Early Daoist Scriptures Pdf

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Handbooks for Daoist Practice Louis Komjathy 2008
Popular Religious Movements and Heterodox Sects in Chinese History Hubert Michael Seiwert 2003-01-01 Annotation In rough chronological order from antiquity to the 19th century, Seiwert (comparative religion, Leipzig U.) identifies and describes religious communities and movements outside the official religion. For the period before the Ming dynasty, he looks at prophecies and messianism in Han Confucianism, popular sects and the early Daoist tradition, heterodox movements in medieval Buddhism, and popular sectarianism during the Song and Yuan dynasties. He devotes the second half of the book to the Ming and Qing dynasties. Ma Nisha (world religions, Chinese Academy for the Social Sciences) collaborated on the work. Annotation (c)2003 Book News, Inc., Portland, OR (booknews.com) Taosim and Self Knowledge Catherine Despeux 2018-11-29 In Taosim and Self Knowledge, Catherine Despeux develops a history of the "Chart for the Cultivation of Perfection" a text containing an array of meditative techniques for individual salvation and thunder rites. This chart was transmitted widely among Taosists in Quanzhen tradition.
Buddhism and Taoism Face to Face Christine Mollier 2008-01-07 This book exemplifies the best sort of work being done on Chinese religions today. Christine Mollier expertly draws not only on published canonical sources but also on manuscript and visual material, as well as worldwide modern scholarship, to give us the most sophisticated book-length study yet produced on the textual relations between the Buddhist and Taoist traditions. She pushes past the tired, vague, and rather innocent-sounding trope of 'influence' to pinpoint much more complex—and fascinating—processes of textual repackaging, hybridization, adaptation, appropriation, reframing, pirating, remodeling, and transposing. Throughout, the urgent concerns of medieval Chinese people—life, health, protection, salvation—are sensitively and elegantly evoked. Anyone interested in Chinese religions, in the ways in which religious texts are formed, and in cross-religious interactions should want to read this book.—Robert Ford Campany, University of California "Since the inception of Taoism and the transplantation of Buddhism in China in the first few centuries of the common era, proponents of Taoism and Buddhism have engaged in shrill debate and sly mimics. In the 1950s modern scholars began to insist that the two 'higher' religions of China could not be understood except in relation to each other. With Buddhism and Taoism Face to Face, Christine Mollier advances the debate and effectively proposes new methods, new sources, and new conclusions. Mollier demonstrates that mutual self-fashioning in the history of religion ought best be understood through the sustained study of the concrete and practical aspects of religious life. Utilizing a dazzling array of sources—including medieval manuscripts, liturgies, canonical texts, statues, and hagiography—this eloquent intervention sets the standard for many decades to come. Her book alerts us to the existence and sophistication of a third tradition, one plying the shifting boundaries between Taoism and Buddhism."—Stephen F. Teiser, Princeton University Christine Mollier reveals in this volume previously unexplored dimensions of the interaction between Buddhism and Taoism in medieval China. While scholars of Chinese religions have long recognized the mutual influences linking the two traditions, Mollier here brings to light their intense contest for hegemony in the domains of scripture and ritual. Drawing on a far-reaching investigation of canonical texts, together with manuscript sources from Dunhuang and the monastic libraries of Japan—many of them studied here for the first time—she demonstrates the competition and complementarity of the two great Chinese religions in their quest to address personal and collective fears of diverse ills, including