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**Zornica Kirkova – Courting Transcendence: Poetry and Daoism in the Southern Dynasties (420-589)**

This paper examines some aspects of the interaction between court poetry and the Shangqing Daoist tradition during the Southern Dynasties, with special attention to the changes in poetic imagery, its religious sources and the contexts and audiences of poetic performance. It surveys how the Shangqing revelations enriched the early medieval poetic repertoire as reflected in the treatment of three broad topics: divine topography, attainment of immortality, and the image of perfected life.

Lennert Geesterkamp – *A Thousand Miles of Streams and Mountains: Daoist Self-Cultivation in a Song Landscape Painting* *A Thousand Miles of Streams and Mountains (Qianli jiangshan tu 千里江山圖)* is the name of a famous 12-meter-long landscape painting of the Northern Song dynasty. It was painted in 1113 by a 17-year-old prodigy, Wang Ximeng 王希孟, under Emperor Huizong's 徽宗 (r. 1101-1125) supervision, an accomplished painter and a Daoist initiate himself. In this paper I argue that the handscroll depicts a story of Daoist self-cultivation, from lay-life, initiation, receiving training, to eventually attaining Dao (becoming immortal) and the afterlife as an immortal. This story is depicted in both the iconographic details of the figures, buildings, paths, bridges and other elements, guiding the viewer through the landscape, and the composition of the handscroll, mirroring the development of the story by means of the particular placement and the form of the landscape. Because of his close involvement, the landscape painting offers a unique and amazing insight into Huizong's personal views on what constitutes a Daoist and Daoist self-cultivation, if not his ideas on Daoist landscape painting in the Song dynasty.

**Zhang Wei – The Geographical Origins of Li Daochun**

There has been some controversy in academic circles as to the geographical origin of the Yuan-dynasty master Li Daochun, well known for his systematization of internal alchemy. The town he grew up in is called Duliang 都梁 in all sources, but some place it in Hunan while others locate it in Jiangsu. After examining previous arguments on the issue, the paper is based on three perspectives: Duliang as not so much a specific place than a generic term for hometown; as a particular geographical location; and in its distinctiveness as a cultural symbol. Evidence from the records of Duliang in the local chronicles, combined with the areas Li Daochun was active in, reveals that when Duliang refers to a hometown, it is in fact another name for Xuyi in Jiangsu, which mainly appeared in the Song and Yuan Dynasties.

## Yanning Wang – Dreaming of the Female Immortal: Xu Xishen’s *Chants on the Paintings of Embracing the True*

This article examines a late Qing woman writer Xu Xishen’s writings titled *Chants on the Paintings of Embracing the True*. In these poetic and prosaic writings, Xu portrayed her deceased daughters, especially her older daughter, as Daoist female immortals. Xu’s writings were uniquely inspired by twenty paintings based on various dreams. These dreams concern a wide variety of human-immortal encounters between the deceased daughters and the dreamers from the family community, including Xu herself, her husband, extended family members, and maidservants. These writings, involving multiple perspectives and literary genres, will shed light on our understanding of how Daoist imagery played a significant role in a late imperial woman writer’s literary creation.

## Georges Favraud – Walking to Shape One’s Life: Daoism and Pilgrimage at the Southern Peak

This article examines Daoist concepts of the relationship between the body and the mountain through the lens of ritual steps and pilgrimage, as observed in the famous Southern Marchmount (Nanyue). The lived relationship between the body and the mountain makes it possible for pilgrims to engage in a process of transformation. Several factors stand out: the immensity of the landscape, where the ritual practitioner or pilgrim progress; the concentration and effort invested in the walk following the topography; the work of interior sincerity (*cheng*) necessary to engage with the gods in a formal audience; and the fluidification of thoughts. They all contribute to blur common social benchmarks and conventional cognitive processes. The moment of liminality offers the pilgrim the opportunity to reassemble certain representations of his or her existence through first stammering, then gradually uttering a clear and foundational statement about his life.

## JDS 14 (2021)

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N. Harry Rothschild	Daoist Elements in Wu Zhao’s Reimagined Double Ninth Festival
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Manuel Parreno Pinol	Goodness is Like Water: Laozi’s Vision of Fundamental Nature, Life, and Light
Brandon James O’Neil	The Way of Family Devotion: The <i>Book of Filial Piety</i>
Ashley South	Empty Ways: Christian Prayer and Daoist Meditation
Dawn Li	<i>Song of a Lotus Leaf: My Dao Journey in Poetry</i>
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## Jinhua Jia – Constancy and Ultimate: The Space-Time Continuum in Warring States Cosmology

In Warring States cosmological texts, the two characters *heng* (constancy) and *ji* (ultimate) are identical in structure and used interchangeably, both of which refer to the Pole Star/North Pole that the ancient Chinese believed to be the only constant thing and locate in the highest place in the cosmos. The Primordium of Constancy/Ulimate, as much as its synonyms One/Grand One, Grand Constancy/Ulimate, and Dao, is described as a constant root space-time continuum that impregnates with infinite potentiality and vitality, from which spontaneously arises the cosmos and proliferates the myriad things. After the generative completion of the macrocosm, this root space-time continues to function as the cosmic pivot guiding the universe to circulate around it, as the inexhaustible source of the ceaseless regeneration of the myriad things, and as the eternal spiritual homeland where humans can return.

