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JDS 1 (2008)

FRIEDERIKE ASSANDRI

Laozi's Eclipse and Comeback: The Narrative Frame of the *Benji jing*

The Six Dynasties, Sui, and early Tang dynasties were a period of intense and complex development for Daoism. New scriptures, new gods, and new cosmological systems appeared, and Daoism found its way into the highest levels of society and the imperial court. This necessitated a streamlining and integration of very different traditions and teachings. Imperial patronage, competition with Buddhism, as well as dedicated work by proponents of different Daoist currents created a complex interplay, which still has to be studied in detail. This task is especially daunting because historical or historiographical documentation concerning the development of Daoism in the Six Dynasties is rather scarce.

In this paper, I propose a hermeneutic reading of the framework narrative of the *Benji jing* 本際經 (Scripture on the Original Beginning) to gain some insights about this development. The text was composed during the Sui and early Tang dynasties, a time when the process of integration was well advanced but had not yet concluded. The framework narrative, as seen in the hermeneutical context of the historical development of Daoism, reflects internal Daoist struggles and highlights the problems of the esoteric transmission of scriptures. A closer look at the position of the deity Laozi in the text, moreover, betrays tensions between him and the various deities of the southern traditions. The latter had increasingly eclipsed him until the rise of the Tang re-established him in the first ranks of the Daoist pantheon. I argue that these tensions may very well reflect tensions among different groups of Daoists in the process of integration during the Sui and the early Tang.

STEPHEN ESKILDSEN

Do Immortals Kill? The Controversy Surrounding Lü Dongbin

This paper examines what Buddhist texts, vernacular novels and Daoist texts variously tell us about Lü Dongbin's sword, and whether or not he ever used it to carry out or attempt murder. It then proceeds to examine—through Tang and Song Daoist sources—what sorts of actual Daoist practices and claims may have been instrumental in engendering such stories.

LOUIS KOMJATHY

Mapping the Daoist Body (1): The *Neijing tu* in History

This article examines the history and content of the *Neijing tu* 內經圖 (Diagram of Internal Pathways), a late nineteenth-century stele currently housed in Baiyun guan 白雲觀 (White Cloud Monastery; Beijing). The diagram is one of the most well-known illustrations of the Daoist body, though its historical provenance has not been sufficiently documented to date.

The present article provides a more complete account of its context of production and dissemination, namely, within the context of Baiyun guan, the late imperial Longmen 龍門 (Dragon Gate) lineage of the Quanzhen 全真 (Complete Perfection) monastic order, and elite imperial court culture. I then turn to a systematic study of its contents and the Daoist methods expressed in its contours. Within its topographical landscape, one finds a specific vision of the Daoist body, a body actualized through Daoist alchemical praxis. As such, the *Neijing tu* and its various rubbings were more than likely intended as visual aids for Daoist religious training.

For readability, the article has been divided into two parts. The current section discusses the diagram's historical and terminological dimensions. The second part, scheduled to be published in the next issue of the *Journal of Daoist Studies*, focuses on content and includes a complete bilingual translation with illustrations.

ROBERT SANTEE

Stress Management and the *Zhuangzi*

This paper examines the relevance of the teachings of the *Zhuangzi* to addressing stress and the physical and psychological problems associated with it. It views the teachings of the *Zhuangzi* within the context of two basic approaches to addressing stress: the cognitive approach and the experiential approach. And it explores the relationship between the teachings of the *Zhuangzi* and mind/body medicine, psychoneuroimmunology, and cognitive therapy within the framework of stress management.

JAMES D. SELLMANN

Establishing the Altar: The Realized Writ of the Announcement Rite in the Grand *Jiao*

An analysis of the structure, content, and function of the *Zhenwen* in the Announcement (*suqi*) ritual shows that its purpose is to enact a feudal-like “contract” with the cosmic powers, spiritual officials, and the Holy-Emperors of the five directions. The ritual provides an opportunity for the priest’s mystical union with the Dao. The *Zhenwen* offers a strong sense of security to the community that sponsors a Festival of Renewal (*jiao*) in which the five *Zhenwen* are implanted in the universe. Because the *Zhenwen* contacts and “contracts” the sovereign deities of the five directions and their various subordinates, such as the controllers of the charts and registers, this ensures that the proper functioning of the universe continues, and it prevents natural disaster or untimely death. Thus, the *Zhenwen* fulfills an important role in religious Daoism in that it spiritualizes both the Daoist priest in mystical union and the religious community in securing harmony. The *Lingbao zhenwen* plays a pivotal function in the liturgy.

JDS 2 (2009)

TAEHYUN KIM

Reading *Zhuangzi* Eco-Philosophically

This paper examines the philosophy of the *Zhuangzi* from the perspective of Western ecophilosophy. They are similar in that they are both anthropocentric in outlook and founded on a dualism defined through human criteria. The philosophy of the *Zhuangzi* begins with the tension between humans and nature; it criticizes people for thinking of themselves as the center of the universe. The critical anthropology of the text can be interpreted as anti-anthropocentrism in the context of modern ecology.

I find the concept of wandering in the *Zhuangzi* a way of creating “multicentric landscape through Dao.” By devotion to Dao as universal reality, the *Zhuangzi* invalidates human dualism and retrieves the meaning and value of the individual in nature. Discussing the problem of social hierarchy and discrimination, the text provides a comprehensive framework to approach the relationship among self, society, and nature. Ecology in the *Zhuangzi* thus has three main tenets: 1) defending anti-anthropocentrism, 2) recovering the status of the myriad things through and by nature, 3) working towards self-purification for harmony with society and nature.