sorcery, famine, and untimely death. In this context, Buddhist apocrypha and Taoist scriptures were composed through a process of mutual borrowing, yielding parallel texts, Mollier argues, that closely mirrored one another. Life-extending techniques, astrological observances, talismans, spells, and the use of effigies and icons to resolve the fundamental preoccupations of medieval society were similarly incorporated in both religions. In many cases, as a result, one and the same body of material can be found in both Buddhist and Taoist guises. Among the exorcistic, prophylactic, and therapeutic ritual methods explored here in detail are the "Heavenly Kitchens" that grant divine nutrition to their adepts, incantations that were promoted to counteract bewitchment, as well as talismans for attaining longevity and the protection of stellar deities. The destiny of the Jiuku Tianzun, the Taoist bodhisatva whose salvific mission and iconography were modeled on Guanyin (Avolokitesvara), is examined at length. Through the case-studies set forth here, the patterns whereby medieval Buddhists and Taoists each appropriated and transformed for their own use the rites and scriptures oftheir rivals are revealed with unprecedented precision. Buddhism and Taoism Face to Face is abundantly illustrated with drawings and diagrams from canonical and manuscript sources, together with art and artifacts photographed by the author in the course of her field research in China. Sophisticated in its analysis, broad in its synthesis of a variety of difficult material, and original in its interpretations, it will be required reading for those interested in East Asian religions and in the history of the medieval Chinese sciences, including astrology, medicine and divination.
The Writ of the Three Sovereigns Dominic Steavu 2019-09-30 In 648 CE, Tang imperial authorities collected every copy of the Writ of the Three Sovereigns (Sanhuang wen) from the four corners of the empire and burned them. The formidable talismans at its core were said not only to extend their owners' lifespan and protect against misfortune, but also propel them to stratospheric heights of power, elevating them to the rank of high minister or even emperor. Only two or three centuries earlier, this controversial text was unknown in most of China with the exception of Kangnian in the south, where it was regarded as essential local lore. In the span of a few generations, the Writ of the Three Sovereigns would become the cornerstone of one of the three basic corpora of the Daoist Canon, a pillar of Daoism—and a perceived threat to the state. This study, the only book-length treatment of the Writ of the Three Sovereigns in any language, traces the text's transition from local tradition to empire-wide institutional religion. The volume begins by painting the social and historical backdrop against which the scripture emerged in early fourth-century Jiangnan before turning to its textual history. It reflects on the
work’s centerpiece artifacts, the potent talismans in celestial script, as well as other elements of its heritage, namely alchemical elixirs and “true form” diagrams. During the fifth and sixth centuries, with Daoism coalescing into a formal organized religion, the Writ of the Three Sovereigms took on a symbolic role as a liturgical token of initiation while retaining its straightforward language of sovereignty and strong political overtones, which eventually led to its prohibition. The writ endured, however, and later experienced a revival as its influence spread as far as Japan. Despite its central role in the development of institutional Daoism, the Writ of the Three Sovereigms has remained an understudied topic in Chinese history. Its fragmentary textual record combined with the esoteric nature of its content have shrouded it in speculation. This volume provides a lucid reconstruction of the text’s hidden history and enigmatic practices while shedding light on its contributions to the religious landscape of medieval China.