### **Lennert Gesterkamp – The *Shanhai jing* and the Origins of Daoist Sacred Geography**

The *Shanhai jing* (Classic of Mountains and Seas) is a description of the sacred geography of early China. This study argues that the later Daoist sacred geography of sacred mountains and grotto-heavens is a continuation and elaboration of the one envisioned in the *Shanhai jing*. After analyzing the structure, contents, compilation history, and dates of this complex text, I argue that the *Shanhai jing* originally was intended as a guidebook for administrating resources and territorial relations at the Qin and early Han courts, and followed a specific cosmological model similar to that found in early Daoist texts. The cosmological model of the *Shanhai jing* stands in opposition to that promoted in the *Yugong* (Tribute of Yu), a text on geography in the Confucian classics. The study further argues that Daoist sacred geography after the Han continues the cosmological ideals of the *Shanhai jing* but without the original administrative purposes. Yet it continues its important task of maintaining territorial relations indirectly—through rituals at sacred sites.

### **N. Harry Rothschild – Daoist Elements in Wu Zhao’s Reimagined Double Ninth Festival**

This paper argues that Wu Zhao’s reimagined Double Ninth (Chongyang) Festival on the 9<sup>th</sup> day of the 9<sup>th</sup> lunar month emphasized a number of Daoist elements—including circumpolar sovereignty, divine kingship, longevity, and lofty venues that placed her in proximity of divinities and immortals—geared toward enhancing her religious and political authority. China’s first and only female emperor inaugurated her Zhou dynasty (690-705) on the Double Ninth and celebrated personal triumphs on this same date five times between 690 and 697. The paper claims that this novel iteration of the Double Ninth helped link Wu Zhao to several circumpolar goddesses. Finally, the performances of the Double Ninth Festival, this paper contends, may represent a prototype of the later Festival of Nine Sovereigns.

### **Fabrizio Pregadio – The Alchemical Body in Daoism**

This paper surveys some of the main features of the view of the human body in Daoist internal alchemy (*neidan* 内丹). The first sections discuss three different terms that refer to the body; cosmological, political, theological, natural, and alchemical metaphors used to describe it; and the use of the body as a support for the system of correspondences that tie the human being to the cosmos. On this background, the development of internal alchemy closely relates to the earlier Daoist meditation practices on the inner gods. The figure of the Red Child (the innermost deity of the human being), in particular, bears close analogies to the “embryo” that alchemists generate through their practices. The final sections are concerned with the two main alchemical charts of the human body and with the use of the Buddhist concept of “dharma-body,” which some masters describe as the true immortal body.

### **Devin K. Joshi – The Way of Longevity: Blue Zones as Unselfconscious Models of Daoist Living**

Demographic researchers have identified five geographic regions around the world with unusually high proportions of nonagenarians and centenarians. Studies of these longevity hotspots or “blue zones” are now trying to distill lessons for how people everywhere can live long and active lives with minimal impediments. In this study, I compare lifestyle observations and longevity prescriptions derived from studies of blue zone centenarians with long-standing recommendations for the practice of nourishing life (*yangsheng*) to achieve a long and healthy life in the Daoist tradition. Observing a high degree of similarity across the four lifestyle domains of diet, exercise, mindset, and relationships, I find blue zone recommendations for successful aging closely resemble and seemingly validate many longstanding Daoist prescriptions for advancing human health and longevity. I conclude that although blue zone residents may not be consciously Daoist, they seem to represent unselfconscious models of Daoist living.

## **JDS 13 (2020)**

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Andrej Feč	Righteous War in Early Daoist Classics
Stephen Eskildsen	The Ancient Awe of 700 Years: Hibernation and Daoist Meditation
Guo Wu	Loyalty and Filial Piety in Internal Alchemy
Maggie Wan	Named Figures in Frontispieces of Buddhist and Daoist Scriptures
Cai Juemin	A False Dao? Popular Daoism in America
<b>Forum</b>	
Li Juntao	The <i>Neijing tu</i> and the Twenty-four Calendar Divisions
LoAn Guylaine Tran	A Ladder to Heaven: A Day at the Five Immortals Temple