SHAWN ARTHUR

Eating Your Way to Immortality: Early Daoist Self-Cultivation Diets

This paper examines health- and body-related claims made in the *Lingbao Wufuxu* (The Preface to the Five Lingbao Talismans of Numinous Treasure), an early medieval Daoist text that contains seventy recipes for attaining health, longevity, and spiritual benefit. Synthesizing the text’s myriad claims and analyzing their implicit assumptions, I work to develop an integrated picture of what was considered crucial for a healthy body, what techniques were used to attain this ideal, and what goals were sought using these practices. I examine the text’s claims about becoming physically and spiritually healthy, its proposed stages of purification and refinement, and the range of indicators by which adherents can measure progress toward their ideal state. Not only does this study provide a new interpretation of the *Wufuxu*’s dietary regimens, it also illustrates how Chinese medical theories influenced the text’s authors to present immortality as a logical evolution of health-perfecting practices. This analysis leads to questions of how the idea of perfecting one’s health functions within the worldview and ritual practices of early Daoists.

LOUIS KOMJATHY

Mapping the Daoist Body (2): The Text of the *Neijing tu*

Part One of the present article, published in JDS 1 (2008), presented the historical and terminological contours of the *Neijing tu* 內經圖 (Diagram of Internal Pathways). As a late nineteenth-century stele commissioned by the Longmen monk and court eunuch Liu Chengyin 劉誠印 (Suyun 素雲, Pure Cloud; d. 1894), it is currently housed in the Baiyun guan 白雲觀 (White Cloud Monastery; Beijing). This installment focuses on the content of the diagram as well as the Daoist cultivation methods embedded in its contours.

I first provide a thorough analysis of the textual and visual dimensions of the *Neijing tu*, including a complete translation with the diagram divided into three sections. The article also clarifies some influences on this Daoist body map and its corre-

sponding internal alchemy system, specifically indicating a possible connection with the emerging Wu-Liu 伍柳 sub-lineage of Longmen.

This analysis is followed by a reconstruction of Daoist alchemical practice as expressed in the *Neijing tu*. I emphasize three methods: praxis-oriented applications of classical Chinese medical views of the body; visualizations which draw their inspiration from the *Huangting jing* and find clear historical precedents in Shangqing Daoism; and the alchemical technique known as the Waterwheel or Microcosmic Orbit. The three techniques form an interconnected system, wherein the adept's overall psychosomatic health is maintained and strengthened, his body is osmized, and he awakens the mystical body, the body-beyond-the-body or yang-spirit, i.e., the culmination of alchemical transformation and the precondition for post-mortem transcendence.

VOLKER OLLES

Lord Lao's Mountain: From Celestial Master Daoism to Contemporary Daoist Practice

The Mountain of Lord Lao (Laojun shan 老君山) in Xinjin 新津 District, Sichuan 四川 Province, has been identified as the center of a former diocese of Celestial Master Daoism (Tianshi dao 天師道). Moreover, it remains a famous sanctuary for the worship of Laozi 老子. The temple on Mt. Laojun is today an active religious institution that belongs to the Dragon Gate (Longmen 龍門) lineage of Complete Perfection (Quanzhen 全真) Daoism. In the late Qing dynasty and Republican times, the temple was closely connected with a popular religious movement called the Teachings of the Liu School (Liumen jiao 劉門教), which was founded by the Confucian scholar Liu Yuan 劉沅 (1768-1856). In this paper, several aspects of Mt. Laojun's past and present will be highlighted. Special emphasis will be placed on the Liumen movement and the impact that this community made on the recent development of the sanctuary. We will see that the current hagiographic legitimization of Mt. Laojun, which holds that Lord Lao once dwelled there and engaged in secluded self-cultivation, very likely has been fabricated by the patriarchs of the Liumen movement. This sacred site is an excellent example of a former Celestial Masters' diocese that still functions as a Daoist institution in contemporary China, and the multifaceted Daoist traditions of Sichuan are reflected in its modern history.

WAN -LI HO

Daoist Nuns in Taiwan: A Case Study of the Daode yuan

The Gaoxiong Daode yuan 高雄道德院 is the first and only community of celibate female Daoists in Taiwan. Established in 1960, it draws on practices from both the Zhengyi 正一 (Orthodox Unity, i.e., Celestial Masters) and Quanzhen 全真 (Complete Perfection) schools. The article argues that while the majority of Taiwan Daoists follow the Zhengyi tradition, the priestesses and nuns at the Daode yuan have adopted Quanzhen practices to create their own unique religious tradition. Their unique syncretism represents major modifications of the Daoist tradition and serves as an example of the interaction among different schools as they adapt to modern religious and social needs while preserving traditional roots.

JDS 3 (2010)

ALAN K. L. CHAN

Affectivity and the Nature of the Sage: Gleanings from a Tang Daoist Master

This essay explores the place of *qing* in conceptions of the nature and being of the sage, focusing on the Tang Daoist master Wu Yun. What it seeks to show is that assumptions about the attainability of "sagehood" and the "nature" (*xing*) of human beings inform the interpretation of *qing*. In this context, the idea that the sage is quintessentially *wuqing*, marked by the absence of desire and emotions, will be examined. I will close with a comparative note on a Confucian account of the same period—namely, the *Fuxing shu* by Li Ao.

NORMAN HARRY ROTHSCHILD

Empress Wu and the Queen Mother of the West

This essay examines the curious and significant role played by the Queen Mother of the West, the most powerful female deity in the Daoist pantheon, in political rhetoric crafted by Wu Zhao and her capable team of rhetoricians. As Gaozong's empress, Wu Zhao offered a sacrifice at a shrine to the Queen Mother of the West on Mount Song. This unique female sovereign developed a repertoire of symbols and ceremonies that were associated with the Daoist goddess. Wu Zhao also cast her image in the same mold of timeless beauty as Xiwangmu. Finally, in her later years, surrounded by perfumed youths, Wu Zhao theatrically transformed her inner court into a Daoist fairyland, styling herself a latter-day Queen Mother of the West.

SHIH-SHAN SUSAN HUANG

Daoist Imagery of Body and Cosmos, Part 1: Body Gods and Starry Travel

This article presents Daoist visual representations of body and cosmos, drawing extensively on illustrations and diagrams from texts preserved in the Ming-dynasty Daoist Canon. To examine how the Daoist perception of body and cosmos unfolded over time, I discuss images of four types: body gods, imaginary journeys to stars, grotesque spirits and body worms, and the body transformed in internal alchemy—the first two in this part, the next two in JDS 4 (2011).