Way and Byway Robert P. Hymes 2002 “Only Robert Hymes could have produced such a vivid, fascinating account of a Taoist mountain, with its immortals, its clergy, and its devotees. Extensive translations of poetry, ghost stories, and canonical sources make it possible for the first time to glimpse the richness of life in a Taoist community in the distant past.”—Valerie Hansen, author of The Open Empire: A History of China to 1600

The Daode jing Commentary of Cheng Xuanying 2021-09-22 This book presents for the first time in English a complete translation of the Expository Commentary to the Daode jing, written by the Daoist monk Cheng Xuanying in the 7th century CE. This commentary is a quintessential text of Tang dynasty Daoist philosophy and of Chongyangxuan or Twofold Mystery teachings. Cheng Xuanying proposes a reading of the ancient Daode jing that aligns the text with Daoist practices and beliefs and integrates Buddhist concepts and techniques into the exegesis of the Daode jing. Building on the philosophical tradition of Xuanzue authors like Wang Bi, Cheng read the Daode jing in light of David Kohn’s The Allegory of the Daode jing, as a bodhisattva-like sage and savior, who wrote the Daode jing to compassionately guide human beings to salvation. Salvation is interpreted as a metaphysical form of immortality, reached by overcoming the dichotomy of being and non-being, and thus also life and death. Cheng’s philosophical outlook ties together the ancient text of the Daode jing and contemporary developments in Daoist thought which occurred under the influence of the intense interaction with Buddhist ideas. The commentary is a vivid testimony of the integration of Buddhist thought into an exegesis of the ancient classic of the Daode jing, and thereby also into Chinese philosophy. Friederike Assandri frames this new translation with an extensive introduction, providing crucial context for a new reading of the Daode jing. It includes a biography of Cheng Xuanying, a discussion of the historical and political context of Daoism in early medieval China in the capital Chang’an, and a discussion of Cheng’s philosophy in relation to the interaction of Daoism and Buddhism. This commentary is essential reading for students and scholars interested in the history of Chinese philosophy, Daoist thought, and the reception of Buddhism in China.

Tao Teh Ching Lao Tzu 1990 Written more than two thousand years ago, the Tao Teh Ching, or “The Classic of the Way and Its Virtue,” has probably had a greater influence on Asian thought that any other single book or Its Virtue. It is also one of the true classics of world literature. Traditionally attributed to the legendary “Old Master,” Lao Tzu, the Tao Teh Ching teaches that the qualities of the enlightened sage or ideal ruler are identical with those of the perfected individual. Lao Tzu’s words are as useful in mastering the arts of leadership in business and politics as they are in developing a sense of balance and harmony in everyday life. To follow the Tao or Way of all things and realize their true nature is to embody humility, spontaneity, and generosity.

Daoism Handbook Livia Kohn 2004

Celestial Matters Terry Kleeman 2020-10-26 In 142 CE, the divine Lord Lao descended to Mount Craneall (Sichuan province) to establish a new covenant with humanity through a man named Zhang Ling, the first Celestial Master. Facing an impending apocalypse caused by centuries of sin, Zhang and his descendants forged a communal faith centering on a universal priesthood, strict codes of conduct, and healing through the confession of sins; this faith was based upon new, bureaucratic relationship with incorruptible supernatural administrators. By the fourth century, Celestial Master Daoism had spread to all parts of China, and has since played a key role in China’s religious and intellectual history. Celestial Masters is the first book in any Western language devoted solely to the founding of the world religion Daoism. It traces the movement from the mid-second century CE through the sixth century, examining all surviving primary documents in both secular and canonical sources to offer a comprehensive account of the development of this poorly understood religion. It also provides a detailed analysis of ritual life within the movement, covering the roles of common believer or Daoist citizen, novice, and priest or libationer.

Ancestors and Anxiety Stephen R. Bokenkamp 2007-08-02 A work on Chinese concepts of the afterlife by Chinese authors, including Daoists and non-Buddhists, received and deployed ideas about rebirth from the third to the sixth centuries CE. In tracing the antecedents of these scriptures, it presents non-Buddhist accounts that provide detail on the realms of the dead.

Daoist Morning and Evening Altar Recitations Jack Schaefer 2019-09-04 This work is the first complete translation of the Morning and Evening Altar Recitations, 中元節科 (Xuanzeng taen gan gongke jing) also known as "The Gongke". The Gongke is the collection of liturgical scriptures recited at the altar at every Quanzhen Daoist Temple. These recitations occur in the early morning and in the evening, and can be as simple as a sole chanter or as complicated as the entire body of resident monks and nuns. There can be a simple accompaniment of a wooden fish bell, or the ornate accompaniment of the Daoist orchestra. Whether simple or complex, at the heart of this text is the worship of the Tao. Through the Gongke, the faithful journey through Daoist doctrine and practice. Prayers of purification, hagiographies of special deities, prayers of commitment, cosmology, meditation, theory, and much more all converge in this collection. It can be said that this is a pocket sized or mini Daoist Canon. Josh and Jack set about translating this as a response to a deep need to connect to the tradition and the most common practices as experienced in daily life at the temples. As Daoism continues to take root in the West, it is becoming more mature in its presence. The relationship to lineages in China is becoming the new norm. As such, there is a need to align with those practices that describe traditional lineage Daoism. The Gongke, and its recitation, is one such defining text. By having access to the translation and the original Chinese and pinyin pronunciation (all provided in this book), the English speaking person can now engage and understand this practice and the textual depth and meaning within.

