

# 8<sup>th</sup> International Conference on Daoist Studies

## “Living Dao Today: Views and Visions”



### Conference Program

Wed, June 6	15:00-	Arrival of Participants, Registration
Thu, June 7	8:00- 9:00	Breakfast
	9:15-11:30	Welcome, Keynote Speeches
	12:00	Lunch
	13:30-18:30	Panels and Workshops (Sessions 1, 2)
	19:00	Dinner, free time
Fri, June 8	8:00- 9:00	Breakfast
	9:15-11:30	Panels and Workshops (Session 3)
	12:00	Lunch, followed by free time for local exploration
		Dinner on your own
Sat, June 9	8:00- 9:00	Breakfast
	9:15-11:30	Panels and Workshops (Session 4)
	12:00	Lunch
	13:30-18:30	Panels and Workshops (Sessions 5, 6)
	19:00	Dinner, free time
Sun, June 10	8:00- 9:00	Breakfast
	9:15-11:30	Panels and Workshops (Session 7)
	12:00	Lunch
	13:30	Concluding Forum, Farewell, Departure

## **WELCOME**

**Hans van Ess**  
**Ostasiatisches Seminar, University of Munich**

## **KEYNOTE SPEECHES**

**How Daoist Is Chinese Medicine?**  
**Vivienne Lo with Michael Stanley-Baker**  
**Wellcome Center, University of London**

This paper traces medical practices from the earliest evidence of their incarnation to their use within medieval religious organizations and critically examines the question "Is Chinese medicine Daoist?" Defining the boundaries of medicine and religion in the ancient and medieval Chinese worlds has been an academic concern for many decades. Approaches to the question have, however, been largely limited by the constraints of modern academic disciplines, and more recently, an idea of "Daoist medicine" as a unified, coherent field. We begin by contextualizing the different repertoires of techniques commonly identified with Daoism, and challenge the notion of a unified field. Concluding with a reflection on the nature of authenticity in contemporary practice, we suggest that the question, "Who thinks X therapy is Daoist, and why?" leads to much better answers, which detail different practitioners concepts of Daoism and in-depth analysis of their practices.

## **TITLE**

**Jiang Sheng**  
**Institute of Religion, Science and Social Studies, Shandong University, Ji'nan**

**PANEL 1**  
(Thu, 13:30-15:45)

**LIFE IN EARLY DAOIST THOUGHT**

**Chair and Discussant: Stephan-Peter Bumbacher**

**Rethinking Yin and Yang in early Daoist Texts**  
**Daniel Coyle**

This paper excavates the basic ideas of early Chinese cosmology to distinguish naturalistic yin-yang processes from Western (especially Greek) metaphysical dichotomies and abstractions. Looking at both well-known and relatively unknown recently excavated texts of Daoist strategic philosophy (e.g. associated with Laozi, Guiguzi, Sun Bin, and Liu Tao), I argue that yin and yang become all-inclusive, mutually entailing cosmological processes constitutive of a continuum, but should not be viewed as metaphysical principles or essences in the strict sense. Atavistic Indo-European conceptions of opposition perpetuate what Nietzsche would call the metaphysicians' prejudice against correlativity, and thus deprive the yin-yang continuum of its processual nature. Despite the macro-cosmological status of the enduring terms and current philosophical tendencies toward metaphysical theory, yin and yang remain radically praxiological in their application.

**The Origins of "Philosophy" considered in Light of the *Daodejing***  
**Joel Dietz**

This presentation explores the evolution of philosophy in China in light of the study of "esotericism" with a particular focus on the *Dao De Jing*. In particular, this paper explores various hypotheses concerning references to "esoteric" practices, including both meditation, postures, various attempts to manipulate "qi," and the metaphysical background of these practices. Comparative source material is largely drawn from the *He Shang Gong* commentary, other contemporaneous Chinese literature, and references from the *Bhagavad Gita* and other texts part of the formative Indian philosophical tradition.

Both the reliance on previously-existing oral tradition and various political considerations related to practices advocated require a more complex hermeneutic and evaluation of complex set of considerations that are usually allowed for in the study of a text. In this sense, the paper hopefully represents a substantial step forward in our study of "mysticism," since currently scholarly efforts frequently stop with the often "ineffable" nature of such claims. Here, the diverse and, at times, well-documented nature of specific practices relating to the body (and corresponding way of conceptualizing the body) are used to articulate a theory that hopefully can be used to more fully explore the claims of "mystics." Certain parallels are drawn to the traditions in Western antiquity, particularly the original definition of "mysticism" as "hidden" as found in Pseudo-Dionysius, an evolution of the vibrant neo-Platonic and hermetic tradition made to accord with politically enforced doctrines of Judeo-Christianity.

The paper concludes the assertion that a neo-Platonic understanding of understanding evolving along a spectrum is probably a better guide to Daoist philosophy than the usual binary divisions found among descendants of a Judeo-Christian *Weltanschauung* (including contemporary materialist positions).

**"Human Beings All Die. I Alone Will Endure" 人其盡死而我獨存**  
**Relevance and Irrelevance of Old Age in the *Zhuangzi* and Implications for the Notion of Time**  
**Gudula Linck**

Supposing the irrelevance of long life and old age in the *Zhuangzi* – in accordance with the *Daodejing* with its esteem of childhood and young age – it is surprising to find both positions, relevance as well as irrelevance, elaborated throughout the book with – it is true – an inclination towards irrelevance. The differentiating of the physical body (*Körper*) and the feeling body (*Leib*) is responsible for two more findings: first, the interest in physical body and sensual lust goes hand in hand with the relevance of old age; in contrast, to the feeling body age is irrelevant; second, the *Zhuangzi* contains a multilayered notion of time, two dimen-

sions of which are indicated in the context of meditative being or doing, while the third notion corresponds to the flow of passing time experienced in daily life and all the more in the process of growing old

### **WORKSHOP 1-A**

(Thu, 13:30-15:45)

#### **Daoist Martial Arts and Western Psychotherapy**

**Michael M. Tophoff**

Internal martial arts styles are based on Daoist principles such as effortlessness, wu-wei and cyclical processes of change. In this experiential and active workshop we focus on the dynamics of our inner force and the outside world. Inner force (*jin*) refers to resilience and vitality based in the body. The development of inner force is one of the main targets of psychotherapy.

