

DAOIST STUDIES GUIDES #1

Daoist Studies

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Primary Academic Views about the Daoist Tradition

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1. **Bifurcated** (received I) (outdated/inaccurate)

Also known as the “**Leggean view**” because it is intricately tied to the Scottish Christian missionary James Legge 理雅格 (1815-1897). Makes a **distinction between so-called “philosophical Daoism” and so-called “religious Daoism,”** often convolutedly, obfuscatingly and disingenuously claiming that these correspond to *dàojiā* 道家 (Family of the Dao) and *dàojiào* 道教 (Teachings of the Dao), respectively. Referred to as “bifurcated” because it splits the Daoist tradition into two supposedly distinct (imagined) forms. Usually involves privileging the former as “original” and “pure Daoism” and disparaging the latter as a “degenerate” and “superstitious” adjunct. This is the **dominant received view**, and it is epidemic on the internet and among Taoist popularizers, hybrid spiritualists, and non-specialist scholars, including those focusing on “Asian philosophy” and “Chinese philosophy,” and now even so-called “Daoist philosophy.” As adhering to a complete mischaracterization of both classical Daoism and the larger Daoist tradition, usually involves invincible ignorance. Invocation should be taken *ipso facto* as ignorance and misunderstanding concerning the religious tradition which is Daoism, even by normally reliable scholars (e.g., Livia Kohn). Although no serious scholar of Daoism is an unapologetic or unqualified Leggean, the ghost of Legge still haunts these halls. The bifurcated view is implied and perhaps assumed in distinctions between and references to “Daoist philosophy” and “Daoist religion,” often without a critical or sophisticated understanding of either category. (Read Pierre Hadot and the later Michel Foucault on “philosophy” and Wendy Doniger, Mircea Eliade, Jeffrey Kripal, Robert Orsi, Ninian Smart, and J.Z. Smith on “religion.”)

Political subtext: European colonialism and Christian missionization, including Christian supremacy and resultant secular Protestant anti-religion (“institutional religion”) sentiments. In contemporary circles, involves appropriative and neo-colonialist agendas.

2. **Truncated** (received II/revisionist I) (deficient/problematic)

Also known as the “**Strickmannian view**” because it is intricately tied to the American Francophile Sinologist Michel Strickmann 司馬虛 (Michael Strickman; 1942-1994; University of California, Berkeley/University of Bordeaux III). Earlier, necessary corrective to the received bifurcated view. Emphasizes the importance of studying so-called “**Daoist religion**,” with particular recognition and privileging of the **Tiānshī** 天師 (**Celestial Masters; a.k.a. Zhèngyī** 正一 [**Orthodox Unity**]) **movement as the beginning of the Daoist tradition**. Privileges organizational history as well as institutional and political dimensions of the Daoist tradition. Also tends to frame the importance of Daoism in terms of a larger Sinological agenda, emphasizing Chinese culture, history, politics, religion, and society. Often convolutedly, obfuscatingly and disingenuously claims that only so-called *dàojiào* 道教 (Teachings of the Dao) corresponds to Daoism as such. Generally excludes earlier and contemporaneous Daoist movements, either dismissing or categorizing the former as “philosophy,” “not Daoist,” or “proto-Daoist” at best.

Referred to as “truncated” because it abbreviates the tradition by misleadingly locating the beginning of Daoist history in the Later Hàn dynasty (25-220 CE), specifically to around 140 CE. This is the **dominant revisionist view**. Although especially associated with Strickmann and his intellectual heirs in the North American academy, the larger international field largely adheres to a truncated view, at least in its construction of so-called “Daoist religion.” Basically *essentializes* the Tiānshī movement and privileges its derivatives. In addition to *assuming* that so-called *dàojiā* 道家 (Family of the Dao) is “philosophy,” the truncated view fails to recognize various connective strands throughout the Daoist tradition and the dominant standing of the Quánzhēn 全真 (Complete Perfection) movement from the Yuán dynasty (1279-1368) forward.

Political subtext: Originally intended as a provisional challenge to and revision of the Leggean view, with an emphasis on the importance of so-called “religious Daoism.” Later becomes a means to establish and perpetuate academic power, prestige and privilege, including field construction, disciplinary control, and institutional appointment. Basically an academic cabal based on cronyism and sycophancy.

