

feasibility of such establishment, this is an issue that deserves a more expanded treatment: there could be compelling reasons why the current government cannot contemplate the establishment of any religion. It is hard to see the state establishing popular religions and Confucianism, with their emphasis on ancestor worship, let alone Christianity with its strong stance on birth control and abortion, because its policy on population control clashes with the fundamental tenets of these traditions. Perhaps future governments may change their views on the matter as population is ageing, but for the moment this appears unlikely. A review of these debates would be welcome.

Undergraduates in the fields of comparative politics and contemporary history will nevertheless gain from reading this study because it describes well the policies of secularization and their aftermath. Students in the sociology of religion may find that the discussion of religious life in Russia and China itself is a bit too sketchy and they may be looking for more. However, I would recommend this book in a comparative politics or contemporary history undergraduate class, because it stands out as rigorous in its research design while remaining accessible.

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Wang Chongyang (1113–1170) et la fondation du Quanzhen: ascètes taoïstes et alchimie intérieure

PIERRE MARSONE. Mémoires de l'Institut des Hautes Études Chinoises, vol. XL. Paris: Institut des Hautes Études Chinoises (Collège de France), 2010. 465 pages. ISBN 978-2-85757-069-4. €30.00 paper.

Pierre Marsone's (École Pratique des Hautes Études) new monograph on early Quanzhen 全真 (Complete Perfection) Daoism is a welcome contribution to the field of Daoist Studies and the academic study of Chinese religion. *Wang Chongyang (1113–1170) et la fondation du Quanzhen* is a revised doctoral thesis undertaken in the Section des Sciences Religieuses of the École Pratique des Hautes Études under the direction of Kristofer Schipper. The book provides an excellent and highly informative account of the life of Wang Zhe 王嘉 (Chongyang 重陽 [Redoubled Yang]; 1113–1170), the movement's founder, and of the formative moments of the Quanzhen religious community, namely, during the Song 宋-Jin 金 period. Marsone gives particular attention to the life of the so-called Seven Perfected (*qizhen*

七真), Wang's seven senior Shandong disciples, and to the defining characteristics of the early Quanzhen community. As such this study draws inspiration from, and in certain senses is modeled on, Hachiya Kunio's 蜂屋邦夫 works (see pp. 19, 115).¹ It is especially noteworthy that Marsone has written his study in French (in contrast to other French scholars now writing primarily in English), as it is the first comprehensive "non-English" Western European language academic study of Quanzhen, and it will be particularly helpful for a French audience. Although the work neglects important and relevant secondary scholarship on Quanzhen,² it nonetheless masterfully covers early Quanzhen Daoism, primarily by relying on primary Quanzhen source materials and secondary scholarship in Japanese and Chinese.

The book consists of an introduction, four primary chapters in two parts of two chapters each, conclusion, appendices, bibliography, and index. The first part, on Quanzhen history and hagiography, includes two chapters. The first chapter (pp. 19–113) examines the life, legend, and legacy of Wang Chongyang. Marsone discusses biographical and hagiographical sources related to Wang, the biographical contours of Wang's life, the eventual veneration and divinization of Wang, and writings associated with Wang. The second chapter (pp. 115–94) focuses on Wang's seven principal Shandong disciples and the formation of Quanzhen as a religious movement. Here Marsone includes separate sections on Ma Danyang 馬丹陽 (1123–1184), Tan Changzhen 譚長真 (1123–1185), Liu Changsheng 劉長生 (1147–1203), Qiu Changchun 丘長春 (1148–1227), Wang Yuyang 王玉陽 (1142–1217), Hao Guangning 郝廣寧 (1140–1213), and Sun Buer 孫不二 (1119–1183). The second part, on the doctrines of Quanzhen, also consists of two chapters. Chapter 3 (pp. 197–285) focuses on preaching, religious life, and lineage. Here Marsone includes information on key Quanzhen themes, renunciation and Quanzhen religious life, the theology of Wang Chongyang, characteristics of Quanzhen as a religious movement and its associated lineage, as well as key Quanzhen teachings in their historical context. Chapter 4 (pp. 287–368) examines internal alchemy (*neidan* 內丹). This chapter includes background information on internal alchemy, influential texts in early Quanzhen, the theory and practice of Quanzhen *neidan*, as well as religious dimensions of Quanzhen *neidan*. The book also includes five appendices: (1) Various names of the Seven Perfected (pp. 377–78); (2) Official titles bestowed on Wang Chongyang and the Seven Perfected (p. 379); (3) Chronology of the foundation of Quanzhen (pp. 380–407); (4) Poems of Wang Chongyang and Ma Danyang (pp. 408–12), with corresponding pages from Hachiya's work (1992); and (5) Principal editions of historical sources on the Seven Perfected (pp. 413–16).