In this workshop we actively explore some of the basic principles of internal kung fu, individually, with a partner and the whole group. We train our mindfulness with martial and active forms of meditation. Underlying Daoist principles will be philosophically reflected.

Dr. Tophoff is clinical psychologist-psychotherapist, with postdoctoral education in the US and Japan. He teaches conflict management at the University of Amsterdam. Dr. Tophoff is a director of Personal Resource Consultants and teaches management seminars in Europe and Asia. He has published widely on Psychotherapy, Chan Buddhism, Daoism, Sensory Awareness and Ethics.

### **WORKSHOP 1-B**

(Thu, 13:30-15:45)

#### **Baguazhang – ein praktischer Weg zu den Konzepten des Daoismus**

**Sonja Schillo**

Baguazhang („Acht-Trigramm-Boxen“) ist eine Bewegungs- und Kampfkunst, die auf den Bildern und Konzepten des Daoismus basiert und insbesondere Bezug auf das Buch der Wandlungen (*Yijing*) nimmt. Die sich ständig wechselnden Techniken werden in einem ununterbrochenen Fluss ausgeführt, so dass keine Kraft und kein Zentrum erkennbar sind. Die Bewegungen werden nicht zu Ende ausgeführt und passen sich einem imaginären Gegenüber an. Baguazhang wird zu den Künsten der inneren Schule (*neijia*) gezählt und grenzt sich somit gegenüber der äußeren Schule (*waijia*) ab, zu denen beispielsweise die buddhistischen Shaolin Mönche gehören. Diese Bewegungskunst ermöglicht einen praktischen Zugang zu den Vorstellungen und Lebenswelten des Daoismus und macht diese für die Praktizierenden körperlich und geistig erfahrbar. Mit einfachen Grundübungen und Erklärungen werden wir uns in diesem Workshop den Prinzipien des Baguazhang nähern. (Bitte bequeme Kleidung und weiche Schuhe mitbringen).

Sonja Schillo, Studium der Ostasienwissenschaften und Ethnologie in Göttingen, hat sich seit über 10 Jahren mit den chinesischen Bewegungskünsten beschäftigt und leitet seit 6 Jahren eine eigene Schule. Ausgebildet in Deutschland und in China, hat sie zunehmend Begeisterung an und Ehrfurcht vor diesen Künsten. 2011 wurde sie in die Familie von Sha Guozheng aufgenommen..

## PANEL 2

### FORMS OF DAOIST CULTIVATION

(Thu, 16:15-18:30)

**Chair and Discussant: Dominique Hertzner**

#### **Early Chinese Practices: Daoist Philosophy or Medical Techniques?**

**Jennifer Lundin Ritchie**

The set of fourteen medical texts found entombed at Mawangdui (ca. 250 BC) near Changsha in the modern province of Hunan is very important to understanding early Chinese thought. Covering more material than what we in the modern Western world would label as 'medicine,' these texts include detailed accounts of primitive surgery techniques right beside magical incantations, recipes for herbs and foods, breathing exercises, midwifery, energetics, meditation, and philosophy.

The Mawangdui collection is highly relevant to Chinese medical practice because it is both earlier and more comprehensive than the foundational text of Chinese medicine, the Classic of the Yellow Emperor. Prior to the discovery of the Mawangdui collection, the only received medical literature from this era was anecdotal or in passing reference in philosophical texts. A large number of these references are found in Daoist philosophical texts in particular. Moreover, they have been long accepted as 'Daoist' practices, not as 'medical' practices. For centuries, many of these practices have been synonymous with Daoist religion and conscientiously practiced by Daoist adepts, even to this day. Donald Harper has suggested that many of the macrobiotic hygiene and longevity practices so long associated with Daoist practice are not actually 'Daoist' in origin.

Following this idea, I proposed that if these key practices were medical in origin, rather than Daoist, that an examination of the earliest known medical texts against the foundational texts of Daoism (the Laozi and the Zhuangzi) would show that the medical texts provide richer detail and fuller explanation of these practices than the Daoist texts, and that these practices would either be absent or ill-defined in the foundational texts of Daoism. The results of this inquiry do indeed support the idea that many of the key ideas and practices thought to be 'Daoist' in origin actually had their source in early medical practice.

#### **The Ideal Life of Early Daoism Revealed in Han Tombs**

**Liu Yumao**

Han dynasty tombs reveal the Han people's dream of the ideal life. Stone coffins as a kind of burial ware are in fact an expression of the ancient belief of the netherworld. The coffin is a temporary living place, but the carvings on its surface are religious tokens that help in the ascent of the deceased to heaven and immortality. Thus Han tombs, showing people a new dimension of life open to the dead, reflect the extension of life which turns out to be the ideal life of early Daoist religion.

#### **The Dao of Natural Diet**

**Cai Linbo**

Natural diet is a core concept of thought of Daoist diet. Its meaning is that human ought to choose or design to a mode of healthy diet, be which based on the laws of the movement of life and ecological condition environment.

In the practice of diet, Daoism advocates the ideal of harmony, duty, and self-control, which emphasize the importance of healthy and morality. Natural diet, in essence, is a basic principle of the Daoist diet, encouraging people to seek to harmony between body and mind, self and things, human beings and nature. Therefore, it has an important value in modern society.

**Qigong Yangsheng – Hilfe zur Selbsthilfe bei chronischen Krankheiten**  
**Elisabeth Friedrichs**

Chronisch ist eine Krankheit, wenn sie nicht ausheilt und deutliche Spuren im Organismus hinterlässt. Etwa 20 Prozent der Bevölkerung in Deutschland sind chronisch krank. Neben medizinischer Behandlung brauchen diese Menschen Unterstützung in der Krankheitsbewältigung, so im Umgang mit Schmerz, Schwäche oder Behinderung. Hierbei gilt es vorhandene Reserven zu stützen und Selbstheilungskräfte als „Hilfe zur Selbsthilfe“ zu fördern. „Qigong-Übungen“ aus dem chinesischen Kulturkreis zur Stärkung der Lebenskraft können hier einen guten Beitrag leisten. Die langsamen fließenden Bewegungen, angeleitet durch geistige Übungen und Vorstellungsbilder, helfen bei der Beeinflussung und Harmonisierung körperlicher und seelischer Funktionen.