3. **Lineal** (revisionist II) (preferred)

Also referred to as the “**continuity of tradition view**” because it emphasizes exploring, documenting and recognizing **the entire Daoist tradition**, beginning in nascent form in the Warring States period (480-222 BCE), as well as various **connective strands throughout the Daoist tradition**. For example, draws attention to the fact that the Tiānshī 天師 (Celestial Masters) movement, so-called *dàojiào* 道教 (Teachings of the Dao), based many of its views and practices on the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power), so-called *dàojiā* 道家 (Family of the Dao). Specifically, the former’s Nine Practices (*jiǔxíng* 九行) derive from the latter, and the Third Celestial Master Zhāng Lǔ 張魯 (d. 215 CE) apparently wrote the *Lǎozǐ xiǎng’ěr zhù* 老子想爾注 (Commentary Thinking through the *Laozi*; DH 56/S. 6825; ZH 557). One key contribution involves recognizing the inner cultivation lineages of classical Daoism as loosely-related master-disciple communities. Emphasizing apophatic and quietistic meditation aimed at mystical union with the Dao 道 (Tao; Way), these were *religious* communities with a distinctive identity (shared views, practices and experiences) and emerging sense of tradition. This is the **alternative revisionist view**. Developing the work of Russell Kirkland 柯克蘭 (b. 1955; University of Georgia) and the earlier Livia Kohn 柯恩 (b. 1956; Boston University) (now a quasi-Leggean and spiritual capitalist), this view has been most ardently advanced and represented by Louis Komjathy 康思奇 (b. 1971; Center for Daoist Studies/The Underground University), specifically in his books *The Daoist Tradition* (2013) and *Daoism: A Guide for the Perplexed* (2014) as well as in assorted articles. His understanding of Warring States and Early Hàn Daoism is particularly indebted to the revisionist work of Harold Roth 羅浩 (b. 1949; Brown University), who most recently confirmed his solidarity in *The Contemplative Foundations of Classical Daoism* (2021). Although currently unpopular, largely neglected, dismissed or disparaged, and actively undermined, the evidence is on the side of the lineal view, and history will confirm its viability and accuracy. As such, it is one of alternate futures of Daoist Studies.

Political subtext: Daoism as Daoism, including recognition of classical inner cultivation lineages and the Quánzhēn 全真 (Complete Perfection) movement. Inspires a comprehensive, holistic,

integrated, and nuanced understanding of the entire Daoist tradition. Requires more research on “Daoism-between-Daoism” (2nd c. BCE-2nd c. CE). Also inspires recognition of Daoism as a lived and living religion as well as the reality of global Daoism as rooted in, but ultimately beyond Chinese Daoism as source-tradition.

4. Postmodern/Decolonial (nascent)

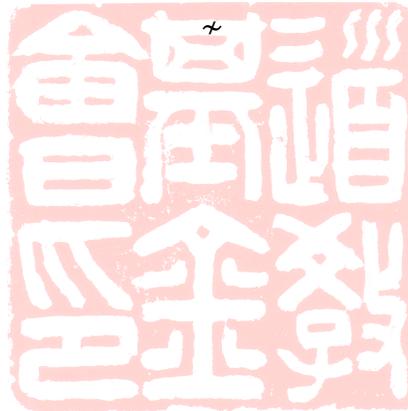
Although there have been gestures towards a pseudo- or quasi-postmodern approach in which “Daoism” is viewed as a social construct (e.g., by Robert Campany 康若柏 [b. 1959; Indiana University/Vanderbilt University]), a more developed postmodern and decolonial approach only exists in germinal form. Louis Komjathy 康思奇 (b. 1971; Center for Daoist Studies/The Underground University) has begun advancing such a view in which Daoism is engaged on its own terms, including its radically different views and practices and accompanying challenges to academic assumptions and agendas. Komjathy also has advocated for the inclusion of Daoist scholar-practitioner approaches (SPA) and critical adherent discourse (CAD), including the possibility of a Daoist-informed, Daoist-inspired and perhaps even Daoist-infused Daoist Studies. While less developed than other religious traditions, there is an indigenous Daoist scholastic sub-tradition, which might serve as a model for a decolonial form of Daoist Studies in which the *Daoist* is more primary. Some key pre-modern representatives include Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343), Lù Xiūjìng 陸修靜 (Yuándé 元德 [Primordial Virtue]; 406-477), Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536), Sūn Sīmiǎo 孫思邈 (581-682), Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735), Dù Guāngtíng 杜光庭 (Guǎngchéng 廣成 [Expansive Completion]; 850-933), Qín Zhìān 秦志安 (Tōngzhēn 通真 [Pervading Perfection]; 1188-1244), Lǐ Dàoqiān 李道謙 (Héfǔ 和甫 [Harmonious Beginning]; 1219-1296), and Wáng Chángyuè 王常月 (Kūnyáng 崑陽 [Paradisical Yang]; 1622?-1680). In a more modern frame, one thinks of Chén Yīngníng 陳櫻寧 (Yuándùn 圓頓 [Complete Suddenness]; 1881-1969) and Mǐn Zhìtíng 閔智亭 (Yùxī 玉溪 [Jade Rivulet]; 1924-2004).