The current work hopes to contribute to interdisciplinary studies of Chinese art, religion, and science. From the visual perspective, it hopes to add to the on-going examination of charts or maps (*tu* 圖) and to enrich our understanding of the representation and perception of what “body” means in Chinese visual culture. In terms of Daoist studies, my dominantly visual approach aims to complement the many textual approaches on this topic. This study also adds to the growing scholarship of Daoist art, which has so far focused more on public devotional paintings and statuary and less on private imagery associated with meditation and visualization.

KENNETH R. ROBINSON

Daoist Geographies in Three Korean World Maps

Four Korean maps of the world compiled during the Chosŏn period show Chosŏn of the fifteenth and sixteenth centuries and present known lands from Japan to continental western Europe. These maps are informed by a Confucian ordering of culture and by Daoist conceptions of space. However, the Daoist geography of continents and paradise isles differs among the four maps.

The Tenri University Library's *Tae Myŏng-guk to* (Map of Great Ming) and the Honmyōji temple's *Tae Myŏng-guk chido* (Map of Great Ming) present the most detailed Daoist geographies. Korean elites in the fifteenth and sixteenth centuries were well read in Chinese poetry, and wrote often of travel to destinations such as those described in *Shizhou ji* (Record of the Ten Continents). These two world maps recast confirmed lands within the four seas where Daoist continents and paradise isles were located and immortals resided.

ADELIN HERROU

A Day in the Life of a Daoist Monk

This article seeks to give an ethnographical description of the everyday life of an ordinary Daoist monk in China today. As it follows Yang Zhixiang from early morning until night, it deals with his current main occupations—in this case, work on the glyphomancical dissection of the Dao 道 character, fate calculation for young fiancés, preparation for a healing ritual, the ascetic practice of self-perfecting through refinement, etc. — as well as more basic scenes such as meals, gestures and postures, various domestic tasks, and the reconstruction of the temple. It also relates fragments of his own past life and implicitly outlines the path that led him to the monastery and the vocation that made him become a monk. Finally, it aims to convey the diversity of the monks' activities and then, by considering them serially as a whole, to arrive at an understanding of the specific texture of Daoist monastic life and its reason for being.

JDS 4 (2011)

JEONGSOO SHIN

From Paradise to Garden: The Construction of Penglai and Xuanpu

This paper examines two lines of development from paradise to garden in ancient and medieval China. It problematizes contrasting differences of Penglai (Immortals' Isles) and Xuanpu (Hanging Garden) by analyzing a selection of mythological, historical, and literary texts. It concludes that they were founded on the two different kinds of Daoist desires, secular and transcendental.

Penglai and other islands developed into a formula of three islands in one pond beginning in the Qin-Han epoch (221 B.C.E.-220 C.E.). They then came to play an integral role in imperial garden culture both in China and neighboring countries. Emperors saw the active incorporation of otherworldly island paradises as an effective way to enhance prestige or substitute their desire for eternal life. In contrast, the Hanging Garden was created for the crown prince mainly during the Northern and

Southern Dynasties. Prince Zhaoming (501-531) transformed it from a pleasure garden into a natural park in concert with aristocratic eremitism.

SHIH-SHAN SUSAN HUANG

Daoist Imagery of Body and Cosmos, Part 2: Body Worms and Internal Alchemy

This article presents Daoist visual representations of body and cosmos, drawing extensively on illustrations and diagrams from texts preserved in the Ming-dynasty Daoist Canon. To examine how the Daoist perception of body and cosmos unfolded over time, I discuss images of four types: body gods, imaginary journeys to stars, body souls/worms, and the body transformed in internal alchemy—the first two in JDS 3 (2010), the next two here.

The current work hopes to contribute to interdisciplinary studies of Chinese art, religion, and science. From the visual perspective, it hopes to add to the on-going examination of charts or maps (*tu* 圖) and to enrich our understanding of the representation and perception of what “body” means in Chinese visual culture. In terms of Daoist studies, my dominantly visual approach aims to complement the many textual approaches on this topic. This study also adds to the growing scholarship of Daoist art, which has so far focused more on public devotional paintings and statuary and less on private imagery associated with meditation and visualization.

STEPHEN JACKOWICZ

Daoist Incantations for Acupuncture

This paper examines the use of Daoist incantations in conjunction with acupuncture as described in the *Zhenjiu dacheng* (Great Compendium of Acupuncture and Moxibustion) from the late Ming Dynasty. Utilizing primary source material, the paper traces the background of Daoist incantations in the period in relationship to the contemporaneous techniques of acupuncture. The combination of these techniques is explored in the literature. The author then presents the results of a case study utilizing the combined incantation-acupuncture technique comparing the efficacy of the combined methodology versus the use of needle technique alone.

M. CRISTINA ZACCARINI

Daoist-inspired Healing in Daily Life: Lü Dongbin and the Multifaceted Roles of Chinese Barbers

This paper examines the role of Chinese barbers in the 19th and 20th centuries, utilizing recent Daoist scholarship together with the contemporaneous observations of Western physicians and travelers. The study's impetus emerges from Dr. John Dudgeon's depictions of Chinese health practices as rooted in Daoism as well as connected to the healing role of barbers. Other Western observers who did not share Dr. Dudgeon's positive opinions and were critical of Chinese hygiene yet also contribute information on the important role of barbers.

The paper further examines the barber's role in light of Paul Katz's descriptions of popular interpretations of the immortal Lü Dongbin. As the patron deity of barbers he is represented as one who touches the lives of the poor and heals the sick. Western observers describe Chinese barbers as providing both haircuts and health services to promote circulation through the stimulation of energy (*qi* 氣) flow. Thus they made affordable health care available to locals who often did not have access to Western medicine.