Adam Chanzit	Return to My Peach Blossom Spring: A Daoist “Paradise” in China Today
Abraham S. Y. Poon	The Practice of Body-Qi-Spirit in the <i>Huainan hongliei</i> and in Holo-Cosmic Qigong
Timo Dittrich	Snöfrid aus dem Wiesental: Daoist Themes in a German Children’s Book
Mark Saltveit	Comedians as Daoist Missionaries

### **Andrej Fech – Righteous War in Early Daoist Classics**

This paper examines the concept of “righteous warfare” as employed in three early Chinese texts associated with Daoist philosophy: the excavated manuscript *Huangdi sijing* (The Yellow Emperor’s Four Classics), the *Wenzi* (Book of Master Wen), and the *Huainanzi* (Book of the Master of Huainan). At first glance, their promulgation of offensive righteous warfare seems at odds both with the *Laozi*’s 老子 (Book of the Old Master) condemnations of war and its rejection of “righteousness.” However, a closer analysis suggests that, despite differences in terminology and emphasis, there is a common thread in how political treatises belonging to the different branches of Daoist thought, as well as different stages in its development, treated warfare and its ethical dimensions.

### **Stephen Eskildsen – The Ancient Awl of 700 Years: Hibernation and Daoist Meditation**

The famous Quanzhen master Qiu Chuji (1143-1227), according to the *Zhenxian zhizhi yulu*, once stated: “A person of old has said, ‘First your thoughts stop. Second, your breathing stops. Third, your pulse stops. Fourth, there is complete cessation.’ You enter into the great meditative trance and do not interact at all with things, [much like] the ancient awl of 700-years.” This statement describes how mental activity, breathing, and pulse can be progressively brought to suspension while in meditation. But who/what is the source quoted here by Master Qiu, and what is “the ancient awl of 700 years”? The source cited by Master Qiu cannot be traced definitively. However, several Buddhist sutras, including the *Avatamsaka Sutra*, use the term “Trance of Complete Cessation” to refer to a condition where the meditator appears as if dead. “The ancient awl of 700 years,” refers almost certainly to Buddhist monk Huichi—a younger brother of the famous Huiyuan (334-416)—who in 1113 was allegedly found meditating inside a tree (for a duration of roughly 700 years!). Master Qiu thus seems to imply that a body can stay alive for centuries in a hibernating state reached through meditation.

### **Guo Wu – Loyalty and Filial Piety in Internal Alchemy**

The Daoist school of Purity and Brightness was prevalent in the Song and Yuan dynasties (1126-1368), advocating the cultivation of immortality by means of loyalty and filial piety. The common academic understanding is that the school’s doctrines are influenced by Confucianism, but they are in fact closer to Daoism, since in essence they represent a form of internal alchemy. In this paper, I illuminate what exactly is the “internal alchemy of loyalty and filial piety” as described in this school and discuss on its relationship to Confucianism and traditional Daoism. Beyond that, I will focus on their particular understanding of the notion of “heaven and humanity in oneness.”

### **Maggie Wan – Named Figures in Frontispieces of Buddhist and Daoist Scriptures**

Frontispieces preceding the texts of Buddhist and Daoist scriptures are often thought to resemble each other. They commonly share diagonal and symmetrical compositions that constitute the majority of scripture frontispieces in China since their initiation in the 9<sup>th</sup> century. However, did similar pictorial scenes develop from shared compositions and represent the same kind of religious scenario? Who were the religious figures chosen to star on the frontispieces? What were the major concerns behind this choice? This paper examines different combinations of figures found in Buddhist and Daoist frontispieces from the 15<sup>th</sup> to 17<sup>th</sup> centuries, analyzes their different connotations, and examines the reasons behind the different development of scripture frontispieces in the two religions.

### **Cai Juemin – A False Dao? Popular Daoism in America**

Quite a few popular books that explain Dao, such as certain translations of the *Daode jing* and *The Tao of Pooh*, have been heavily criticized by Western scholars as colonialist appropriations of Chinese culture, and thus as examples of a “false” Dao. However, such critiques are presented without considering the view in China, after all the birthplace of the concept of Dao. This paper aims to add a Chinese perspective to this discussion. First, I analyze the high-frequency words and contents of these popular texts, showing that Dao in these books not only possesses similarities with its Chinese counterpart, but also does not conflict with the serious Dao as defined in Western academics. Next, I suggest that Western scholars declare popular Dao as false, because they judge it based on their own ideas and Western religious conceptions. They ignore the special manifestations of Dao in China, such as its infiltration into daily life, where it does not necessarily manifest as religious practices or rites. Last, combining the manifestation of Dao in the Chinese tradition and its contemporary Chinese understanding with the American Dao, I conclude that the popular Dao is in fact worthy of recognition as Dao and deserves to be studied further. After all, Dao by definition has no rigid form or fixed boundaries and must be inclusive.