Political subtext: Daoist adherents and affiliates as the actual representatives of Daoism, rather than scholars as “surrogates of tradition.” Also the radical challenges and contributions of Daoism as the tradition that preserves, re-members and transmits the Dao 道 (Tao/Way) in the world and as a system of spiritual transformation beyond academic politics and so-called values. A path beyond ego. Here Daoism becomes recognized as the counterculture that it is.

~ Defining Characteristics of the Center for Daoist Studies (CDS) Framework ~

- Daoism is a unified, albeit complex and diverse religious tradition. It is the **Tradition of the Dao**, with Dào 道 (Tao/Way) being the sacred and ultimate concern of Daoists and Daoist communities.
- **Classical Daoism** is real, and this name should be used as a replacement for the inaccurate and outdated Orientalist construction of ~~philosophical Daoism~~. Classical Daoism is best understood as a contemplative and mystical movement, emphasizing apophatic and quietistic (emptiness-/stillness-based) meditation aimed at mystical union with the Dao.

- The **lineal view** of the Daoist tradition is the most accurate, convincing, and viable, recognizing that Daoism began, at least in germinal form, in the Warring States period (480-222 BCE). This view encourages us to explore connective strands throughout the tradition.
- Louis Komjathy's *Title Index to Daoist Collections* (2002) and "Title Index to the *Zhonghua daoze*" (2014) supply standardized numbering systems for citing Daoist textual collections.
- It is important and in fact essential to engage in the comparative and cross-cultural study of religion in order to develop a more sophisticated theoretical and methodological approach to Daoism. This is an approach informed by **Religious Studies**.
- We are committed to **inclusive and collaborative scholarship**. This involves reading broadly, engaging and citing relevant scholarship, and rejecting the larger factionalism of mainstream and conventional Daoist Studies. One distinguishing feature of our approach is the comprehensive, dynamic and radical characteristics of our **bibliographies**.
- Daoism is a **living and lived indigenous Chinese and now global religious tradition**, characterized by multiculturalism, multiethnicity, and even multilingualism. This involves recognizing the potential contributions of Daoist adherents and affiliates for gaining a deeper and more sophisticated understanding of the tradition, including **scholar-practitioner approaches** (SPA) and **critical adherent discourse** (CAD).



Schools of Daoist Studies[†]

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Daoist Studies, the academic field dedicated to research, education and publication on Daoism, tends to be viewed and constructed as a subfield of Sinology (Chinese Studies). Its members tend to emphasize historical, philological and text-critical approaches. There also is an assumption of multilingual erudition, with classical Chinese, English, French, and Japanese generally required. Earlier scholars also read German, while contemporary ones tend to know modern Chinese as well. One interesting (disturbing) dimension is the ways in which the field resembles sectarian Daoism, including specific, largely insular “schools” and “lineages.” In this way, mainstream and conventional Daoist Studies is highly factional, politicized, and small (in every sense of the word), with pettiness and cruelty being cottage industries and the basis of most careers. In place of this, it is possible to imagine a “New Daoist Studies” or “Daoist Studies at the Edge” that not only is committed to intellectual rigor and authentic scholarship, scholarship that is equitable, decent, diverse, inclusive and multidimensional, but also embraces creativity and radical free and open inquiry. This includes the possibility of a postmodern and decolonial approach that is Daoist-informed, Daoist-inspired and perhaps even Daoist-infused.

