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JDS 1 (2008)

FRIEDERIKE ASSANDRI

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

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

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

STEPHEN ESKILDSEN

Do Immortals Kill? The Controversy Surrounding Lü Dongbin

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

LOUIS KOMJATHY

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

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

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

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

ROBERT SANTEE

Stress Management and the *Zhuangzi*

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

JAMES D. SELLMANN

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

An analysis of the structure, content, and function of the *Zhenwen* in the Announcement (*suqi*) ritual shows that its purpose is to enact a feudal-like "contract" with the cosmic powers, spiritual officials, and the Holy-Emperors of the five directions. The ritual provides an opportunity for the priest's mystical union with the Dao. The *Zhenwen* offers a strong sense of security to the community that sponsors a Festival of Renewal (*jiao*) in which the five *Zhenwen* are im-

planted in the universe. Because the *Zhenwen* contacts and “contracts” the sovereign deities of the five directions and their various subordinates, such as the controllers of the charts and registers, this ensures that the proper functioning of the universe continues, and it prevents natural disaster or untimely death. Thus, the *Zhenwen* fulfills an important role in religious Daoism in that it spiritualizes both the Daoist priest in mystical union and the religious community in securing harmony. The *Lingbao zhenwen* plays a pivotal function in the liturgy.

JDS 2 (2009)

TAEHYUN KIM

Reading *Zhuangzi* Eco-Philosophically

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

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

SHAWN ARTHUR

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

This paper examines health- and body-related claims made in the *Lingbao Wufuxu* (The Preface to the Five Lingbao Talismans of Numinous Treasure), an early medieval Daoist text that contains seventy recipes for attaining health, longevity, and spiritual benefit. Synthesizing the text’s myriad claims and analyzing their implicit assumptions, I work to develop an integrated picture of what was considered crucial for a healthy body, what techniques were used to attain this

ideal, and what goals were sought using these practices. I examine the text's claims about becoming physically and spiritually healthy, its proposed stages of purification and refinement, and the range of indicators by which adherents can measure progress toward their ideal state. Not only does this study provide a new interpretation of the *Wufuxu*'s dietary regimens, it also illustrates how Chinese medical theories influenced the text's authors to present immortality as a logical evolution of health-perfecting practices. This analysis leads to questions of how the idea of perfecting one's health functions within the worldview and ritual practices of early Daoists.

LOUIS KOMJATHY

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

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

I first provide a thorough analysis of the textual and visual dimensions of the *Neijing tu*, including a complete translation with the diagram divided into three sections. The article also clarifies some influences on this Daoist body map and its corresponding internal alchemy system, specifically indicating a possible connection with the emerging Wu-Liu 伍柳 sub-lineage of Longmen.

This analysis is followed by a reconstruction of Daoist alchemical practice as expressed in the *Neijing tu*. I emphasize three methods: praxis-oriented applications of classical Chinese medical views of the body; visualizations which draw their inspiration from the *Huangting jing* and find clear historical precedents in Shangqing Daoism; and the alchemical technique known as the Waterwheel or Microcosmic Orbit. The three techniques form an interconnected system, wherein the adept's overall psychosomatic health is maintained and strengthened, his body is 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 老君山) in Xinjin 新津 District, Sichuan 四川 Province, has been identified as the center of a former diocese of Celestial Master Daoism (Tianshi dao 天師道). Moreover, it remains a famous sanctuary

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

WAN -LI HO

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

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

JDS 3 (2010)

ALAN K. L. CHAN

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

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

NORMAN HARRY ROTHSCILD

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 ongoing examination of charts or maps (*tu* 圖) and to enrich our understanding of the representation and perception of what “body” means in Chinese visual cul-

ture. 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 Dao 道 character, fate calculation for young fiancés, preparation for a healing ritual, the ascetic practice of self-perfecting through refinement, etc. — as well as more basic scenes such as meals, gestures and postures, various domestic tasks, and the reconstruction of the temple. It also relates fragments of his own past life and implicitly outlines the path that led him to the monastery and the vocation that made him become a monk. Finally, it aims to convey the diversity of the monks' activities and then, by considering them serially as a whole, to arrive at an understanding of the specific texture of Daoist monastic life and its reason for being.

JDS 4 (2011)

JEONGSOO SHIN

From Paradise to Garden: The Construction of Penglai and Xuanpu

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

Penglai and other islands developed into a formula of three islands in one pond beginning in the Qin-Han epoch (221 B.C.E.-220 C.E.). They then came to play an integral role in imperial garden culture both in China and neighboring countries. Emperors saw the active incorporation of otherworldly island paradises as an effective way to enhance prestige or substitute their desire for eternal life. In contrast, the Hanging Garden was created for the crown prince mainly during the Northern and Southern Dynasties. Prince Zhaoming (501-531) transformed it from a pleasure garden into a natural park in concert with aristocratic eremitism.

SHIH-SHAN SUSAN HUANG

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

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

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

STEPHEN JACKOWICZ

Daoist Incantations for Acupuncture

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

M. CRISTINA ZACCARINI

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

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

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

GEORGES FAVRAUD

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

Alive for most of the twentieth century, Wang Xin'an 王信安 (1918-1993) lived through the deep and violent social changes from which emerged the Chinese nation-state, technology, and modern economy. In the 1930s, the he had been healed of his weak health and initiated in a monastic community by a master of the Quanzhen 全真 (Complete Authenticity) school. Then he became a master of

Daoist liturgy, practicing both personal ritual techniques of internal alchemy and healing as well as the collective recitation of scriptures and offerings to the celestial hierarchy. Master Wang accomplished virtuous achievements and established his meritorious existence and identity.

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