## JDS 12 (2019)

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Shen Ming-chang	Laozi and Community Policing
Tang Man-to	Ji Kang's Theory of Music: Two Interpretation
Livia Kohn	Armored Gods: Generals, Guardians, Killers, and Protectors
William T. Sanders	Yixing and Buddhism in Manuals of Internal Alchemy
Scott Park Phillips	The Zhang Sanfeng Conundrum: Taijiquan as Enlightenment Theater
Lichien Hung	Ritual Healing in Taiwan: The Rite for Concealing the Soul
Forum	
Herve Louchouart	Daoist Medicine: Understanding Human Nature and Physiology
Denise Meyer	The Taiji Path to Non-Duali
Helene Bloch	From Daoist Asceticism to Longevity Market? "Nourishing Life" on Mount Qingcheng
Ron Catabia	Blue Mountain: A 20 <sup>th</sup> -Century Korean Daoist Master
Matheus Oliva Da Costa	Daoism in Latin America
David Jeffrey	Zhuangzi in the Classroom: A Teacher Diary Study
Peter Deadman	The Black Pearl and the White Pearl

### **Shen Ming-chang – Laozi and Community Policing**

Laozi's *Daode jing* is undoubtedly the key classic of Daoism, centering on truth, morality, and health. However, it also has much to say about practical governance and can be actively related to modern issues of community policing. This article first discusses the practical rise of community policing based on current social needs as well as its theoretical understanding and development. It then outlines the Chinese concept of community and links it with Laozi's thought, followed by an analysis of the notion of governance in the *Daode jing*. Both in terms of actual need and theoretical understanding of the social order, the ancient Chinese classic and modern community policing have much in common. Laozi's vision of governance is clearly of great importance in modern society.

### **Tang Man-to – Ji Kang's Theory of Music: Two Interpretations**

There are two interpretations of Ji Kang's *Sheng wu aile lun* (Sound is Without Grief or Joy). The first sees it as a reinterpretation of Confucianism, especially the *Liji* (Book of Rites) and Xunzi's understanding of mind (*xin*). The second argues that its aim is to liberate music from Confucian ethical judgment rather than to reinterpret Confucianism in general. In this essay, I critically examine the weakness of both. I argue that the first interpretation fails to understand that Ji Kang's view is a development of Zhuangzi, while the second does not see that it is necessary to reinterpret the *Liji* and Xunzi in order to free music from Confucian judgment.

### **Livia Kohn – Armored Gods: Generals, Guardians, Killers, and Protectors**

The world of traditional Daoism is full of potentially or actively negative forces, unruly elements, villains, and evildoers, making it essential to guard against them. For this reason, Daoists over the millennia have established a culture of military and martial prowess on the supernatural level, taking recourse to spirit generals, celestial guardians, heavenly killers, and valiant protectors, both internalized within their bodies and activated through devotions, incantations, talismans, and amulets. Ranging from the spirit generals of the early Celestial Masters to rituals and meditations of the Perfect Warrior in the Ming, they have established strong and positive relations with the military dimension of the supernatural administration to create protection and defenses against the numerous potentially harmful factors of life.

### **William T. Sanders – Yixing and Buddhism in Manuals of Internal Alchemy**

This essay examines two redactions of a commentary on internal alchemy, no longer extant, preserved in the Daoist Canon, the *Zhen longhu juxian jing* and the *Jiuxian pian*. The second contains a commentary attributed to the eminent scientist-monk Yixing (673-727), one of the key architects of East Asian esoteric Buddhism. I analyze various materials to clarify the image of Yixing as an alchemist and argue that an anonymous 9<sup>th</sup> century author probably used Yixing as a mouthpiece for

certain Buddho-Daoist elements in the texts. Specifically, I try to show that the esoteric Buddhist rite called Inner Homa, a topic on which Yixing wrote at length, probably served as one of several antecedents for methods of meditative incineration documented in these two sources as well as texts of the Zhong-Lü tradition. I situate this appropriation an act of “translation,” meaning a creative transposition of Buddhist metaphors into a Daoist framework.

**Scott Park Phillips – The Zhang Sanfeng Conundrum: Taijiquan as Enlightenment Theater**

This paper draws on theatrical expression, somatic experience, and historical analysis, to show that the art of taijiquan is a form of enlightenment theater and tells the story of Zhang Sanfeng’s canonization. This ritual incorporates inner alchemy as deity visualization, and presents violence as a transgressive path to becoming a Daoist immortal. Practitioners of taijiquan have been contesting the origins of the art since the early 20<sup>th</sup> century. One side argues that it is exclusively a functional combat art. The other side contends that it has Daoist origins and was invented by the Immortal Zhang Sanfeng. Both assign great importance to its mythology as a justification for the ways they practice and both agree that it is an internal martial art. However, there is serious disagreement about what exactly internal means. I propose to settle the debate by showing that taijiquan has its origins in theatrical rituals that incorporate martial skills and alchemy. Doing so, I also hope to contribute to the ongoing discussions about Daoism in popular culture. Somatic language often requires direct experience to fully comprehend. To address this problem, my analysis incorporates the paradigms of performance and expert mastery to reveal historic and cultural insights which might otherwise be invisible to readers.