Die Übungen können unabhängig vom Alter und weitgehend unabhängig vom Gesundheitszustand erlernt und geübt werden. Wie das jeweils konkret aussehen könnte, welche Anpassungsmöglichkeiten an die individuellen Gegebenheiten möglich sind, soll anhand von drei bis vier chronischen Krankheitsbildern beispielhaft dargestellt werden, darunter Chronische Bronchitis, Chronische Schmerzkrankung wie Kopf- und Rückenschmerzen, Brustkrebs und Diabetes.

Die Chinesische Medizin sieht diese Erkrankungen nicht lediglich als körperliches Geschehen, sondern sie geht von einer Verbindung zwischen Körperlichem und Seelischen aus. Auch die westliche Medizin hat eine Tradition, Erkrankungen als einen Leibaussdruck der Lebensgeschichte der Betroffenen wahrzunehmen. Auf diesen Aspekt soll im Sinne von kulturübergreifenden Überlegungen eingegangen werden. Praktische Übungen aus dem Übungssystem Qigong Yangsheng werden den Vortrag einrahmen.

**WORKSHOP 2**

(Thu, 16:15-18:30)

**Core Health: A Scientific Interface with Daoist Cultivation**  
**Livia Kohn**

Core Health is a new energy modality that combines the Daoist meditation and *qi*-cultivation techniques with quantum thinking, new discoveries in cell biology, and kinesiological muscle testing. In this workshop, we start with the pure core of Dao within and expand it to radiate throughout our body, mind, and life. Using muscle testing, we communicate directly with our deepest energy self to pinpoint the exact location of internal glitches. We straighten them out with visualizations like the Inner Smile and learn to expand our perfect energy into the greater cosmos in a Daoist ecstatic excursion, thereby to absorb the essence of the stars.

Livia Kohn graduated from Bonn University, Germany, in 1980. After six years in Japan, she served as Professor of Religion and East Asian Studies at Boston University 1988-2006. She now lives in Florida, from where she continues to write books and run workshops. She also serves as the executive editor of the *Journal of Daoist Studies*.

## PANEL 3-A

### DAOIST ACTIVITIES TODAY

(Fri, 9:15-11:30)

**Chair and Discussant: Elisabeth Friedrichs**

#### **Daoist Principles in the Martial Arts: Their Relevance for Illness Prevention**

**Michael M. Tophoff**

Internal styles of Chinese martial arts, practicable tools for mindfulness training, are instrumentalized within the perspective of prevention rather than treatment of illness. First, historical roots of internal styles are described, as well as basic Daoist principles which form their very core. The dialectic reciprocity of movement and stillness is exemplified in the discussion of martial forms of meditation and training. Applications of these forms in daily living are described as ways of illness prevention. The Daoist concept of immortality is presented as a metaphor for learning to meet death as a healthy person. The paper concludes with a presentation of research evidence as to the validity of such applications.

#### **The Dao of Sports**

**Wei Yanli**

“Running water does not rot; rotating hinges don’t get worm-eaten.” Life is movement. However, in different cultural backgrounds, sports as one of the forms of movement tend to have their own Road. Daoyin exercises of Daoism as rooted in traditional Chinese culture as a form of sports. Their purpose is health, healing, etc. Its practitioners should adhere to the principles of moderation and perseverance. Depending on time, space, and climate, there are a variety of methods to choose from. They mainly involve stretching the limbs, supplemented by teeth-clicking, breathing, massages, thinking, etc. The sport is known for improving health, and it is very suitable for the elderly. However, because it is not so much fun, younger people often do not love it. In modern China, it appears as part of qigong. But other methods are also wide-spread, such as the Five Animals and Eight Brocades. Many techniques appear in Daoist literature.

Today, Western-style competitive sports have swept the globe, while Asian-style sports of daoyin tend to be marginalized and close to being lost. Many people are even doubting the value of its existence. However, on the other hand, Western-style competitive sports are not perfect. Undoubtedly, they gave rise to fun, passion, and strength. Yet its unscientific exercise and extreme competition for fame and fortune can cause bodily injury, premature death, and moral evils. According to the Daoist view, competitive sports are tantamount to “the art of swift death.” Daoist daoyin exercises may not bring excitement and happiness, but their long-term practice will provide peace of mind and physical flexibility and health—which competitive sports cannot match. In short, daoyin should have a place in the multi-sport environment.

#### **Festivals and Rituals in a Daoist Temple of Contemporary Shanghai**

**Long Feijun**

This paper presents a study of the festivals and rituals of a Daoist temple in Shanghai, China. The temple, called “Dragon King Temple” (Longwang miao 龙王庙), is located between some rural villages in the eastern suburban area of Pudong district of Shanghai. Before Dragon temple was transformed to a Daoism temple in 1988, it was just a little local temple of the folk religion, like the many other local temples of traditional Chinese society dotted everywhere in rural or urban areas. After the Cultural Revolution, Daoism as one of the five legal religions gained a good opportunity to develop. Thus, some of these popular temples which had not been destroyed in the revolution or were still in good conditions were transformed to the Daoism temples. Dragon temple is such a case.