The Tao of Craft Benebell Wen 2016-09-27 For the first time in English, Benebell Wen reveals the rich history and theoretical principles underlying the ancient practice of crafting Fu talismans, or magical sigils, in the Chinese Taoist tradition and gives detailed instructions for modern practitioners who would like to craft their own Fu. Fu talismans are ideograms and writings typically rendered on paper and empowered by means of invocations, ritual, and transferences of energy, or Qi. Talismans can be used for many purposes, such as strengthening or weakening personality characteristics, finding love, earning more money, or easing emotional tensions in the home. The Tao of Craft shows how metaphysical energy can be harnessed to amplify, strengthen, weaken, dispel, or block metaphysical energy, to rectify perceived imbalances in the material plane. Supported by an abundance of detailed charts and images, this book serves as a step-by-step handbook that gives readers the knowledge and confidence to craft their own Fu talismans for personal empowerment. Wen, author of Holistic Tarot, delves into historic and cultural contexts of the Fu, from the neolithic period of Chinese history to contemporary practices of esoteric Taoism. Providing a solid foundation in the principles and spiritual practice of Eastern spellcrafting, she highlights the blending of Taoist metaphysical practices with Western
approaches to magic by pointing out eclectic, integrating, and harmonizing facets from other cultures and religions. Historically, Fu talismans were used by medieval Chinese for alleviating illness; averting misfortune, magical attacks, and curses; defending against assaults; and avoiding poverty. This book shows Western practitioners that the skill and knowledge to develop an interactive relationship with spirit realms are still available to them today, and serves as a practical handbook for accumulating Qi energy from sources in the environment and channeling it in concentrated form into their own Fu talismans. From the Trade Paperback edition.

A Fourth-Century Daoist Family Stephen R. Bokenkamp 2020-12-15 This volume is the first in a series of full-length English translations from one of the foremost classics in Daoist religious literature, the Zhen gao or Declarations of the Perfect. The Declarations is a collection of poems, accounts of the dead, instructions, and meditation methods received by the Daoist Yang Xi (330–ca. 386 BCE) from celestial beings and shared by him with his patrons and students. These fragments of revealed material were collected and annotated by the eminent scholar and Taoist Hongjing (456–536), allowing us access to Daoist distant worlds and unfamiliar strategies of self-perfection. Bokenkamp’s full translation highlights the literary nature of Daoist revelation and the place of the Declarations in the development of Chinese letters. It further details interactions with the Chinese throne and the aristocracy and demonstrates ways that Buddhist borrowings helped shape Daoism much earlier than has been assumed. This first volume also contains heretofore unrecognized reconfigurations of Buddhist myth and practice that Yang Xi introduced to his Daoist audience.

The Way of Highest Clarity James Miller 2008 A study of a widespread esoteric tradition in medieval China called the Way of highest Clarity (Shangqing dao) with translations of three of its important texts and essays on its doctrines regarding nature, vision, and revelation.

The Scriptures on Great Peace Stephen Eskildsen 2012-02-01 Explores the religion developed by the Quanzhen Taoists, who sought to cultivate the mind not only through seated meditation, but also throughout the daily activities of life.