**Lichien Hung – Ritual Healing in Taiwan: The Rite for Concealing the Soul**

This paper addresses a healing ritual known as “Concealing the Soul” (*canghun yishi*). Despite being widely performed rite in Taiwan, this rite has received very little academic attention. It serves as an individual rite addressing supplicants’ physical and mental discomfort by keeping the supplicants from potential harm in their lives via mantic techniques. According to my field work on this rite, its application can be divided into two categories: restorative and preventive. In the popular market for religious services, the demand for restoration is gradually decreasing, while that for prevention has spiked. I argue that ritual performers and supplicants share conventional knowledge of the existence of the spirit and material souls (*hun/po*), as well as a shared cosmology and a perspective toward destiny. Beyond this, the ritual in both its forms pursues harmony between the souls and the smooth progress of life, referred to as “completeness” (*yuanman*) within the overall cultural framework shared in Taiwanese society.

**JDS 11 (2018)**

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Sharon Small	A Daoist Exploration of Shenming
Gabriele Libera	Losing What “Me”? An Existentialist Look at the Ego in the <i>Zhuangzi</i>
Shih-Shan Susan Huang	Daoist Seals, Part 2: Classifying Different Types
Iliia Mozias	Immortals and Alchemists: Spirit-Writing and Self-Cultivation in Ming Daoism
Ekaterina Zavidovskaia	Daoist Ritual Manuals in Vietnam: Self-Cultivation, Cosmic Steps, and Healing Talismans
<b>Forum</b>	
Ashley South	Daoism and Peacebuilding: Toward an Agenda for Research and Practice
Jeffrey Meyer	A Call to China: Daoism in Modern American Fiction
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Ron Catabia	Dantian Cultivation and the Hard Problem of Consciousness
Serban Toader	A Romanian Spiritual Seeker's Growth: From SciFi Readings to Neidan
Donald D. Davis	Meditation, Taijiquan, and Qigong: Evidence for Their Impact on Health and Longevity

**Sharon Small – A Daoist Exploration of Shenming**

*Shenming* (spirit brightness) is an important term in pre-Qin Daoist thought, notably appearing in three excavated texts from two locations, Mawangdui and Guodian. The Mawangdui texts of the *Shiwen* and the *Huangdi sijing* show how *shenming*, both as a cosmological and a concrete physical concept, derives from the heavenly and is then applied to the human. In the Guodian text of the *Taiyi shengshui*, the term occupies a crucial position in the process of creation, beginning with the Great

One and ending with the formation of time. The concept ranges from cosmological and metaphysical to ontological and physical meanings. The observation of its usages within their textual context contributes to understanding Pre-Qin thought and a better understanding of the development of thought and language of the time.

**Gabriele Libera – Losing What “Me”? An Existentialist Look at the Ego in the *Zhuangzi***

Even though the concept of ego is clearly not of Zhuangzi’s time, and most of its uses are not appropriate categories to interpret the *Zhuangzi*, the existentialist conception of ego presents a relevant exception. Existentialist views on the ego’s hypostatization and on its role as a source of alienation make Existentialism a good candidate to expound some aspects of the *Zhuangzi* and give its theory of mind a clearer theoretical basis. To grasp what it means for Zhuangzi to “lose one’s me,” this paper follows the path laid down in the “Qiwulun” (ch. 2), starting from value judgments to the fixed heartmind, and through existentialist ideas shows why the crux of freedom is the emptiness and consequent mutability of the ego, not its absence or its eradication.

**Shih-Shan Susan Huang – Daoist Seals, Part 2: Classifying Different Types**

This second part of the study of Daoist seals focuses on types, building on Wang Yucheng’s earlier studies. They come in four: 1) seal script; 2) heavenly scripts; 3) talisman-inspired; and 4) graphic. The underlining criterion is the Daoist strategy of image-making: it sheds light on the interlocking relationship of Daoist texts and images. The first type is purely script-based, while the fourth is purely graphic. Between the two is the core zone of Daoist visual culture as it blends image with text.

**Iliia Moziias – Immortals and Alchemists: Spirit-Writing and Self-Cultivation in Ming Daoism**

What role do immortals play in the life and practice of a community of alchemists? In this paper, I examine the role of immortals in the cultivation practice of a small alchemical community formed around the famous Ming alchemist Lu Xixing. Lu and his companions had no connection to any religious institution, and instead of looking for a human master, they turned to the practice of spirit-writing. In séances, they met numerous immortals and discussed with them various aspects of self-cultivation and personal life. Lu collected detailed records of these conversations in his key treatise, which documents how immortals became members of their community and transformed alchemical cultivation into a journey in the twilight zone between the human and immortal worlds. They accompanied Lu and his companions on all stages of alchemical cultivation and helped them enter a state of mind necessary for achieving enlightenment. Participation in spirit-writing séances allowed the Daoists to practice internal alchemy without leaving their habitual literati life.