The religious life and activities of the temple are an example of how Daoism and popular religion interact. Having become a Daoist temple, on the one hand, the Dragon King temple belongs legally to Daoism and a few Daoists of the Zhengyi tradition are registered here. On the other hand, the Daoists have

to accept the local deities, the local cults, and the yearly local festivals and rituals that belonged to the folk temples prior to the Daoism temples. In the past year, author of this paper did much fieldwork in the dragon temple, and participated most of the main activities of the temple. Based on this fieldwork, this paper will give a description of one particular sacrificial ritual held in the Dragon Temple. This ritual is held for all the different gods of the dragon temple on special days, like the birthday of the gods. These gods are mainly local gods. These rituals are performed by the Daoists according to the requirement of the local believers, based on the local customs and traditions. These local rituals and ceremonies held in the Daoist Dragon temple can help us to understand the functioning of the Daoist temple and the relation between the Daoists, the local believers and the spirit mediums in a modern society. While there are signs of modernization, these rituals continue and develop ancient traditions.

**PANEL 3-B**  
(Fri, 9:15-11:30)

**DAOISTISCHE LEBENSWEGE**

**Chair and Discussant: Gudula Linck**

**Natürlichkeit und der Nutzen des Nutzlosen in daoistischen Klassikern**  
**Markus Maria Wagner**

Wer sich mit dem Daoismus beschäftigt, begegnet früher oder später den Begriffen bzw. Begriffsverbindungen *Wu Wei* und *Wei Wu Wei*. Thematisiert (und damit zumindest potentiell Gegenstand einer hierauf gerichteten Intention) wird hiermit, so soll zunächst ganz vorläufig formuliert sein, ein Intentionsverzicht oder zumindest eine Intentionsrelativierung im Handeln. Geht die Intention nun auf die *Erlangung* dieses *Wu Wei* so ist damit eine paradoxe Konstellation gegeben, wie sie *nicht nur im Daoismus*, sondern auch in anderen, insbesondere in zur Mystik zu rechnenden Zusammenhängen nachweisbar ist.

In diesem Vortrag hoffe ich zu zeigen, inwiefern *beiden* Kernkonzepten des Daoismus *Wu Wei* und *Ziran* jeweils eine nicht aufzulösende Spannung inhäriert, die durch verschiedenene Polarisierungen beschreibbar ist, am eindrucklichsten wahrscheinlich in der Slingerlandschen Formulierung als „Effortless Action“, als Unterscheidung also zwischen zwei widerstreitenden Aspekten: Intentionslos- bzw. Ursachelosigkeit auf der einen Seite und die Tatsache, dass diese Enthaltung und ihr Ziel letztlich doch in irgendeiner Form *intendiert* respektive von einer Wirkung her definiert sind auf der anderen Seite.

**Entwicklung vom Jin Dan Dao in China und Deutschland**  
**Knut Gollenbeck und Li Jia Cheng**

JinDanDao ist ein Daoistische Schule innerhalb der QuanZhen Schule, sie beschäftigt sich hauptsächlich mit der Inneren Kultivierung des Jin Dan (goldenen Elixiers). Welchen Platz findet diese Kultivierung innerhalb der chinesischen und deutschen Gesellschaft? Meister Li Jia Cheng, Linenhalter des JinDanDao, berichtet über die Entwicklung innerhalb Chinas am Beispiel des Dan Yan Guan in Shaanxi,China.

**Daoistische Männerbilder und Eunuchen in China**  
**Andreas Noll**

Bereits die Schöpfungsmythen lassen eine primäre Zuordnung der Geschlechterrollen erkennen. In Opposition zu den Überlegungen des Konfuzius waren Laozis Ideen von einer Begeisterung für Toleranz, Vergebung, Weichheit, Mystik, Nachgiebigkeit und Sensibilität geprägt – allesamt Eigenschaften, die dem *Yin* und somit dem Weiblichen zugesprochen wurden. Während der Konfuzianismus die Achtung der Gesellschaft postulierte, war für Laozi die der Natur essentiell – entsprechend der Vorstellung eines



perfekten individuellen Lebens versus dem eines Daseins harmonierend mit gesellschaftlichen Konventionen.

Das Ideal des Daoismus war dann ein Männerbild mit *Yin*-Eigenschaften, somit die Vereinigung des kosmischen Aspekte *Yin* und *Yang* und somit ein androgynes Abbild des Dao im Menschen. Eunuchen, ihres Geschlechts beraubt, spielten seit der Frühzeit Chinas in nahezu allen gesellschaftlichen Schichten eine wichtige, teilweise beherrschende Rolle. Bei diesen kastrierten Männern entfiel die Kategorie des „biologischen Geschlechts“ und somit ein darauf aufbauender Determinismus.

### **WORKSHOP 3**

(Fri, 9:15-11:30)

#### **Mahayana Daoism?: *The Scripture of the Marvelous Law of the Most High Central Dao* Stephanie Balkwill**

Placed near the beginning of the 1607 supplement to the Daozang, the Scripture of the Lotus of the Marvelous Law of the Most High Central Dao 太上中道妙法蓮花經 borrows much terminology, insight, and method from Buddhism, particularly from the Lotus Sutra 妙法蓮花經 where it takes its name. Kristofer Schipper classifies the text as a pastiche of the Lotus Sutra that “superficially borrows a number of chapter titles, terms, and concepts from its Buddhist model” and he also suggests that the text may be an example of planchette writing due to its poor style and lack of narrative structure. I have translated the text in its entirety, been baffled by much of its contents, and remain intrigued by both the structure and content of it.

In this forum I will present a small portion of my translation of the text to open it for discussion and receive feedback from Daoist scholars. In preparation an introduction to the text, my translation of a section, a Chinese transcription, as well as a scan of the original will be emailed to participants, so they can analyze both text and translation. It is my hope that during the forum we will discuss my translation choices in approaching the text, the structure of the text itself, and bigger questions as to the nature of Buddhist and Daoist textual production and shared Buddhist and Daoist visions of religious practice and eschatology.

Stephanie Balkwill is a PhD Candidate at McMaster University, studying the interaction between Buddhist and Daoist traditions in the early medieval period.

### **FRI AFTERNOON**

Excursion A: Take a boat across the lake to Herrsching, then hike for about 45 minutes to Kloster Andeck on top of a hill. Visit the monastery, enjoy a their beautiful beer garden, hike back down, and return by boat. Cost: ca. 10 Euro.

Excursion B: Take a local train to the monastery of St. Ottilien (about 15 minutes away), enjoy a guided tour of this wonderful facility, relax in the monastery gardens, and return by train. Cost: ca. 10 Euro.