American

Branch I (ca. 1970s-present)

One of the earliest American approaches centered on the ethnographic study of modern Daoism, especially as practiced in rural Taiwanese and then south and southeastern mainland Chinese Zhèngyī 正一 (Orthodox Unity; a.k.a. Tiānshī 天師 [Celestial Masters]) Daoist families and communities. It was pioneered by Michael Saso 蘇海涵 (b. 1930; University of Hawaii), with some intersection with Poul Andersen 安保羅 (b. 1944; University of Hawaii) and Kristofer Schipper 施舟人 (1934-2021; Leiden University/École pratique des hautes études [EPHE]), and later with Kenneth Dean 丁荷生 (b. 1956; McGill University/National University of Singapore) and John Lagerwey 勞格文 (b. 1946; École pratique des hautes études/Chinese University of Hong Kong [CUHK]).[‡] This approach helps to temper the more dominant tendency to frame Daoism as a historical artifact through textual reconstructions. Also had some influence on Western Daoist constructions of “orthodox Daoist” identity.

Branch II (ca. 1970s-present)

Another early American approach centered on the philological and text-critical study of Chinese Daoist literature. It was and continues to be partially modelled on earlier French and Japanese

[†] The standard Chinese names for Western scholars may be identified online via the University of Leipzig (Philip Clart) and University of Pittsburgh (Haihui Zhang). Asterisks (*) indicate our own location, affiliation, and/or commitments.

[‡] Saso and Schipper are the two earliest Western scholars ordained as Daoist priests, specifically of the Zhèngyī sub-tradition. They thus established an early, albeit nascent, scholar-practitioner model in Daoist Studies.

Sinology, via European colonialism and missionary activity in China (ca. 1550s-present). This approach was pioneered by Edward Schafer 薛愛華 (1913-1991 [liver cancer]; University of California, Berkeley) (“Schafer Sinological Papers”),[†] and then by his successor at Berkeley Michel Strickmann 司馬虛 (Michael Strickman; 1942-1994 [bacterial infection/toxic shock]) (“Strickwick Papers”).[‡] The former trained many individuals who would become prominent second-generation scholars, including Stephen Bokenkamp 柏夷 (b. 1949; Indiana University/Arizona State University), Judith Boltz 鮑菊隱 (1947-2013 [pulmonary embolism?]; University of Washington [affiliated]), Suzanne Cahill 柯素芝 (b. 1947; University of California, San Diego [affiliated]), Paul Kroll 柯睿 / 號慕白 (b. 1948; University of Colorado, Boulder), and Livia Kohn 柯恩 (b. 1956; Boston University) to a lesser extent, although Bokenkamp was primarily a student of Strickmann. Other influential representatives include Robert Campney 康若柏 (b. 1959; Indiana University/ Vanderbilt University) and Terry Kleeman 祁泰履 (b. 1955; University of Colorado, Boulder), with the latter also being a student of Strickmann. One outlier here, and an original member of the Three Angry Men (TAM),[§] is the now legally-blind Russell Kirkland 柯克蘭 (b. 1955; University of Georgia). This approach is, in turn, sometimes referred to earlier as the “Berkeley school” and later as the “Indiana school” via Indiana University. However, the latter formally disbanded in the 2010s with the departure and relocation of various scholars from that institution. The second American branch remains the dominant approach in the current iteration of this sub-field, with many members of the third-generation trained by Bokenkamp. Unaffectionately and unofficially referred to in Daoist Studies as the “Sinological Mafia” because of its members’ cabalistic, fascistic and hegemonic tendencies.

Branch III (ca. 1990s-present)*

The more recent American approach, which is a minority position, is rooted in Religious Studies, with attention to theoretical, interpretive and methodological issues derived from and applicable to the comparative and cross-cultural study of “religion.” This approach is still largely germinal and fragmentary, although there are some important and representative installments. First-generation representatives include Norman Girardot 吉瑞德 (b. 1943; Lehigh University), Livia Kohn 柯恩 (b. 1956; Boston University), and Harold Roth 羅浩 (b. 1949; Brown University). Interestingly, Girardot trained with the exiled Romanian historian of religion and founding-figure of the Divinity School of the University of Chicago Mircea Eliade (1907-1986 [stroke]).[¶] Prominent second-generation representatives include Louis Komjathy 康思奇* (b. 1971; Center

[†] Schafer once commented, “Everyone in Chinese Studies is either a pimp or a eunuch” (Suzanne Cahill, pers. comm.). He most likely had some of his own students and their future students in mind. He also forgot to mention the two other associated and assumed categories. Yet another lineage.