GEORGES FAVRAUD

A Daoist Career in Modern China: Wang Xin'an of the Southern Peak

Alive for most of the twentieth century, Wang Xin'an 王信安 (1918-1993) lived through the deep and violent social changes from which emerged the Chinese nation-state, technology, and modern economy. In the 1930s, he had been healed of his weak health and initiated in a monastic community by a master of the Quanzhen 全真 (Complete Authenticity) school. Then he became a master of Daoist liturgy, practicing both personal ritual techniques of internal alchemy and healing as well as the collective recitation of scriptures and offerings to the celestial hierarchy. Master Wang accomplished virtuous achievements and established his meritorious existence and identity.

After 1949 he moved to Hunan province and became a leading official representative of the Daoist community of the Southern Peak. As the new state endowed Daoism with a national administrative hierarchy and a globalized leisure class and tourism industry developed, the Southern Peak was reinvented as a site of natural, cultural, and spiritual heritage. Master Wang dedicated his life in this changing milieu to build official Daoism in Hunan.

JDS 5 (2012)

JENNIFER LUNDIN RITCHIE

The Guodian *Laozi* and *Taiyi shengshui*: A Cognitive Science Reading

Scholarly debate continues as to the nature and purpose of the Guodian edition of the *Laozi* (also known as the *Daode jing*). Its age, its mainly “Confucian” tomb-mates, and its written contents make it an extremely unusual version of the text.

Many themes “characteristic” of the text are not present: urgings to be weak and passive like water and the female, references to Confucian terms and values, plus most chapters referring to *Dao*. Its three bundles contain previously unseen material, including a new cosmology, called the *Taiyi shengshui*, which does not correspond to any other allegedly Daoist cosmology.

Putting the Guodian *Laozi* in its historical, philosophical, and political context has provided insight into the reason this text (and the whole collection) was assembled the way it was. Several scholars support the idea that the Guodian *Laozi* was meant to be a tool for rulership, and specifically used for instructing the Crown Prince Qingxiang of Chu.

Recognizing rulership as the dominant theme of the text, I was able to use cognitive science to develop a new lens through which to read the Guodian *Laozi*, based on the embodied experience of Verticality, which includes the entailments of status, power, and leadership. The received *Laozi* has traditionally been read through the lens of dichotomy, driven by the prominence of yin and yang metaphorical entailments. However, since the contents of the Guodian *Laozi* do not seem to correspond well to the received text, I believe it should be read through a different lens—one more suited to its particular contents and themes. This new lens not only retains the relevant entailments of the yin-yang metaphor, but it goes much farther in explaining the terms and images present in the Guodian edition of the text, and reframes them such a way that clearly shows how almost every verse in the text relates to rulership.

LUCAS WEISS

Rectifying the Deep Structures of the Earth: Sima Chengzhen and the Standardization of Daoist Sacred Geography in the Tang

The 8th century saw Shangqing Daoism reach unprecedented heights in terms of imperially sanctioned ritual authority in Tang China. This paper discusses the role of space, particularly sacred mountains and caves, in the attainment of that authority. I look closely at the relationship between the Shangqing patriarch Sima Chengzhen and Emperor Xuanzong. Sima’s work to transform the imperial rituals of the Five Marchmounts served to align imperial cult cosmology with that of Shangqing. I further examine Sima’s emplacement by the emperor at the mountain monastery of Wangwu. I argue that the centrality of Wangwu shan within the Shangqing sacred geography made it an ideal setting not only for Sima to express his authority over the sacred spaces of the imperium, but also to establish a systematic sacred geography for Shangqing Daoism.

PAUL CROWE

Nature, Motion, and Stillness: Li Daochun’s Vision of the Three Teachings

This article examines the way in which inner alchemist Li Daochun (fl. 1280-1290) understood the relationship between his own practice of cultivation and that of Buddhists and Ru Literati. Though Li viewed himself as a practitioner of Golden Elixir methods he also understood his practice from the perspective of what he called the “Dao of Peerless Orthodox Reality.” According to him this Dao existed at a level that both transcended and united the “Three Teachings.” Two aspects of this unifying Dao will be examined here: First is the concept of inner nature, which Li believed Daoists, Buddhists, and Literati shared. Second is the metaphor of motion and stillness in relation to the cultivation of that inner nature. By examining these facets of Li’s perspective on practice one gains insight into his sense of religious identity and an appreciation for the self-consciously ambiguous or perhaps fluid nature of that identity.

IAN JOHNSON

Two Sides of a Mountain: The Modern Transformation of Maoshan

This paper examines the reconstruction of the Maoshan temple complex in Jiangsu province. Since being almost completely obliterated between the 1930s and 1970s, it has been rebuilt in spectacular fashion, with more than a dozen temples dotting the

region. Most are part of an ambitious tourism project but one, the nunnery Qianyuan guan, has taken a different approach, shunning entrance fees and mass tourism.

These differing strategies reflect wider pressures facing Daoism and other organized religions in China to support the local economy by promoting tourism. They also raise questions about potential gender-based differences in Chinese religion and the ability of China's traditional religions to compete in a new, dynamic religious landscape.

BEDE BENJAMIN BIDLACK

Alchemy and Martial Arts: Wang Yannian's Gold Mountain Daoism

Historians of modern internal alchemy understand Sun Xuanqing's Gold Mountain Daoism to have been absorbed by Zhao Bichen's Thousand Peaks subsect. However, Wang Yannian, a Taipei taiji quan master, taught a method of internal alchemy that shared Zhao's lineage and preserved the Gold Mountain name. This article explores the differing accounts of how Gold Mountain left the confines of its Complete Perfection roots. They reveal different sentiments of the laity towards the clergy in Republican China. In addition, the article explores the details and aims of the method itself. Even though Wang was clear that the goal of the method was to produce an immortal pill, he emphasized meditation's utility as an internal foundation for taiji quan. Nonetheless, the system reveals the sophistication of Daoist alchemy and is clearly not simply a basic qigong meditation.

JDS 6 (2013)

GALIA DOR

The Chinese Gate: A Unique Void for Inner Transformation

The gate, a conspicuous element in the Chinese architectural landscape, appears as the character *men* 門 in ancient Daoist philosophers as well as in later religious Daoist and Buddhist texts, works on Chinese medicine, and more. Its many, varied occurrences notwithstanding, this paper focuses on the symbolic meaning and significance of the gate in the first chapter of the *Daode jing* and its medieval expansions in combination with an analysis of the gate's role in architecture.