Excursion C: Take a walk along the shores of the lake and relax in the vicinity of the conference site. No cost.

PANEL 4-A  
(Sat, 9:15-11:30)

**TRANSFORMATION IN THE DAOIST PHILOSOPHY OF LAO-ZHUANG**

**Chair and Discussant: Galia Patt-Shamir**

**Two Ways of Making Things into One  
The Zhuangzi-Huizi Debate over the Concept of Unity in the *Qiwu lun*  
Roy Porat**

“Heaven and Earth were born at the same time I was, and the ten thousand things are one with me.” This short quotation, taken from one of the most famous paragraphs in the Daoist canon, was considered for years to be just another evidence for the monistic viewpoint of its author, the Daoist thinker Zhuangzi (4th BC). The paradoxical context from which it was taken, which also includes what seems to be its explicit refutation (“We have already become one, so how can I say anything? ...the one and what I said about it make two”), can be easily interpreted, according to that view, as a vivid demonstration of the ineffability of Dao, the one, fixed principle which lies in the basis of reality.

But despite this acceptable interpretation, in the early 1970s, the great sinologist A.C. Graham has convincingly shown that this sentence is actually not Zhuangzi's authentic voice, but rather a quotation brought by Zhuangzi in order to represent a monistic viewpoint he would like to refute, the one of his fellow thinker Huizi, the sophist. Graham's interpretation was widely accepted by the sinologist world of thought, but one might still be disturbed by its possible anti-monistic implication: Does the author of the canonic Daoist piece indeed oppose the idea that ‘the myriad things and I are one’?

In this talk I would like to propose a solution to that question, by applying Graham's interpretation onto several other famous passages in the *Qiwu lun*, and showing how, by reading them in context, we can generate a new way of understanding Zhuangzi's own viewpoint of unity, a way that would preserve his traditional character as a Daoist who accepts the unity of all things, while still, as pointed out by Graham, opposing Huizian Monism.

**The Chinese Gate as an Opportunity for Inner Transformation  
Galia Dor**

The gate (*men* 門), also a conspicuous element in Chinese architecture, fulfills a meaningful symbolic role in ancient philosophical texts, such as the *Yijing*, the *Daodejing*, and the works of Chan Buddhism. Using a multidisciplinary approach which investigates the gate both philosophically and architecturally, I focus its occurrences in the *Daodejing* and the legendary narrative of Laozi. The gate emerges as a significant symbol representing a special “energetic field” or unique gap through which one may transform internally. I say “may,” because the gate does not promise a leap of the mind but presents only an opportunity. All else depends on the person “passing through the gate.” The “phenotype” of the gate changes in its earthly form: a text, a teacher, or a koan are all singular openings which connect different worlds and create change. Gates present a gap of potentiality, which can indeed be named and talked about, but they open the way (i.e. take part in the creation of the Dao) to the world of absolute truth, which cannot be named nor talked about.

**Reading Zhuangzi's “One Body”—體 as a Great Riddle  
Sharon Small**

In this paper I refer to the Riddle from the “Great Ancestral Teacher” chapter 大宗師 in the *Zhuangzi* 莊子 內篇 (6.5, 6.6). I suggest that the chapter embodies a “living riddle;” that is to say, a riddle that is presented in a text through subtle hints, and responded only in one's life and practice.

I attempt to closely examine the language game that *Zhuangzi* plays on his readers, through an account of the usages of different characters which signify the word “body” in the text, with special emphasis on the character *ti* 體. The understanding of the different characters used to signify the body-- whether human or universal -- serve me as hints for understanding the given riddle, and perhaps the text as a whole. I allow parallel meanings of the characters which lead to a construct that offers several meanings. The matrix suggests several thoughts or interpretations of the text, one of which is the solution that *Zhuangzi* hides in the riddle itself.

The paper concludes with an explanation on how using a riddle-like method of reading brings us towards an understanding of *Zhuangzi's* attempt to speak about life as a Way 道: While words may get us closer to expressing something about the Way, these very words distance us from it. However a riddle is a special linguistic way to simultaneously express and not express that which we refer to; perhaps in this way one may say something meaningful about life and death and about the Way.

#### **PANEL 4-B**

### **DAOISM IN MODERN THOUGHT AND LITERATURE**

(Sat, 9:15-11:30)

**Chair and Discussant: Andreas Noll**

#### **Gaudium essendi: Experiencing Joy in Daoism and Existentialism**

**Agnè Budriūnaitė**

The paper investigates into the theme of joy in the Daoist tradition of thought and existential philosophy. Existentialists usually do not pay much attention to joy. They emphasize a “tragic” aspect of existence (suffering, guilt, absurd, despair, alienation, nausea and loneliness). The concepts of Nothingness, Emptiness and “empty Self” are most often taken as a basis for comparison between the existentialism and Daoism. This notwithstanding, the joy is a concept articulated from different perspectives in Daoism. It manifests itself clearly in the style and basic ideas of many Daoist texts, especially in the *Zhuangzi*. The aim of this paper is to compare the concept of joy found in the *Zhuangzi* with those found in the texts of existentialism. The paper makes clear that some similarities to Daoist notion of joy may be found even in the writings of Jean-Paul Sartre and Albert Camus. The thoughts of Gabriel Marcel and Søren Kierkegaard are more close to Daoism and helps us to understand the unconditional character of *gaudium essendi*. In the second part of the paper, the main attention is focused on the concepts of joyful serenity (die Heiterkeit) and uselessness (kuinzige) employed by Martin Heidegger in his text “Der Feldweg”. Some main features of this joyful serenity are compared with the concept of true “joy without joy” of the Daoist sage.