The Scriptures on Great Peace Barbara Hendrichke 2015-03-18 This first Western-language translation of one of the great books of the Daoist religious tradition, the Taiping jing, or “Scripture on Great Peace,” documents early Chinese medieval thought and lays the groundwork for a more complete understanding of Daoism’s origins. Barbara Hendrichke, a leading expert on the Taiping jing in the West, has spent twenty-five years on this magisterial translation, which includes notes that contextualize the scripture’s political and religious significance. Virtually unknown to scholars until the 1970s, the Taiping jing raises the hope for salvation in a practical manner by instructing men and women how to appease heaven and satisfy earth and thereby reverse the fate that thousands of years of human wrongdoing has brought about. The scripture stems from the beginnings of the Daoist religious movement, when ideas contained in the ancient Laozi were spread with missionary fervor among the population at large. The Taiping jing demonstrates how early Chinese medieval thought arose from the breakdown of the old imperial order and replaced it with a vision of a new, mapless, diverse and fair society that would integrate outsiders—in particular women and people of a non-Chinese background.

Teachings of the Tao 1996-12-17 "The Tao that can be spoken of is not the real Way," reads a famous line from the Tao-te-ching. But although the Tao cannot be described by words, words can allow us to catch a fleeting glimpse of that mysterious energy of the universe which is the source of life. The readings in this book is a beginner’s entrée into the vast treasury of writings from the sacred Chinese tradition, consisting of original translations of excerpts from the Taoist canon. Brief introductions and notes on the translation accompany the selections from the classics; books of devotional and mystical Taoism; texts of internal alchemy; stories of Taoist immortals, magicians, and sorcerers; ethical tracts; chants and rituals; and teachings on meditation and methods of longevity.

Sufism and Taoism Toshihiko Izutsu 2016-07-15 In this deeply learned work, Toshihiko Izutsu compares the metaphysical and mystical thought-systems of Sufism and Taoism and discovers that, although historically unrelated, the two share features and patterns which prove fruitful for a transhistorical dialogue. His original and suggestive approach opens new doors in the study of comparative philosophy and mysticism. Izutsu begins with Ibn ‘Arabi, analyzing and isolating the major ontological concepts of this most challenging of Islamic thinkers. Then, in the second part of the book, Izutsu turns his attention to an analysis of parallel concepts of two great Taoist thinkers, Lao-tzu and Chuang-tzu. Only after laying bare the fundamental structure of each world view does Izutsu embark, in the final section of the book, upon a comparative analysis. Only after providing a window to the worlds of Ibn ‘Arabi and Lao-tzu does Izutsu bring the possible students of the Sufi and Taoist worlds face to face—The Absolute Man and the Perfect Man—with a whole system of oncolgical thought being developed between these two worlds. Izutsu discuses similarities in these ontological systems and advances the hypothesis that certain patterns of mystical and metaphysical thought may be shared even by systems with no apparent historical connection. This second edition of Sufism and Taoism is the first published in the United States. The original edition, published in English and in Japan, was prized by the few English-speaking scholars who knew of it as a model in the field of comparative philosophy. Making available in English much new material on both sides of its comparison, Sufism and Taoism richly fulfills Izutsu’s motivating desire “to open a new vista in the domain of comparative thought.”

Daoist Immortalism: The Cult of Lu Dongbin at the Palace of Eternal Joy Toshihiko Izutsu 2016-07-15 In this deeply learned work, Toshihiko Izutsu compares the metaphysical and mystical thought-systems of Sufism and Taoism and discovers that, although historically unrelated, the two share features and patterns which prove fruitful for a transhistorical dialogue. His original and suggestive approach opens new doors in the study of comparative philosophy and mysticism. Izutsu begins with Ibn ‘Arabi, analyzing and isolating the major ontological concepts of this most challenging of Islamic thinkers. Then, in the second part of the book, Izutsu turns his attention to an analysis of parallel concepts of two great Taoist thinkers, Lao-tzu and Chuang-tzu. Only after laying bare the fundamental structure of each world view does Izutsu embark, in the final section of the book, upon a comparative analysis. Only after providing a window to the worlds of Ibn ‘Arabi and Lao-tzu does Izutsu bring the possible students of the Sufi and Taoist worlds face to face—The Absolute Man and the Perfect Man—with a whole system of oncolgical thought being developed between these two worlds. Izutsu discuses similarities in these ontological systems and advances the hypothesis that certain patterns of mystical and metaphysical thought may be shared even by systems with no apparent historical connection. This second edition of Sufism and Taoism is the first published in the United States. The original edition, published in English and in Japan, was prized by the few English-speaking scholars who knew of it as a model in the field of comparative philosophy. Making available in English much new material on both sides of its comparison, Sufism and Taoism richly fulfills Izutsu’s motivating desire “to open a new vista in the domain of comparative thought.”