**Ekaterina Zavidovskaia – Daoist Ritual Manuals in Vietnam: Self-Cultivation, Cosmic Steps and Healing Talismans**

This paper examines visual representations—charts, talismans, and drawings—in Daoist ritual manuals contained in a collection of about 200 Chinese-language manuscripts from the Sino-Vietnamese border. Today kept in Taiwan, they presumably belonged to ritual specialists of Zhuang and Yao ethnic minority groups. This paper provides detailed analysis of many common graphic and pictorial images featured in Daoist manuals omnipresent in south China and, as this research shows, neighboring Vietnam. Used during the ritual of salvation of the soul of a deceased, these manuals present numerous talismans that formed part of the healing techniques practiced by Daoist priests.

**JDS 10 (2017)**

<b>Articles</b>	
Yumin Ao & Ulrich Steinvorth	Zhuangzi and Wittgenstein on the Self
Thomas E. Smith	Xu Mi’s Network: A Different Perspective on Higher Clarity Daoism
Patricia Eichenbaum Karetzky	The Formation of a Daoist Pictorial Iconography in the Tang
Shih-Shan Susan Huang	Daoist Seals, Part One: Activation and Fashioning
Ekaterina Zavidovskaia	Daoist Ritual Manuals in Vietnam: Activating Stars
<b>Forum</b>	
John Leonard	Daoist Literary Criticism
Esmacil Radpour	Daoist Visions of the Dream State
Wang Xiaoyang & Bao Yan	Ways to Immortality: In Popular and Daoist Tales

Steve Jackowicz	Physics, Physicality, and Physiology: The Foundation of Daoist Self-Cultivation
Ron Catabia	Daoism and Peace Psychology
Livia Kohn	The American Transformation of Daoist Cultivation
Wei Yanli	The Caishan Goddess Temple: Then and Now

### **Yumin Ao & Ulrich Steinvoth – 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 (303-376), one of the founders of the Shangqing (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 (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 (b. 301), as well as both Xu Mai and Yang Xi’s connections with Sima Yu (320-372) when the latter was still Prince of Kuaiji before becoming Emperor Jianwen of Jin (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 20<sup>th</sup> 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.

## JDS 9 (2016)

Articles	
Erica Brindley	Spontaneous Arising: Creative Change in the <i>Hengxian</i>
Steven Burik	Comparative Resources: Continental Philosophy and Daoism
Friederike Assandri	Stealing Words: Intellectual Property in Medieval China
Shu-Wei Hsieh	Possession and Ritual: Daoist and Popular Healing in Taiwan
Georges Favraud	Immortals' Medicine: Daoist Healers and Social Change
Marnix Wells	Daoism Not as We Know It
Forum	
Scott P. Phillips & Daniel Mroz	Daoyin Reimagined: A Comparison of Three Embodied Traditions
Andrew Colvin	Nonaction and the Art of Blending: Daoist Principles in Aikido
David Hessler	Teaching with Dao
Avery Morrow	How Not to Be Thinged by Things
Yanxia Zhao	Daoist Longevity and the Aging Society

### **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 is 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 7<sup>th</sup> 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 Daoist transmission between female healers which takes place in a temple called Transverse Dragon Grotto (Henglong dong) situated in the vicinity of Pingxiang City in western Jiangxi (near the Hunan border). The female masters of this community specialize in women’s internal alchemy (*nüdan*). 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 20<sup>th</sup> 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, father of grand historian Sima Qian (145-86 BCE), of the Six Schools, i.e., Yinyang, Confucius, Mozi, Law, Logic, and Dao. In his view, Dao (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 8 (2015)**

<b>Articles</b>	
Paul Fischer	The Creation of Daoism
Thomas Michael	Ge Hong’s <i>Xian</i> : Private Recluses and Public Alchemists
Ping Yao	Changing Views on Sexuality in Early and Medieval China
Patricia E. Karetzky	The Transformations of Zhenwu/Xuanwu
Wu Guo	<i>The Record of Pure Brightness</i> : Versions and Contents
Chi -Tim Lai	The Cult of Spirit-Writing in the Qing: The Daoist Dimension
<b>Forum</b>	
Livia Kohn	The Inspirational <i>Laozi</i> : Poetry, Business, and the Blues
David McLachlan Jeffrey	Daoist Wisdom for Teachers: A Diary Study
Brian Hoffert	Beyond Life and Death: Zhuangzi’s Great Awakening
Denis Mair	A Storehouse of Changes
Hirsh Diamant & Steve Jackowicz	Daoist Martial Alchemy: The <i>Yijin jing</i> at the Tongbai Gong
Michael Saso	The Daoist <i>Jiao</i> Celebration