#### **Daoistische Gelassenheit versus Wollen und Machen**

**Johannes Gasser**

Das *wei wuwei* (handeln durch nicht-handeln) des *Daodejing* ist eine der berühmten Weisheiten von Laozi - die Weisheit des Lassens. Die westliche Kultur hingegen ist auf Machen (*tausend Dinge bewegen*) ausgerichtet. Das Lassen ist bei uns im Westen bekannt als “laissez-faire” oder “die Dinge laufen lassen”. Das aber ist nicht das hochwirksame, dynamische “wei wu wei”. Während im Westen das Laufen-Lassen auf das eigene Wollen und Erleben zentriert bleibt, ist das Lassen des “wei wu wei” ein dynamisches Gewähren, welches Raum schafft und Energie gibt ohne zu fordern. Wenn der westliche Wille mit dem dynamischen Gewähren kombiniert wird, führt dies zum hemmenden Paradox: “Ich will loslassen”. Doch mit der Gewalt des Willens lässt sich keine Freiheit gewinnen. Das “wei wu wei” hingegen arbeitet ohne Gewalt und Druck, dafür mit Einladungen und Angeboten, die wie von selbst Freiheit entstehen lassen.

Die heutige Flow-Kommunikation und Flow-Pädagogik arbeitet mit Werkzeugen, die das dynamische, gewährende Lassen in ganz konkrete Handlungspraxis umsetzen. Beispielsweise: “Durch Zuhören reden”, “Widerstand als Angebot behandeln”, “ressourcieren statt motivieren”, oder “den Provokationen in pfiffiger Weise den Wind aus den Segeln nehmen”.

Der Vortrag erläutert, wie in den Texten von Laozi und Zhuangzi und sogar in den indischen Upanischaden die exakte Logik der Flow-Praktiken beschrieben wird. Die vitale Energie beispielsweise, ein Hauptprinzip der Flow-Praxis, wird in den Dao-Schriften als “De” und “wu yi wei” (Absichtslosigkeit) bezeichnet und in den Upanischaden als “Prana” und “Tapas” (Leidenschaft).

**No Fan of Short-Lived Heroism: Bertolt Brecht Feels Attracted by the Way of the Water  
Michael Friedrichs**

Bertolt Brecht, the German poet and playwright, is still mostly thought of as a communist. But what he advocated and what he lived by himself was very much the way of the water, outwitting and outliving the oppressor. His interest in Chinese philosophy and poetry started early, he called his friend “Litaipé” and was himself called “the Chinese” by some of his friends. He read Laozi, and in an early poem he found grass stronger than the buffalo because it will straighten up after the buffalo ran over it. He almost always lived very close to the water, and in 1932 bought a house in Utting am Ammersee (today’s address: Im Gries 3). Some of his “Chinese poems” (based on translations by Arthur Waley) are among his most famous poems, and his “legend of the origin of the book tao-te-ching on lao-tsu's road into exile” is an outstanding achievement.

**WORKSHOP 4**  
(Sat, 9:15-11:30)

**Applying Daoist Teachings to the Modern World  
Jane Sponiar**

Participants of this interactive workshop will learn how to perform 3 different moves of Wong style Tai chi and also its traditional meaning for self defence. Then Jane will share her experience of teaching Tai chi to cancer community and how soft martial art could be used as metaphor for the practitioners on healing journey.

Participants of the workshop will be encouraged to journal their personal contemplations and possibly share in discussion.

Jane Sponiar, MSc, is a specialist for kinesiology as well as a lecturer and teacher of tai chi, qigong, and movement practices. She is also the creator of the Living Tai Chi Program and various DVDs. See [www.livingtaichi.ca](http://www.livingtaichi.ca)

## PANEL 5

### DAOISM AND MODERN SCIENCE

(Sat, 13:30-15:45)

**Chair and Discussant: Jiang Sheng**

#### **The Relationship between Daoism and Science 道教与科学的关系**

**Zhu Lei 朱磊**

Daoism came in rudimentary form as early as Confucius' day, although "Daoism" when it refers to religion, came later, as far as to the Han dynasty. Although the term "Daoist" itself can be dated back to the 1st Century BC, the main strands which led into the religious tradition centred on the Dao started in the mists of antiquity and influenced the Chinese culture deeply.

Talking about the relationship between Daoism and Science, nothing more than three: promote, counter or complement. I systemically summed up a lot of examples from these three aspects in this paper to prove that Daoism and science should complement each other.

#### **How Daoism Has Found Its Way into Science Education**

**Imke Bock-Möbius**

"Pro Technische," a program sponsored by the German Ministry for Education and Research, is about the promotion and encouragement of young women before they start their studies in a technical field; it is a preparatory year including natural sciences, technology and renewable energies with additional educational courses in philosophy, personal development, and qigong.

In designing the program, which started in Hamburg in September 2011, the initiators have taken into consideration that women are essential for the development of the future labor market and that they might ask fundamentally different questions with regard to technology and its applications. They adopt a holistic approach, which can be seen in the extraordinary curriculum that spans a wide frame of basic issues.

The program proposes four guiding ideas. In the qigong part, these were taken into account and the exercises were composed accordingly and with regard to the challenges the students might face.

One reason to include qigong was to establish self-regulatory practices in the participants' daily life, not only to prevent burnout in their future working life, but also for their own behavior and life goals. It began with the assumption that people in harmony with themselves have an easier time finding technical solutions in harmony with nature and the environment. So much for the more future-oriented part "Views."

Concerning the present-oriented part "Views," some examples of women are presented who have already implemented the idea of wholeness in their scientific work. After completing their studies of mathematics, physics or chemistry they have been working for more than ten years in leading positions or in scientific research or in industry. Their views about what impact their personal practice has on their work in the respective field of activity will be explained.