To Live as Long as Heaven and Earth Robert Ford Campany 2002-04-08 “This book marks a new milestone in the study of Chinese religious history. Only a scholar as intelligent and dedicated as Campany would dare tackle and so eloquently translate one of the most important and difficult works of early Chinese religious history.”—Paul Katz, author of Images of the Immortal: The Cult of Lu Dongbin at the Palace of Eternal Joy. “A pathbreaking work of lasting significance to the field of Chinese religious history. The scholarship is solid and current, drawing upon the best research from America, Europe, China, and Japan. The translation is accurate, clear, and elegant, based upon an innovative analysis of surviving sources.”—Terry Kleeman, author of Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom “A competent translation of Ge Hong’s hagiographies, with close attention paid to sources and editions, would already have constituted a major contribution to the field of Taoist studies. But
Campany provides as well a survey of religious practices in Ge Hong's writings and a reading of the hagiographies which enables us to see the social practices that lie behind them. Together, these two works-in-one constitute the best available portrait of religion and society in early fourth-century China.”—John Lagerwey, author of Taoist Ritual in Chinese Society and History “Campany’s annotated translation of Ge Hong’s (283-343) classic, the first in English, admirably captures the book’s rich evocation of the religious culture of Southern China in the fourth century. Ge Hong here offers a series of case studies of what he regarded as the historical and exemplary evidence for the existence of immortals. This translation of Traditions of Divine Transcendents conveys a lively and multifaceted vision of the Taoist conception of physical immortality. The book’s emphasis on practices related to the cult of the immortals and the hope for transcendence squarely places its subject in the religious life of traditional Chinese society.”—Franciscus Verellen, co-editor of The Taoist Canon: A Historical Guide

A Library of Clouds J. E. E. Petitit 2020-09-30 From early times, Daoist writers claimed to receive scriptures via revelation from heavenly beings. In numerous cases, these writings were composed over the course of many nights and by different mediums. New revelations were often hastily appended, and the resulting unevenness gave rise to the impression that Daoist texts often appear slapdash and contain contradictions. A Library of Clouds focuses on the re-writing of Daoist scriptures in the Upper Clarity (Shanqing) lineage in fourth- and fifth-century China. Scholarship on Upper Clarity Daoism has been dominated by attempts to uncover “original” or “authentic” texts, which has resulted in the neglect of later scriptures—including the work fully translated and annotated here, the Scripture of the Immaculate Numen, one of the Three Wonders (sanqi) and among the most prized Daoist texts in medieval China. The scripture’s lack of a coherent structure and its different authorial voices have led many to see it not as a unified work but the creation of different editors who shaped and reshaped it over time. A Library of Clouds examines the process of weaving together previously circulating notions and beliefs into a new scriptural fabric. Early Daoist Scriptures Stephen R. Bokenkamp 1999-06-29 “A work of historic proportions... . A whole new world of ancient religious life is being opened to us here, and readers can trust Bokenkamp to guide them through that world.”—Russell Kirkland, University of Georgia “Bokenkamp, whose previous works on Daoism are already deservedly well known and appreciated, presents complete translations of six major Daoist texts. His introductions to each of them delineate and elucidate some points of both the history and fundamental notions of Daoism, which so far have remained unclear or subject to debate. This book will undoubtedly provide a better understanding of Daoism.”—Isabelle Robinet, author of Taoist Meditation: The Mao-shan Tradition of Great Purity Nature, Environment and Culture in East Asia 2013-07-09 Nature, Environment and Culture in East Asia. The Challenge of Climate Change explores East Asia cultural variations in approaching and solving environmental challenges in the past, present, and future—important perspectives from cultural studies to the current global environmental and climate crisis. Land and sea, north and south, East and West, today and tomorrow, and past and present, are all themes covered in this collection. Tzu-lin Lai (ed.) The Illustrated T’ien-yüan Sze-k’ien 2017-01-17 First English publication of all four of Sekien’s masterworks: The Illustrated Demons’ Night Parade. More Illustrated Demons from Past and Present, Even More Demons from Past and Present, and An Idle Horde of Things. The Taoist Body Kristofer Schipper 1993 This elegant and lucid introduction to the traditions of Taoism and the masters who transmit them will reward all those interested in China and in religions. Linguistic Strategies in Daoist Zhuangzi and Chan Buddhism Youru Wang 2003-12-08 As the first systematic attempt to probe the linguistic strategies of Daoist Zhuangzi and Chan Buddhism, this book investigates three areas: deconstructive strategy, liminology of language, and indirect communication. It bases these investigations on the critical examination of original texts, placing them strictly within soteriological contexts. While focusing on language use, the study also reveals some important truths about these two traditions and challenges many conventional understandings of them. Responding to recent critiques of Daoist and Chan Buddhist thought, it brings these two traditions into a constructive dialogue with contemporary philosophical reflection. It discovers Zhuangzian and Chan perspectives and sheds light on issues such as the relationship between philosophy and non-philosophy, de-reification of words, relativising the limit of language, structure of indirect communication, and use of paradox, tautology and poetic language.
published, it will thus be of interest to a wide variety of readers.