Gates in architecture differ according to structural type, and their symbolic meanings vary accordingly. Nevertheless, they all constitute a powerful *locus* that conveys diverse messages and connects two different realms—inside and outside. I suggest taking the Chinese gate as a significant, multi-layered symbol that constitutes a “potentiality gap,” in which a rite of passage takes place. It also offers a unique opportunity for any human being to take a quantum-leap of the mind and internal transformation. Earthly and textual gates can be named and discussed in ordinary language, yet they carry the potential of opening to the way to the world of absolute truth (i.e., take part in the creation of Dao), which cannot be named or talked about. Special emphasis will be given to one specific type of ‘transformative gate’, namely, texts (or books).

MIHWA CHOI

Materializing Salvation: A Liturgical Program and Its Agenda

The *Wushang huanglu dazhai licheng yi* synthesizes both old and new rituals dedicated to saving souls from purgatory at the time that the Yellow Register Purgation has increasingly become a popular form of death ritual. The ritual presented in the text is designed to assure supplicants that the ritual performance is successful in bringing about the salvation of the deceased.

The text adopts the “old method” of constructing the basic structure of the Ritual Enclosure, one that represents it as a micro-cosmos. As each space and item within the Ritual Enclosure functions as an index to the cosmos, they are expected to have a direct influence on that for which they stand. The ritual also employs a heavy use of official documents addressing deities and other spiritual beings in the highly bureaucratized World-beyond. Their official confirmation of the success of each rite is meant to assure the participants of the desired outcome of the liturgy.

The text also incorporates new highly theatrical liturgical programs such as the Rite of Smashing of Purgatory and burning talismans in the Rite of Refinement. Despite such a high level of dramatic performance, the ritual keeps the Ritual Master's visualization as the very ground by which all ritual acts are made possible because they are performed with the assumption that the content visualized has been activated. As such, the ritual at once manifests the world of the imaginary that has taken place in the world of the Ritual Master's visualization, but also acts upon that world. The ritual program offers a visual message underscoring the immediacy of the ritual efficacy of salvation that has taken place in the here-and-now of the altar.

ELMAR OBERFRANK

Secretly Transmitted Direct Pointers to the Great Elixir

This paper presents a complete annotated translation and exegesis of the *Michuan dadan zhizhi* 秘傳大丹直指 (Secretly Transmitted Direct Pointers to the Great Elixir), a late imperial text that deals with various practical, theoretical, and philosophical concepts in relation to internal alchemy. Despite its relevance and high quality, it has hardly been noticed so far in China and was only published very recently. In the West, it is virtually unknown, even among China scholars and Daoist practitioners. Its fifteen chapters have much to offer to our understanding of the system and process of internal alchemy.

DANIEL M. MURRAY & JAMES MILLER

The Daoist Society of Brazil and the Globalization of Orthodox Unity Daoism

Taken out of Chinese cultural context, Daoism is often associated with physical cultivation practices such as *qigong* or *taijiquan* rather than the traditional lineages of Quanzhen or Zhengyi a hierarchically organized religion. The Daoist Society of Brazil, however, is an example of non-Chinese Daoist practice associated with the Zhengyi (Orthodox Unity) tradition. The society's ordained Brazilian priests perform rituals before a largely non-Chinese lay congregation. The result is a cultural hybrid form of Daoist practice that provides insight into how Daoism is transforming through globalization.

XU LIYING

Daoist Temples in Modern City Life: The Singapore City God Temple

This paper is a case study of a the City God Temple in Singapore, examining how a traditional Chinese temple has adjusted and created a new, Daoist identity to keep pace with the social changes and development of a modern city. Chinese religion first arrived in Singapore with immigrants from southeast China shortly after the city was first discovered and colonized by the British in 1819. Their practitioners remained closely connected to their original places, perpetuating their deep memories and unique cultural characteristics. In recent decades, as both society and city have changed to keep pace with modernity, the temples had to find ways to balance traditional culture and modern life. The City God Temple is an example of a successful adaptation to social change by moving beyond traditional social structures into new management modes and by overcoming the multi-sectarian patterns of Chinese religiosity and creating a firm Daoist identity. In this study, I examine this process from three main perspectives: historical background, approaches to management, and religious identity.

JDS 7 (2014)

PAUL D'AMBROSIO

Blending Dao: An Analysis of Images in the *Daode jing*

The well-known ambiguity surrounding the concept of Dao, especially in the *Daode jing*, has led some scholars to argue for "religious" interpretations. They find the difficulty in defining Dao intentional and argue that Dao cannot be appreciated through language, but requires some personal change. In this essay I will argue that these types of interpretations, generally speaking, reduces the text to a mainly religious (i.e. faith based) thought by ignoring important philosophical elements of *Daode jing*. The inability to put Dao into words does not negate any or all comprehension of Dao; it merely informs readers that Dao cannot be *exhausted* in words. Accordingly, elucidating this idea seems to be one of the major focuses of the text, which is done mainly through the wide use of a variety of images. In order to tackle this issue I propose a "cross-cultural image analysis." I will use metaphor interpretation of Western cognitive science to examine images in the *Daode jing* and show how they are related to aid in an understanding of Dao. I employ the "multiple blend" metaphor analysis purposed by Gilles Fauconnier and Mark Turner (2003), a template that explains how a series of metaphors can work together to produce new dimensions of comprehension. When Fauconnier and Turner describe multiple blends they do so in order to explain how the mind works (2003, 17-18). This "multiple blend analysis" is slightly different: it explains how one *could* think of the images in *Daode jing*.