### **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*) and “author/school” (*jia*), 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/daojiao* 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* (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* (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 19<sup>th</sup>-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 17<sup>th</sup> 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 *Lüzü 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 7 (2014)**

Articles	
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Paul D'Ambrosio	Blending <i>Dao</i> : An Analysis of Images in the <i>Daode jing</i>
Thomas E. Smith	The Many Faces of Master Redpine
David Boyd	The “Other” Dao in Town: Early Lingbao Polemics on Shangqing
Paul Crowe	Dao Learning and the Golden Elixir: Shared Paths to Perfection
P. G. G. van Enckevort	The Three Treasures: An Enquiry into the Writings of Wu Shouyang
<b>Forum</b>	
Eske Mollgaard	Sage-Knowledge and Equality in the <i>Zhuangzi</i>
E. Leslie Williams	Becoming One with the Dao: Meditation in <i>Daode jing</i> and Dōgen
Kenneth Cohen	Spirit and Life in Balance: Zhao Bizhen’s Lasting Influence on Qigong and the Martial Arts
Ju Keyi & Lü Xianlong	Tiandi jiao: The Daoist Connection
Christopher	Interviewing Daoist Masters: A Reality Check
Martin Schönfeld	Laozi and the New Green Paradigm

### **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 4<sup>th</sup> 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* (literati), *daoxue* (Learning of the Way), and *jindan* (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 Enkevort – 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*). 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*)—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*) in this context.

**JDS 6 (2013)**

<b>Articles</b>	
Galia Dor	The Chinese Gate: A Unique Void for Inner Transformation
Mihwa Choi	Materializing Salvation: A Liturgical Program and Its Agenda
Elmar Oberfrank	Secretly Transmitted Direct Pointers to the Great Elixir
Daniel M. Murray	The Daoist Society of Brazil and the Globalization of Orthodox
Xu Liying	Daoist Temples in Modern City Life: The Singapore City God Temple
<b>Forum</b>	
Sharon Small	New Visions of the <i>Zhuangzi</i>
Michael M. Tophoff	Daoist Principles in the Martial Arts: Their Relevance for Illness Prevention
Adam D. Frank	Enacting a Daoist Aesthetic through Taiji quan Training
Gerhard Milbrat & Knut Gollenbeck	Master Li Jiacheng and the New Ways of Internal Alchemy
Steve Jackowicz	<i>Om Mani Padme Hum</i> in Daoist Revision
Jeanne White	Flowing in Life with the <i>Yijing</i>

**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* 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* (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 5 (2012)**

Articles	
Jennifer Lundin Ritchie	The Guodian <i>Laozi</i> and <i>Taiyi shengshui</i> : A Cognitive Science Reading
Lucas Weiss	Rectifying the Deep Structures of the Earth: Sima Chengzhen and the Standardization of Daoist Sacred Geography in the Tang
Paul Crowe	Nature, Motion, and Stillness: Li Daochun’s Vision of the Three
Ian Johnson	Two Sides of a Mountain: The Modern Transformation of Maoshan
Bede Benjamin Bidlack	Alchemy and Martial Arts: Wang Yannian’s Gold Mountain Daoism

<b>Forum</b>	
Yves Réquena	The Biochemistry of Internal Alchemy: Decapitating the Red Dragon
Dylan Bolles & Lynette Hunter	Scoring Daoist Energy: A Rhetoric of Collaboration
Felix Breuer	Feldenkrais's Spontaneous Action and Laozi's <i>Wuwei</i>
Patricia Karetzky	Daoist Themes by Women Artists
Songhae Kim	The Gourd of Small Penglai: The Ecological Symbols of Qiu Changchun

**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 8<sup>th</sup> 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 4 (2011)**

<b>Articles</b>	
JeongSoo Shin	From Paradise to Garden: The Construction of Penglai and Xuanpu
Shih-Shan Susan Huang	Daoist Imagery of Body and Cosmos, Part 2: Body Worms and Internal Alchemy
Stephen Jackowicz	Daoist Incantations for Acupuncture
M. Cristina Zaccarini	Daoist-inspired Healing in Daily Life: Lü Dongbin and the
Georges Favraud	A Daoist Career in Modern China: Wang Xin’an of the Southern Peak
<b>Forum</b>	
Mary Bockover	Daoism, Ethics, and Faith: The Invisible Goodness of Life
Bill Hulet	Daoism in the West: Following Buddhist and Christian Models?
Imke Bock-Möbius	Daoism and Entirety in Quantum Physics
Mary Kay Ryan	Infusing Chinese Medicine with Spirit: Daoism, Shamanism, and Chinese Medicine in the Modern World
Rita Egizii	Daoism as a Solution for Sustainable Business
Suzanne Cahill	What to Fear and How to Protect Yourself: Daoism and Hong Kong