**Chinese Medicine and Healing** T.J. Hinrichs 2013-01-07

"Chinese Medicine and Healing is a comprehensive introduction to a rich array of Chinese healing practices as they have developed through time and across cultures. Contributions from fifty-eight leading international scholars in such fields as Chinese archaeology, history, anthropology, religion, and medicine make this a collaborative work of uncommon intellectual synergy, and a vital new resource for anyone working in East Asian or world history, in medical history and anthropology, and in biomedicine and complementary healing arts. This illustrated history explores the emergence and development of a wide range of health interventions, including propitiation of disease-inflicting spirits, divination, vitality-cultivating meditative disciplines, herbal remedies, pulse diagnosis, and acupuncture. The authors investigate processes that contribute to historical change, such as competition between different types of practitioner—shamans, Daoist priests, Buddhist monks, scholar physicians, and even government officials. Accompanying vignettes and illustrations bring to life such diverse arenas of health care as childbirth in the Tang period, Yuan state-established medical schools, fertility control in the Qing, and the search for sexual potency in the People’s Republic. The two final chapters illustrate Chinese healing modalities across the globe and address the challenges they have posed as alternatives to biomedical standards of training and licensure. The discussion includes such far-reaching examples as Chinese treatments for diphtheria in colonial Australia and malaria in Africa, the invention of ear acupuncture by the French and its worldwide dissemination, and the varying applications of acupuncture from Germany to Argentina and Iraq."

**Culture and Power in the Reconstitution of the Chinese Realm, 200–600** Scott Pearce 2020-03-23

The period between the fall of the Han in 220 and the reunification of the Chinese realm in the late sixth century receives short shrift in most accounts of Chinese history. The period is usually characterized as one of disorder and dislocation, ethnic strife, and bloody court struggles. Its lone achievement, according to many accounts, is the introduction of Buddhism. In the eight essays of Culture and Power in the Reconstitution of the Chinese Realm, 200–600, the authors seek to chart the actual changes occurring in this period of disunion, and to show its relationship to what preceded and followed it. This exploration of a neglected period in Chinese history addresses such diverse subjects as the era’s economy, Daoism, Buddhist art, civil service examinations, forays into literary theory, and responses to its own history.