THOMAS E. SMITH

The Many Faces of Master Redpine

This paper discusses early beliefs concerning Master Redpine, using his biography in the *Liexian zhuan* as a point of departure. After briefly discussing the *Lie-xian zhuan* account's relationship to ancient rain-making rituals, it illustrates Master Redpine's relationship with other ancient Chinese rain gods, with reference to the findings of Max Kaltenmark (1953), particularly through their associated colors (red and green) and movements. The author concurs with Kaltenmark's description of Master Redpine, on one level, as a kind of tree sprite, specifically of the Chinese tamarisk, and provides more supporting textual evidence for this. This paper then explores Master Redpine's role in the early Higher Clarity Daoism, in which Redpine becomes but one manifestation of a deity who can appear in many different guises—a primordial being of pure energy, the Star of Longevity, the planet Mars, a wandering teacher, and even a terrifying spirit who comes to mete out punishment. The possibility that Master Redpine is effectively the father of Yang Xi's (330-386) celestial spouse, Consort An, is explored. The paper finally returns to consider the significance of the placement of Master Redpine's biography at the head of the *Liexian zhuan*, and to contrast it with the last biography in order to bring out that text's broader perspective on the world.

DAVID BOYD

The "Other" Dao in Town: Early Lingbao Polemics on Shangqing

Most studies on Daoist polemics have focused on the conflict and competition between Buddhism and Daoism. An equally important and hitherto understudied field of inquiry is the polemics revolving around the early conflicts and competition between different Chinese religious movements commonly labeled, or rather aspiring to the label "Daoist." This paper examines polemics in early Daoist scriptures concerned with issues of "identity" and "orthodoxy." Ironically, the use of the label "Daoism" has had a homogenizing effect on our understanding of the internal relations of the various traditions subsumed by it and has smoothed over internal competition with a thin veneer of semantic unity masking the historical competition over just who should rightly be called "Daoist." The 4th century saw the rise of two distinct forms of Daoism: Shangqing and Lingbao. Rarely in the history of religion have two traditions emerged in such close temporal and geographical proximity to one another. This proximity created fierce competition for patronage and prestige. This article examines the direct, indirect, and camouflaged ways in which the emergent Lingbao tradition sought to assert its superiority over its neighboring Shangqing rival.

PAUL CROWE

Dao Learning and the Golden Elixir: Shared Paths to Perfection

This article is, to some extent, a continuation of thoughts expressed in a previous article in the *Journal of Daoist Studies* (Crowe 2010), where motion and stillness were examined as sources of continuity between the "three teachings" as imagined by Li Daochun and his disciples. The present article considers that continuity from a different vantage point, turning the focus on our characterization of the relationship between *Ru* 儒 (literati) *daoxue* 道學 (Learning of the Way) and *jindan* 金丹 (golden elixir) ways of cultivation. It is suggested here that common ground is found, not by bridging two essentially and categorically differing groups, but rather by bringing to light shared perspectives on soteriological ends and on the framing of praxis intended to realize those ends.

P. G. G. VAN ENCKEVORT

The Three Treasures: An Enquiry into the Writings of Wu Shouyang

This essay examines the concept of the three treasures—*jing*, *qi* and *shen*—in the writings of Wu Shouyang as an example of late imperial discourse on internal alchemy (*neidan* 內丹). A well-known concept basic to Daoism as well as Chinese culture in general, the three treasures are differently interpreted in various contexts, and the specific ideas associated with each of them shape the views of human nature and immortality in which they play a central role. While the metaphorical registers are the most distinctive characteristic of inner alchemy discourse, the three treasures are presented by Wu and other inner alchemy authors as the basic ontological categories to which most metaphors refer. As such, they connect the theory and practice of cultivation with ordinary human experience, and place both in a broader cosmological perspective. Moreover, one of the main soteriological objectives of cultivation—the creation of a yang spirit (*yangshen* 陽神)—should be understood within the matrix of ideas associated with the three treasures. A close analysis of these ideas, therefore, reveals much about the fundamental aspirations of internal alchemy and the meaning of immortality (*xian* 仙) in this context.

JDS 8 (2015)

PAUL FISCHER

The Creation of Daoism

This paper examines the creation of Daoism in its earliest, pre-Eastern Han period. After an examination of the critical terms “scholar/master” (*zi* 子) and “author/school” (*jia* 家), I argue that, given the paucity of evidence, Sima Tan and Liu Xin should be credited with creating this tradition. The body of this article considers the definitions of Daoism given by these two scholars and all of the extant texts that Liu Xin classified as “Daoist.” Based on these texts, I then suggest an amended definition of Daoism. In the conclusion, I address the recent claim that the *daojia* 道家/*daojiao* 道教 dichotomy is false, speculating that disagreement over this claim arises from context in which Daoism is considered: among the other pre-Qin “schools of thought” or among other world religions.

THOMAS MICHAEL

Ge Hong’s *Xian*: Private Recluses and Public Alchemists

This article addresses the position of Ge Hong (283-343) in early medieval Daoism by provoking a reconsideration of earlier forms of Chinese religion. The article argues that Ge Hong’s greatest innovation was his bringing together two separate traditions of early Chinese religion, namely that of the *xian* (often translated as “immortal”) that I identify with early Daoism, and that of alchemy that somehow was related to the *fangshi* movement. The article examines the historical trajectory of these two traditions as Ge Hong received them by exploring two of his major works, the *Baopuzi neipian* and the *Shenxian zhuan*, and examines the ways in which he relates these two early traditions to each other. He does this by portraying and describing two kinds of *xian*, which I call “private” and “public.” The article shows that Ge Hong’s accomplishment had a deep and lasting impact of the future traditions of medieval Daoism.

PING YAO

Changing Views on Sexuality in Early and Medieval China

The discourse on sexuality underwent tremendous transformations in early and medieval China. While early imagery and terminology of sexual intercourse reflect a naturalistic attitude toward sexuality, writings from the Han dynasty and the division periods largely reflected the Daoist perception of body, gender, and sex. Such domination gradually gave way to a diverse discourse on sexuality in the Tang, largely due to Buddhist influence and the rise of the examination culture. Tang discourse on sexuality, with its emphasis on sensuality, pleasure, and spiritual bliss, shaped ideals of femininity, masculinity, and intercourse.