#### **Daoism and Psychotherapy**

**Xichen Lu**

道学致虚守静方法与西方心理治疗学

道学主张“致虚守静”、“静观”、“无思无虑”，这既是特殊的认知方法，它试图在凝神虚静的功能态中体悟大道，实现人体节律与宇宙节律——“道”的感通与合一，感知宇宙的信息或整体规

律；致虚守静更是心性修炼方法，修炼者主动地关闭感官活动，停止意识而进入潜意识层面，以图回归先天之性，呈现先天之元神，达到意识与潜意识的平衡，保持心灵的和谐有序，开发潜能。这些方法受到荣格（Carl Gustav Jung）、马斯洛（Abraham Maslow）等西方心理治疗学家的推崇并被应用于心理治疗实践，“致虚守静”对人生的特殊作用也可以从脑科学的最新研究得到解释，开展这方面的研究，对于深化脑科学、西方心理治疗学与道学的融通是十分有意义的。

### **Daoist Cultivation in the Light of Modern Science**

**Livia Kohn**

As science moves increasingly into the quantum paradigm, it is becoming more energy conscious and increasingly matches the Daoist understanding of body and world. The universe, for one, is now seen as consisting of pure vibrating energy, waves that are also particles; it is, moreover, holographic, all parts mirroring all others, all participating simultaneously in all else.

Beyond that, both human and other bio-electric energy is now measurable, documenting our close connection to heaven and earth—brain waves reaching to the stars and the earth supporting our health. The human, furthermore, is seen as an integrated living matrix, a tensegrity system, where each part supports and cooperates with all others. Its major energy centers include the brain, the thymus gland, and the abdomen, matching the three Daoist elixir fields. Its energy lines, flowing through the myelin sheath surrounding the nerves, match the meridians of acupuncture. Beyond that, the understanding that will and intention have a potent effect on our bodies and health is documented in modern cell biology, which clearly documents the power of thinking and emotions on our cell activities.

Energy medicine and psychology work accordingly with energy modification, magnetism, tapping, biofeedback, positive thinking, and creative visualizations. Disease and aging are increasingly recognized as optional conditions—reflecting age-old Daoist wisdom.

### **WORKSHOP 5**

(Sat, 13:30-15:45)

### **Daoistische Meditation aus der Wu-Stil Linie des Taijiquan**

**Markus Wagner**

In diesem Kurzworkshop werden – nach einer kurzen Körperaktivierung – zwei einfache Meditationen vorgestellt:

1) Das „daoistische Gebet“, eine Qigong-Methode, in der der ganze Körper als Mudra eingesetzt wird und in 12 Positionen/Bewegungsformen Elemente der Metaphysik des Daoismus darstellt oder „verkörpert“.

2) Eine - technisch sehr einfache - Meditation, in der nach einer Vorbereitung durch verschiedene „Pfahl-Stehen“ Übungen (Zhan Zhuang) eine Variante des „kleinen himmlischen Kreislaufs“ in 3 Stufen/Schritten geübt wird.

Markus Maria Wagner, M.A. (Germanistik, Religionswissenschaft), praktiziert seit über 15 Jahren Taijiquan, Qigong und Meditation und unterrichtet seit über 10 Jahren Wu-Stil Taijiquan in der Linie Wu Jianquan. See [www.taiji-akademie.de](http://www.taiji-akademie.de)

## PANEL 6

### DAOIST WRITINGS

(Sat, 16:15-18:30)

**Chair and Discussant: Livia Kohn**

#### **Daoist Empowered Writings Stephan-Peter Bumbacher**

This presentation discusses talismans, petitions, and sacred scriptures in the Daoist tradition of the middle ages, in relation to official documents and their uses in the Chinese empire as well as to Buddhist sutras and ritual spells.

#### **The *Xuanfulun* 玄膚論 Alexander Mattner**

The *Xuanfu lun* 玄膚論 (Essay on the Surface of the Mystery) is a text of Daoist internal alchemy (*neidan* 內丹) written in 1567, in the late Ming dynasty. Its author, Lu Xixing 陸西星, born in 1520 in Yangzhou 揚州 (Jiangsu), was a well-known Daoist master and writer. His works were first collected in 1571, in the *Fanghu waishi* 方壺外史 (Secular History of [Mount] Fanghu). He is also assumed to be the author of the famous novel *Fengshen yanyi* 封神演義 (Investiture of the Gods).

Lu, said to be the founder of the Eastern Branch (Dongpai 東派) of late internal alchemy, in the *Xuanfu lun* concentrates on alchemical principles and criticizes variant sayings of other Daoist masters. In its 20 chapters, he gives a broad view of his teachings that also contain Buddhist and Confucian elements. Although the text does not introduce entirely new theoretical aspects, it provides a systematically structured view and offers descriptions of certain practical elements. My presentation gives an overview of the 20 chapters and focuses on some specific characteristics of the text.

#### **Neidan Master Huang Yuanji 黃元吉 (19<sup>th</sup> c.): Teachings, Work, Influence, and Reception Elmar Oberfrank**

Huang Yuanji's teachings are both practically relevant and contain clear theoretical contents, explained in relatively concrete terms. These two characteristics are probably the main reasons why they have remained attractive for both specialist and lay practitioners to today.

Little is known about Huang Yuanji's life. He taught in the mid-19<sup>th</sup> century in Sichuan, but has not left behind a school or tradition that continues today. His teachings remain in three books connected to him, works that have hardly been explored so far.

The first and best known is the *Leyutang yulu* 樂育堂語錄 (Recordings of the Hall of Happy Education). The second is called *Daodejing zhushi* 道德經註釋 (Explanation of the *Daodejing*), a commentary to the *Laozi*. As the *Leyutang yulu*, it consists of students records on the theory and practice of Huang's teachings. Third is the *Daomen yuyao* 道門語要 (Essentials for Daoist Disciples). It is more compact than the other two and was written by Huang Yuanji himself. It is characterized by its clear structure and presents a concise a summary of his teachings.

The presentation will outline Huang's works in some detail and discuss some selected passages (mainly from the *Daomen yuyao*). It demonstrates certain fundamental elements of Huang's teachings and explores the influence other authors and schools had on his thought.

**WORKSHOP 6**  
(Sat, 16:15-18:30)

**Durch dynamisches Lassen (Gewähren) Menschen führen und erziehen**  
**Johannes Gasser**

Menschen lieben Freiheit. Soll man sie also einfach machen lassen? Das Zusammenleben in Beziehungen, sowie die Lebensbildung der Kinder und die Arbeit verlangen, dass Grenzen gesetzt werden. Wie setze ich als Partner, als Erziehender oder als Vorgesetzter Anforderungen durch, ohne die Freiheit des Anderen zu beschränken und ohne dessen Lust auf Kooperation und Gelingen zu verlieren?