**Daoism** Ronnie L. Littlejohn 2009-03-16

"The way that can be told is not the eternal Way; the name that can be named is not the eternal Name." So begins the first verse of the mysterious "Dao De Jing", foundation text of the ancient Chinese religion of Daoism. Often attributed to semi-mythical sage Laozi, the origins of this enigmatic document - which probably came into being in the third century BCE - are actually unknown. But the tenets of Daoism laid down in the "Dao De Jing", and in later texts like the "Yi Jing" (or "Book of Changes"), continue to exert considerable fascination, particularly in the West, where in recent years they have been popularised by writers such as the novelist Ursula K LeGuin. In this fresh and engaging introduction to Daoism, Ronnie L Littlejohn discusses the central facets of a tradition which can sometimes seem as elusive as the slippery notion of ‘Dao’ itself. The author shows that fundamental to Daoism is the notion of 'Wu-wei', or non-action: a paradoxical idea emphasising alignment of the self with the harmony of the universe, a universe in continual flux and change.

This flux is expressed by the famous symbol of Dao, the ‘taiji’ representing yin and yang eternally correlating in the form of a harmonious circle. Exploring the great subtleties of this ancient religion, Littlejohn traces its development and encounters with Buddhism; its expression in art and literature; its fight for survival during the Cultural Revolution; and its manifestations in modern-day China and beyond.

**Daoism, Meditation, and the Wonders of Serenity** Stephen Eskildsen 2015-11-04

An overview of Daoist texts on passive meditation from the Latter Han through Tang periods. Stephen Eskildsen offers an overview of Daoist religious texts from the Latter Han (25–220) through Tang (618–907) periods, exploring passive meditation methods and their anticipated effects. These methods entailed observing the processes that unfold spontaneously within mind and body, rather than actively manipulating them by means common in medieval Daoist religion such as visualization, invocations, and the swallowing of breath or saliva. Through the resulting deep serenity, it was claimed, one could attain profound insights, experience visions, feel surges of vital force, overcome thirst and hunger, be cured of ailments, ascend the heavens, and gain eternal life. While the texts discussed follow the legacy of Warring States period Daoism such as the Laozi to a significant degree, they also draw upon medieval immortality methods and Buddhism. An understanding of the passive meditation literature provides important insights into the subsequent development of Neidan, or Internal Alchemy, meditation that emerged from the Song period onward. Stephen Eskildsen is North Callahan Distinguished Professor of Religion at the University of Tennessee at Chattanooga and the author of Asceticism in Early Taoist Religion and The Teachings and Practices of the Early Quanzhen Taoist Masters, both also published by SUNY Press.


Focused on the social dimensions of Chinese religion, this multi-disciplinary presentation of Buddhism, Daoism, Confucianism, and shamanism in a time of foundational historic change analyzes their respective pantheons, rituals, geographies, organizations, canons, literature, and recent archaeological discoveries.

**Cultivating Perfection** Louis Komjathy 2007-09-11

Employing a comparative religious studies approach, this book provides a comprehensive discussion of early Quanzhen as a Daoist religious movement characterized by asceticism, alchemical transformation, and mystical experiencing. Emphasis is placed on the complex interplay among views of self, religious praxis, and religious experience.

**World Religions in Practice** Paul Gwynne 2017-05-30

A new and expanded edition of a highly successful textbook on world religions with a comparative approach which explores how six major religions are lived and expressed through their customs, rituals and everyday practices. A new edition of this major textbook, exploring the world’s great religions through their customs, rituals and everyday practices by focusing on the ‘lived experience’ This comparative study is enriched and broadened with the inclusion of a sixth religion, Daoism Takes a thematic, comparative and practical approach; each chapter explores a series of key themes including birth, death, ethics, and worship across all six religions at each time Broadens students' understanding by offering an impartial discussion of the similarities and differences between each religion Includes an increased range of student-friendly features, designed to allow students to engage with each religion and extend their understanding.