PATRICIA EICHENBAUM KARETZKY

The Transformations of *Zhenwu/Xuanwu*

This paper examines the various pictorial representations of *Xuanwu/Zhenwu*, whose cult has spread since the Song dynasty. It identifies various gods and their images that were gradually subsumed by his cult to visually demonstrate the complexity of both the nature of the Daoist deity and of the evolution of Daoist iconography and religious practice.

GUO WU

The Record of Pure Brightness: Versions and Contents

This paper inspects three versions of the *Jingming zongjiao lu* 淨明宗教錄 (Record of the Lineage and Teachings of [the School of] Purity and Brightness). It introduces the many different scriptures contained in this compendium and explores its relationships to the Ming-dynasty *Daozang* 道藏 (Daoist Canon) to offer a deeper understanding of the key sources of this school in the Ming and Qing dynasties.

LAI CHI -TIM

The Cult of Spirit-Writing in the Qing: The Daoist Dimension

In Chinese religions, “spirit-writing” is an oracular technique that channels communication between the realm of deities and groups of devotees. Popular in 19th-century China, there is little evidence that it was particularly Daoist and that spirit-written scriptures contained in the Ming *Daozang* emerged directly from traditional Daoist doctrine. However, its adoption in the Qing greatly influenced the development of the religion, sparking the growth of lay practice. Beginning in the early 17th century,

literati-led spirit-writing altars flourished, devoted to the immortal Lü Dongbin. Small but widespread groups centering on altars since then have represented a third facet of the religion, besides monastic and fire-dwelling Daoism. Not founded by monks or priests, these groups are lay congregations centering on spirit-writing cults to Patriarch Lü. They place strong emphasis on the personal aspect of devotion and self-cultivation through internal alchemy and other methods, commonly revealed through spirit-writing. Central to their belief structure is a shift from institutionalized to local and personal religion, opening a different path to salvation and exploring new forms of meditative processes. The compilation, production, and circulation of different editions of their texts, such as the spirit-written *Lüzu quanshu*, shows an association network devoted to lay Daoist spirit-writing cults not only in the main centers of Wuchang, Changzhou, Hangzhou, Chengdu, Beijing, Guangdong, and elsewhere.

JDS 9 (2016)

ERICA BRINDLEY

Spontaneous Arising: Creative Change in the *Hengxian*

This paper explains how, in a relatively short, newly excavated bamboo text called the *Hengxian*, the author provides an intriguing version of what it means for humans to act in accordance with the creative forces of the cosmos. I show that, rather than focus on effortless action per se, the author presents an account of the creation of the entire cosmos, which lays the foundation for understanding the central process of creative change in the cosmos: that of spontaneous arising.

He then uses his cosmological account of spontaneous arising to serve as the basis for a fundamental ethics of creative change, applicable to the human world of politics and individual action, thought, and belief. After outlining the meaning and importance of creative change in the early cosmos, I show how the author's version of spontaneous arising serves as a positive formulation of *wu-wei* in the human world. I also show how this particular, positive manner of articulating a Daoist ideal of action is philosophically subtle, insofar as it presupposes a certain ever-changing concept of the self in space and time.

STEVEN BURIK

Comparative Resources: Continental Philosophy and Daoism

I argue that continental philosophical resources are more appropriate for comparative philosophy regarding classical Daoism since they in various ways challenge the dominant metaphysical orientation of Western thought and give us a better and more appropriate vocabulary to make sense of important Daoist ideas within the confines of Western languages.

Since classical Daoism is largely non-metaphysical or at least not metaphysical in the same way as the Western history of philosophy is, it makes sense that those within the Western tradition who have sought to displace the dominant metaphysical tradition would be more in tune with such non-metaphysical considerations. I focus on Nietzsche, Heidegger, and Derrida and present three interrelated areas of comparison with classical Daoism. First, I discuss the constant complication of any seriously dualist approach and with that the attempt to put humans in a constructive and primarily interdependent relationship with the rest of the world, which points to a form of process philosophy. Second, I focus on ideas regarding the use and limitations of language that both traditions display, and on the resulting efforts to understand language differently. Lastly, I present the decentering of the subject or the self as another feature prominent in both Daoism and the continental thinkers, although in different ways.

FRIEDERIKE ASSANDRI

Stealing Words: Intellectual Property in Medieval China

This paper explores the question of claims to intellectual property of texts and terminologies as they were raised in debates between Buddhists and Daoists in the 7th century CE. In some apologetic texts, Buddhists accuse Daoists of "stealing" their words and scriptures. Can we interpret this as a concept of intellectual property? What could possibly constitute a theft of words and texts in a culture where literati had a large common stock of reference to use? Where unmarked citations in all kinds of writings abound? Where terminology of Daoist texts translated Buddhist texts? And where Buddhist authors often drew on the classics to elucidate their teachings? Using a methodological approach of the philosopher Johann Gottlieb Fichte (1762-1814) on intellectual property, this essay presents different conceptions of property of texts and ideas in early medieval Buddhism and Daoism.

SHU-WEI HSIEH

Possession and Ritual: Daoist and Popular Healing in Taiwan

This paper focuses on the everyday realities of religious healing cultures in the particular ethnographic context of Taiwan. In order to understand therapeutic aspects of religion in both the traditional and contemporary contexts as well as its local and global manifestations, I explore religious healing in the traditionally observant city of Tainan, which offers three compelling cases studies. From there, I explore the theoretical understanding of spirit, body, and illness in traditional Chinese society. The analysis focuses on healing through ritual and spirit possession, providing vivid accounts of the role spirit possession and ritual performance play in healing individuals and communities in Chinese society. It also increases our understanding of healing and spirit possession in southern Taiwan. Core issues involve the agency of ritual and medium of deities and spirits in accounting for and dealing with a range of psychological and physical trauma.