¹ *Kindai dōkyō no kenkyū: Ō Chōyō to Ba Tanyō* 金代道教の研究: 王重陽と馬丹陽 (Tokyo: Tōkyō daigaku Tōyō bunka kenkyūjo hōkoku, 1992), and *Kin Gen jidai no dōkyō: Shichishin kenkyū* 金元時代の道教: 七真研究 (Tokyo: Tōkyō daigaku Tōyō bunka kenkyūjo hōkoku, 1998).

² See Louis Komjathy, *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism* (Leiden, Boston: Brill, 2007).

Marsone's study is especially strong on the life of Wang Chongyang and the so-called Seven Perfected (part 1); it provides the most detailed and nuanced Western language biographies of the key figures in early Quanzhen, translated by Marsone as "achèvement de l'authenticité" (6–7, *passim*), but more accurately rendered as "Complete Perfection."³ Marsone also deepens our understanding of early Quanzhen through attention to the formation of the "cult of Wang Chongyang" (pp. 78–90), largely due to the efforts of Ma Danyang, and to the historical development of the so-called "Four Worthies/Immortals" (*sixian* 四賢/仙), namely, Ma, Liu, Tan, and Qiu, and the so-called Seven Perfected. Marsone demonstrates that the latter grouping was in flux at various moments in Quanzhen history, with the position of Sun Buer being especially complex. Those aware of the special issue of the *Journal of Chinese Religions* on Quanzhen (2001) will already be largely familiar with this key contribution. Here one might take issue with the relatively conventional nature of Marsone's account; he does not provide detailed information on Wang Chongyang's earliest spiritual companions, namely He Dejin 和德瑾 (Yuchan 玉蟾 [Jade Toad]; d. 1170) and Li Lingyang 李靈陽 (Lingyang 靈陽 [Numinous Yang]; d. 1189), and Wang's less well-known and perhaps less influential disciples, namely Shi Chuhou 史處厚 (Dongyang 洞陽 [Cavernous Yang]; 1102–1174), Yan Chuchang 嚴處常 (1111–1183), and Liu Tongwei 劉通微 (Moran 默然 [Silent Suchness]; d. 1196). The book is also less successful on the religious dimensions of early Quanzhen. While Marsone does cover most of the major themes (asceticism, renunciation, internal alchemy, etc.), the book lacks a comprehensive and integrated understanding of early Quanzhen soteriology. In this and other ways, the book is clearly a work of French Sinology, primarily utilizing a historical, textual and more social scientific approach to Daoist Studies with little engagement with the discipline of Religious Studies.⁴

Nonetheless, there can be no debate that *Wang Chongyang (1113–1170) et la fondation du Quanzhen* is an excellent work. Marsone's study is highly recommended for research libraries and personal collections in Daoist Studies. Scholars of Song-Jin religion and society as well as specialists on Quanzhen will especially appreciate Marsone's careful and informative account. Read in concert with Stephen Eskildsen's (University of Tennessee, Chattanooga) *The Teachings and Practices of the Early Quanzhen Taoist Masters* (State University of New York Press, 2004) and my own *Cultivating Perfection*, we have a fairly complete Western-language understanding of early Quanzhen Daoism. We may now look forward to studies of the movement during the Yuan, Ming, Qing, and modern periods. For this work and for understanding the formative phase of Quanzhen, Marsone's account is essential reading.

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³ See Komjathy, *Cultivating Perfection*, 9-17.

⁴ For this critique, see Komjathy, *Cultivating Perfection*, 4-9.