Sie werden eingeführt, wie das Prinzip der vitalen Energie (DE) wirkt, und wie dies geschieht, ohne Druck, Moral oder Motivation einzusetzen. Sie erfahren ganz direkt, welche wuchtige Dynamik dem gewährenden Lassen innewohnt (Demonstrationen, Rollenspiel). Sie erleben die Sanftheit, welche Härte und Widerstände auflöst (Navigation). Sie erhalten Erklärungen, wie die Flow-Praxis und das Dao-Wirken zusammen passen (anhand der praktizierten Beispielen). Sie sehen und erfahren, wie Flow-Kommunikation und Flow-Pädagogik mit dem Energie-Körper des Dao arbeitet.

Johannes Gasser hat in Philosophie und klinischer Psychologie promoviert. Er habilitierte in Philosophie und ist seit 1990 Privatdozent an der Universität Fribourg (Schweiz). Seine Forschungen gelten dem Flow, der Ursprünglichkeit und der konkreten Praxis einer Kommunikation und Pädagogik, die auf Bewusstsein und dynamischer Gelassenheit aufbaut. Er hat zwei Schulen gegründet und konkrete Werkzeuge entwickelt, mit denen die daoistischen Grundsätze und die östlichen Bewusstseins-Traditionen direkt umsetzbar werden und im Alltag günstige Anwendungen finden. Diese Umsetzung nennt er Flow-Praxis.



## PANEL 7

### DAOIST VISIONS OF BODY AND MIND

Chair and Discussant: Vivienne Lo

#### Ethereal and Corporeal-Souls in Daoist Practice Feng Yujie

According to the idea of ethereal soul (*hun*) and corporeal soul (*po*) in ancient times, they were understood as the light and heavy *qi*, obviously influenced by cosmic dualism. Based on this understanding, Daoism proposed the theory of three ethereal and seven corporeal souls, and developed practical exercises such as “the combination of *hun* and *po*” (*shouyi*), “the technique of controlling the three ethereal souls” (*zhi sanhun fa*), and others. They exerted great influence on the practice of “spirit recuperation and qi cultivation” (*tiaoshen yangqi*) in traditional Chinese medicine. The Daoist view of the souls, focused on the experience of inner power within life and the understanding of the origin of the universe, is both a reasonable course and an effective attempt of human beings to explore the secret of primitive impulse of life.

#### Do Daoists Have an Individual Mind?

Dominique Hertzner

The dichotomy of mind and body and how they relate to each other is a central subject in western philosophy and is discussed there in great detail. One significant aspect in this discourse is the assertion that the mind constitutes an individual’s individuality.

In Chinese philosophy in general and in Daoism in particular, questions about substance, function and relation of mind and body are not as important. Usually the mind body problem is not even a distinct subject. So is the philosophical definition of “mind” in Chinese not as decisive as in the west: There are several Chinese terms which can be referred to as “mind”, such as *xin*, *shen*, or even *hun* and *po*. This leads to the question: What is Daoism’s concept of “mind”, and is it also constitutive for the individual?

If we consider the term *shen* (spirit) in the *Zhuangzi* and the *Daodejing*, for example, we can see, that the spirit (*shen*) acts on the individual and, at the same time, has always reached beyond the individual. Its close association to concepts like emptiness (*xu*), the undifferentiated (*wu*), the practice of *wuwei* and finally to the *dao* itself reveals it as a cosmic power which not only provides a connecting link between man and the cosmos, but also endows every human being with cosmic potential. The smooth and gradual transition from an individual spirit to the general spirit of the *dao*, as it is described in the *Zhuangzi*, conceives the spirit as a continuously flowing process rather than a manifest state.

So is the “individual mind” an indispensable requirement or rather an obstacle, if we want to live in a Daoist way?

#### Various Ways to Immortality

Han Jishao

To be immortal is the ultimate goal in historical Daoism. Each of those different schools believed its own technique is the most effective method way to Dao. At the same time, some great Daoists (such as Ge Hong) put forward some inclusive ideas, and emphasized all techniques were important to reach Dao. Social life today is much different from that in history. What is Dao becomes a vital question for Daoism renaissance and even individuals’ cultivation. The idea of all techniques form Dao in history can enlighten us.

**WORKSHOP 7**  
(Sun, 9:15-11:30)

**“Light as a Bird, Earthy Like a Bear”  
Qigong Exercises from the “Frolics of the 5 Animals” by Jiao Guorui  
Elisabeth Friedrichs**

The Frolics of the 5 Animals describe one of the earliest recorded Chinese exercise systems, with its application in therapy dating back, according to tradition, to the famous physician and scholar Hua Tuo (2<sup>nd</sup> c CE), and with roots probably reaching to the legendary origins of Chinese culture.

In the shape given to the Animal Frolics by Jiao Guorui (1923-1997), grace, strength and character of bear, crane, tiger, deer and monkey come to life. The aspect of simplicity (自然 *zìrán*) and unity of form, gesture and facial expression are especially emphasized in the “Frolics of the 5 Animals”.

An assignment of the five animals to the five phases (五行 *wǔxíng*) of Chinese medicine characterizes the shape of the animal frolics and underlines the close relationship to emotions, feelings and inborn capabilities. By “borrowing” the power and originality of these 5 animals, we as modern people can reach back to the natural forces within us and simultaneously connect to the forces of nature. And the slow, harmonious movements of these exercises offer the opportunity to find inner peace, relaxation and strength, in order to promote a balance of stress and relaxation, of yin and yang – as a compensation for all the diverse outside requirements to be met. Developed by Jiao Guorui, different exercise modes for the Frolics of the 5 Animals allow for the individual constitution of the practitioner in a special way.

Dr. med. Elisabeth Friedrichs is general medical practitioner and acupuncturist in Augsburg, Germany. She is also lecturer and board member for the Medizinische Gesellschaft für Qigong Yangsheng e.V. and associate editor of the journal *Zeitschrift für Qigong Yangsheng*.