳ Power of beings is domain specific?  
– I don't know

↳ Other organization of pantheon?  
– Specify: I don't know

Are mixed human-divine beings present according to the text?  
– I don't know

Is there a supernatural being that is physically present in the/as a result of the text?  
– No

Are other categories of beings present?  
– Other [specify]: don't know

Does the text guide divination practices?  
– No

### Supernatural Monitoring

Is supernatural monitoring present in the text?  
– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular  
– No

↳ Do expectations of ritual offerings play a role in supernatural monitoring?  
– I don't know

↳ Supernatural being care about taboos  
– I don't know

↳ Supernatural beings care about murder of coreligionists  
– I don't know

↳ Supernatural beings care about murder of members of other religions

- I don't know
- ↳ Supernatural beings care about murder of members of other polities
  - I don't know
- ↳ Supernatural beings care about sex
  - I don't know
- ↳ Supernatural beings care about lying
  - I don't know
- ↳ Supernatural beings care about honouring oaths
  - I don't know
- ↳ Supernatural beings care about laziness
  - I don't know
- ↳ Supernatural beings care about sorcery
  - I don't know
- ↳ Supernatural beings care about non-lethal fighting
  - I don't know
- ↳ Supernatural beings care about shirking risk
  - I don't know
- ↳ Supernatural beings care about disrespecting elders
  - I don't know
- ↳ Supernatural beings care about gossiping
  - I don't know
- ↳ Supernatural beings care about property crimes
  - I don't know
- ↳ Supernatural beings care about proper ritual observance

– I don't know

↳ Supernatural beings care about performance of rituals

– I don't know

↳ Supernatural beings care about conversion of non-religionists

– I don't know

↳ Supernatural beings care about economic fairness

– I don't know

↳ Supernatural beings care about personal hygiene

– I don't know

↳ Supernatural beings care about or expect the maintenance of the place?

– I don't know

↳ Supernatural beings care about other

– Specify: don't know

Do supernatural beings mete out punishment in the text?

– Yes

↳ Is the cause or agent of supernatural punishment known?

– I don't know

↳ Is the reason for supernatural punishment known?

– I don't know

↳ Supernatural punishments are meted out in the afterlife?

– I don't know

↳ Supernatural punishments are meted out in this lifetime?

– Yes

↳ Highly emphasized by the religious group?

– Yes

↳ Consists of bad luck?

– Yes

↳ Political failure?

– I don't know

↳ Defeat in battle?

– I don't know

↳ Crop failure or bad weather?

– I don't know

↳ Disaster on journeys?

– I don't know

↳ Mild sensory displeasure?

– I don't know

↳ Extreme sensory displeasure?

– I don't know

↳ Sickness or illness?

– Yes

↳ Impaired reproduction?

– I don't know

↳ Back luck visited on descendants?

– Yes

↳ Other?

– Specify: don't know

Do supernatural beings bestow rewards in the text?

– Yes

↳ Is the cause/purpose of supernatural rewards known?

– Yes

↳ Done only by high god

– No

↳ Done by many supernatural beings

– Yes

↳ Done through impersonal cause-effect principle

– No

↳ Done to enforce religious ritual-devotional adherence

– I don't know

↳ Done to enforce group norms?

– I don't know

↳ Done to inhibit selfishness?

– I don't know

↳ Done randomly

– No

↳ Supernatural rewards are bestowed out in the afterlife?

– No

↳ Supernatural rewards are bestowed out in this lifetime?

– Yes

↳ Highly emphasized?

– I don't know

↳ Consists of good luck?

– Yes

↳ Consists of political success or power?

– No

↳ Consists of success in battle?

– No

↳ Consists of peace or social stability?

– Yes

↳ Consists of healthy crops or good weather?

– I don't know

↳ Consists of success on journeys?

– No

↳ Reward in this life consists of mild sensory pleasure?

– I don't know

↳ Reward in this life consists of extreme sensory pleasure?

– I don't know

↳ Reward in this life consists of enhanced health?

– Yes

↳ Reward in this life consists of enhanced reproductive success?

– I don't know

↳ Reward in this life consists of fortune visited on descendants?

– I don't know

↳ Other?

–Specify: not dying an early death

## Messianism/Eschatology

Are messianic beliefs present in the text?