GEORGES FAVRAUD

Immortals' Medicine: Daoist Healers and Social Change

This article deals with a Chunyang 纯阳 Daoist transmission between female healers which takes place in the "Transverse Dragon Grottoe-temple" (Heng-longdong 横龙洞) situated in the vicinity of Pingxiang City 萍乡市 in western Jiangxi (near the Hunan border). The female masters of this community specialize in women's internal alchemy (*nüdan* 女丹). They are regionally famous for their medicine that takes care of and heals children. Based on fieldwork observation and written materials gathered between 2004 and 2014, this article follows the transmission of this therapeutic-based Daoist tradition in the course of the 20th century. Its purpose is to shed light on some intrinsic links between Daoism and healing. It also highlights the way this literary and technical practice allows the internalization of rituals, shifts in roles and status, as well as the building of interpersonal networks between Daoist masters and official. These relationships have been instrumental both in the transmission of Daoism during the Maoist era and also more recently in its recomposition since the 1980s.

MARNIX WELLS

Daoism Not as We Know It

Daoism as a school of thought does not appear until after political unification. Its first definition goes back to the summary by Sima Tan 司馬談, father of grand historian Sima Qian 司馬遷 (145-86 BCE), of the Liujia 六家 (Six Schools), i.e., Yinyang, Confucius, Mozi, Law, Logic, and Dao. In his view, Dao 道 (Way) is supreme because it encompasses the best of all the others (*Shiji jjie* [Taipei: Wenhua tushugongsi, 1974] 70, 555). Daoism thus could be seen as eclectic and non-partisan. The question is how and when was it formed?

Central to Daoism, I would argue, is the idea of unity, spiritual as well as geopolitical. Kidder Smith argues Sima Tan personally invented Daoism and other schools himself, which just goes to show the extent of the problem (2003). To solve it we need to re-evaluate Dao's role in the Qin empire, the elephant in the room. It was Qin that shaped the crucial transition from the Warring States to the Han empire—a period still poorly understood.

JDS 10 (2017)

YUMIN AO & ULRICH STEINVORTH

Zhuangzi and Wittgenstein on the Self

We criticize an approach to culture theory requiring us to start investigations from presuming different conceptions of crucial terms in historical sources such as self, rather than from relying on an uncontroversial sense understood in all civilizations.

We argue that we can understand the differences between concepts in different civilizations better by first clarifying the commonalities that are given in the uncontroversial sense. For our claim we use Zhuangzi as an example that shows the advantages of our approach, not least by demonstrating that many of the traditional oppositions between the Chinese and the Western civilization cannot be confirmed. Hence, our approach, though starting from commonalities between civilizations, is strong at uncovering prejudice.

THOMAS E. SMITH

Xu Mi's Network: A Different Perspective on Early Higher Clarity Daoism

This paper explores the official and social connections of Xu Mi 許謐 (303-376), one of the founders of the Shangqing 上清 or Higher Clarity movement in Daoism, with the aim of developing a clearer narrative for what was occurring in his social network in the 360s, around the time that his spirit-medium Yang Xi 楊羲 (330-386) was having his visions. Although certain aspects of these connections have been explored by scholars such as Yoshikawa Tadao (1998) and Kamitsuka Yoshiko (1999), among others, these do not fully explain how a relatively minor official like Xu Mi, together with Yang Xi, could attract a steady stream of high-ranking official visitors seeking advice, medicines, and scriptures, as described in the eighth fascicle of *Zhen'gao*.

This paper examines the life and extensive connections of Xu Mi's older brother Xu Mai 許邁 (b. 301), as well as both Xu Mai and Yang Xi's connections with Sima Yu 司馬昱 (320-372) when the latter was still Prince of Kuaiji 會稽 before becoming Emperor Jianwen of Jin 晉簡文帝 (r. 372). It also examines a hitherto overlooked historical record of Xu Mi's participation in a court debate, which illustrates one way in which Xu Mi was attempting to give support to the Sima family. With this background, the paper then analyzes the list of Xu Mi's visitors. A recent archaeological discovery also sheds new light on a connection between two of these visitors. This paper concludes that Xu Mi's visitors were drawn to his home after Yang Xi, during his brief service under Sima Yu, had convinced them of his abilities through a very public demonstration of his spiritual powers. Furthermore, several of these visitors were already putting the new Higher Clarity teachings into practice when they asked for assistance.

PATRICIA EICHENBAUM KARETZKY

The Formation of a Daoist Pictorial Iconography in the Tang

Imperial patronage of Daoism in the Tang dynasty led to developments in the teachings and an expansion of the pantheon. These high-level patrons commissioned the construction of a great number of temples and icons creating a demand for art. It was the court artists, not Daoist artists, who were enjoined to create the religious art and the great advances such masters made in the representational arts at court, especially in portraiture, are evident in depictions of the various Daoist gods. They portrayed both their physical appearance and aspects of their divine nature and visually distinguished the growing members of the expanded pantheon by size and placement in the group and by personal attributes. Donor portrayals too appear among the panoply of divinities. These achievements of the Tang artists in the service of Daoist patrons were the basis for later temple art.

SHIH-SHAN SUSAN HUANG

Daoist Seals, Part One: Activation and Fashioning

The oldest Daoist seals appear in the Eastern Han dynasty, growing in importance and complexity throughout the middle ages. In particular, the so-called Yue Seal had an enduring reputation in Daoist healing and exorcism, its transmission, reproduction, and transformation ranging from the Han to the Tang and Song. The preferred materials for Daoist seal-making were first stone and metal, and later wood notably wood struck by lightning. Various ritual rules applied to carving, including selecting auspicious dates and properly venerating and placing the seal.

EKATERINA ZAVIDOVSKAIA

Daoist Ritual Manuals in Vietnam: Activating Stars and Trigrams

This paper examines visual representations—charts, talismans and drawings—in Daoist ritual manuals from the collection of approximately 200 Chinese-language manuscripts originating from the Sino-Vietnamese borderland and, supposedly, belonging to ritual specialists of Zhuang and Yao ethnic minority groups (now stored in private collection in Taiwan), dates on several manuscripts show that these copies were made in the first half of the 20th century in Vietnam, manuscripts served for the needs of living and deceased members of rural community. Visual representations either serve as “instructions” to be followed by officiating priest, or as representations of ritual action per se.