#### **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*) 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 19<sup>th</sup> and 20<sup>th</sup> 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*) 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 (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 (Complete Perfection) 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 3 (2010)**

<b>Articles</b>	
Alan K. L. Chan	Affectivity and the Nature of the Sage: Gleanings from a Tang Daoist Master
Norman H. Rothschild	Empress Wu and the Queen Mother of the West
Shih-Shan Susan Huang	Daoist Imagery of Body and Cosmos, Part 1: Body Gods and Starry Travel
Kenneth R. Robinson	Daoist Geographies in Three Korean World Maps from the
Adeline Herrou	A Day in the Life of a Daoist Monk
<b>Forum</b>	
Elliot Cohen	Psychology and Daoism: Resisting Psychologization—Assisting Dialogue
Seth Harter	Practice in the Classroom: To <i>Taiji</i> or Not to <i>Taiji</i>
Mark Johnson	Ni Hua-Ching's Americanization of "The Eternal Breath of Dao"
Elena Valussi	Women's Qigong in America: Tradition, Adaptation, and New Trends
Jean DeBernardi	Wudang Mountain and the Modernization of Daoism

### **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*) 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.

**Adeline 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 character for Dao, 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 2 (2009)**

Articles	
Taehyun Kim	Reading <i>Zhuangzi</i> Eco-Philosophically
Shawn Arthur	Eating Your Way to Immortality: Early Daoist Self-Cultivation Diets
Louis Komjathy	Mapping the Daoist Body (2): The Text of the <i>Neijing tu</i>
Volker Olles	Lord Lao’s Mountain: From Celestial Master Daoism to Contemporary Daoist Practice
Wan -Li Ho	Daoist Nuns in Taiwan: A Case Study of the Daode yuan

<b>Forum</b>	
Harrison Moretz	The Dao Is Not for Sale
Michael Winn	Daoist Methods for Dissolving the Heart-Mind
Charlotte Furth	Exploring Daoist Women's Meditation
Yang Lizhi, Todd Stoll, & Chen Mei	Mt. Wudang and Daoism
Brian L. Kennedy & Elizabeth Guo	Taiwanese Daoist Temple Parades and their Martial Motifs

### **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* (Diagram of Internal Pathways). As a late nineteenth-century stele commissioned by the Longmen monk and court eunuch Liu Chengyin (Suyun, Pure Cloud; d. 1894), it is currently housed in the Baiyun guan (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 corresponding internal alchemy system, specifically indicating a possible connection with the emerging Wu-Liu 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 osmicized, 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) in Xinjin (Sichuan) has been identified as the center of a former diocese of Celestial Master Daoism. Moreover, it remains a famous sanctuary for the worship of Laozi. The temple on Mt. Laojun is today an active religious institution that belongs to the Dragon Gate (Longmen) lineage of Complete Perfection (Quanzhen) 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, which was founded by the Confucian scholar Liu Yuan (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 Daode yuan in Gaoxiong is the first and only community of celibate female Daoists in Taiwan. Established in 1960, it draws on practices from both the Zhengyi (Orthodox Unity, i.e., Celestial Masters) and Quanzhen (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 1 (2008)**

<b>Articles</b>	
Friederike Assandri	Laozi's Eclipse and Comeback: The Narrative Frame of the <i>Benji jing</i>
Stephen Eskildsen	Do Immortals Kill? The Controversy Surrounding Lü Dongbin
Louis Komjathy	Mapping the Daoist Body (1): The <i>Neijing tu</i> in History
Robert Santee	Stress Management and the <i>Zhuangzi</i>
James D. Sellmann	Establishing the Altar: The Realized Writ of the <i>Suqi</i> Rite in the Grand <i>Jiao</i>
<b>Forum</b>	
Xun Liu	Profile of a Quanzhen Doctor: Abbot Huang Zongsheng at Wuhan's Monastery of Eternal Spring
Scott P. Phillips	Portrait of an American Daoist: Charles Belyea / Liu Ming
Robin R. Wang	Daoists on the Southern Marchmount
Michael Rinaldini	How I Became A Daoist Priest
Livia Kohn	Grand Offering in Hong Kong
Elijah Siegler	Field Notes: Taoist Tai Chi Society & Fung Loy Kok Temple
Michael Winn	Daoist Neidan: Lineage and Secrecy Challenges for Western Adepts

**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* (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* (Diagram of Internal Pathways), a late nineteenth-century stele currently housed in Baiyun guan (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 (Dragon Gate) lineage of the Quanzhen (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 (*suci*) 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.