– Yes

↳ Is the messiah's whereabouts or time of coming known?

– No

↳ Is the messiah's purpose known?

– No

Is an eschatology present in the text?

– Yes

Notes: Female alchemy texts are very often transmitted by Gods and Goddesses to communities in the context of the belief that the world is declining towards an age of disorder (mappo). Self cultivation, for both men and women, in one way to restore order to one's body and to the world.

↳ Eschaton is in this lifetime

– Yes

↳ At specified time in future

– Yes

↳ At unspecified time in near future

– Yes

↳ At unspecified time in distant future

– Yes

↳ At some other time [specify]

– I don't know

↳ Adherents need to perform specific tasks to bring about World's end

– No

↳ Divine judgment event

– Yes

↳ Restoration of the world



– Yes

↳ Start of a new temporal cycle

– I don't know

↳ Establishment of new political system

– I don't know

↳ Establishment of new religious system

– No

↳ Other form of eschatology?

– Specify: don't know

↳ Will anyone survive the eschaton?

– I don't know

### Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Is there a conventional vs. moral distinction in the religious text?

– I don't know

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity

– Yes

↳ Courage (in battle)

– I don't know

↳ Courage (generic)

– I don't know

- ↳ Compassion/empathy/kindness/benevolence  
– Yes
- ↳ Mercy/forgiveness/tolerance  
– Yes
- ↳ Generosity/charity  
– Yes
- ↳ Selflessness/selfless giving  
– Yes
- ↳ Righteousness/moral rectitude  
– Yes
- ↳ Ritual purity/ritual adherence/abstention from sources of impurity  
– I don't know
- ↳ Respectfulness/courtesy  
– Yes
- ↳ Familial obedience/filial piety  
– Yes
- ↳ Fidelity/loyalty  
– I don't know
- ↳ Cooperation  
– I don't know
- ↳ Independence/creativity/freedom  
– No
- ↳ Moderation/frugality  
– Yes

- ↳ Forbearance/fortitude/patience
  - I don't know
- ↳ Diligence/self-discipline/excellence
  - Yes
- ↳ Assertiveness/decisiveness/confidence/initiative
  - No
- ↳ Strength (physical)
  - No
- ↳ Power/status/nobility
  - No
- ↳ Humility/modesty
  - Yes
- ↳ Contentment/serenity/equanimity
  - I don't know
- ↳ Joyfulness/enthusiasm/cheerfulness
  - No
- ↳ Optimism/hope
  - I don't know
- ↳ Gratitude/thankfulness
  - Yes
- ↳ Reverence/awe/wonder
  - Yes
- ↳ Faith/belief/trust/devotion
  - Yes

↳ Wisdom/understanding

– Yes

↳ Discernment/intelligence

– I don't know

↳ Beauty/attractiveness

– No

↳ Cleanliness (physical)/orderliness

– I don't know

↳ Other important virtues

– I don't know

### Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– Yes

Does the text require constraints on sexual activity (partial sexual abstinence)?

– Yes

↳ Monogamy (males)

– No

↳ Monogamy (females)

– No

↳ Other sexual constraints (males)

– No

↳ Other sexual constraints (females)

– Yes

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– Yes

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– I don't know

Does the text employ fictive kinship terminology?

– I don't know

Does the text include elements that are intended to be entertaining?

– I don't know

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

## Institutions & Production Environment of Text

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### Society & Institutions

Society of religious group that produced the text is best characterized as:

– An empire

Are there specific elements of society that have controlled the reproduction of the text?

– Other

Are there specific elements of society involved with the destruction of the text?

– Other

### Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

## Education

Are there formal educational institutions available for teaching the text?

– No

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– Yes

Is education gendered with respect to this text and larger textual tradition?

– No

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– I don't know

Are there specific relationships to teachers that are advocated by the text?

– No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– Yes

### **Bureaucracy**

Is bureaucracy regulated by this text?

– No

### **Public Works**

Does the text detail interaction with public works?

– No

### **Taxation**

Does the text specify forms of taxation?

– No

### **Warfare**

Does the text mention warfare?

– No

### **Food Production**

Does the text mentioned food production/disbursement?

– No

### **Bibliography**

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