[‡] At the time of his “dismissal with cause” on the grounds of sexual harassment in 1991 (“a combination of unfortunate events”), Michel Strickmann was one of the only tenured professors in the history of the University of California system to receive such “distinction.”

[§] Under one articulation, the other two members are Russell McCutcheon (University of Alabama) and Robert Sharf (University of California, Berkeley).

[¶] Eliade’s hand-selected successor Ioan Culianu (1950-1991) was murdered in the bathroom of Swift Hall, the UChicago Divinity School building. This most likely was a political assassination by the Romanian Securitate (secret police) due to Culianu’s earlier involvement in the Romanian resistance, although it may have been a hit ordered by other academics.

for Daoist Studies/The Underground University)[†] (“Blue Papers”/“Daoist Self-Study Guides”/“Daoist Studies Guides”/“Supplements to *Title Index to Daoist Collections*”) and James Miller 苗建時 (b. 1968; Queen’s University/Duke Kunshan University), although Miller’s national location is complex. As the latter two individuals trained under Kohn at Boston University in the late 1990s and early 2000s, this approach was earlier referred to as the “Boston school,” which formally disbanded in the mid-2000s following Kohn’s early retirement.[‡] Two tangible results of this collaboration were the *Daoism Handbook* (Brill, 2000) and *Title Index to Daoist Collections* (Three Pines Press, 2002). Komjathy also has been at the forefront of advocating for the study of “global Daoism” and contexts of reception, including in popular culture, as well as the necessity of meta-reflection on the field itself. He also served as the founding Chair and principal architect of the Daoist Studies Unit in the American Academy of Religion (AAR). This is a vision of Daoist Studies as a field committed to radical free and open inquiry, which recognizes and in fact celebrates creativity and vision. (大夢大覺)

British (ca. 1950s-present)

There is not really a “British school of Daoist Studies” per se, as there are few specialists in the United Kingdom. An early, now largely demoted Christian missionary scholar was James Legge 理雅格 (1815-1897). Joseph Needham 李約瑟 (1900-1995 [Parkinson’s disease]; Cambridge University), the editor of the monumental *Science and Civilisation in China* (1954-present; 7 vols; 27 installments), has been especially influential on research related to Daoist alchemy and “Daoism and science,” with the latter being a central topic in mainland Chinese Daoist Studies as well. Needham also intersects with the American Chemistry scholar Tenney L. Davis 戴維斯 (1890-1949 [mercury poisoning?]; Massachusetts Institute of Technology) and the American Sinologist Nathan Sivin 席文 (b. 1931; University of Pennsylvania) and influenced the Italian Fabrizio Pregadio 玄英 (b. 1957; Stanford University/International Consortium for Research in the Humanities). There also are A.C. Graham 葛瑞漢 (1919-1991 [unknown]; School of Oriental and African Studies [SOAS], University of London), who technically was a scholar of Chinese philosophy and intellectual history and trained some key members of the next generation (e.g., Roger Ames 安樂哲 [b. 1947; University of Hawaii], Victor Mair 梅維恆 [b. 1943; University of Pennsylvania] [“Sino-Platonic Papers”], and Harold Roth 羅浩 [b. 1949; Brown University]), and Timothy (T.H.) Barrett 巴雷特 (b. 1950?; School of Oriental and African Studies, University of London), who has served as a partial bridge-figure between American, European and Japanese Daoist Studies. James Miller 苗建時 (b. 1968; Queen’s University/Duke Kunshan University) also

[†] Komjathy is the first Western scholar ordained as a Quánzhēn 全真 (Complete Perfection) Daoist priest, representing yet another scholar-practitioner model in Daoist Studies. Unlike Saso and Schipper, he has made explicit arguments about the viability and contributions of such an approach and challenged the colonial, missionary, and Orientalist legacies of the field. See also David Palmer and Elijah Siegler’s *Dream Trippers* (2017). In 2019, he renounced conventional institutional affiliation, resigned from his tenured professorship, and abandoned mainstream academia due to systemic corruption, hypocrisy, and complicity.

[‡] There also are various scholars focusing on “Asian philosophy” and “Chinese philosophy,” and now even so-called “Daoist philosophy.” However, these are largely rooted in inaccurate and outdated Orientalist constructions of “Daoism.” They tend to reduce Daoism to the *Dàodé jīng* and *Zhuāngzi* (so-called “Lǎo-Zhuāng Daoism”), especially as interpreted through Xuánxué 玄學 (Profound Learning) commentaries. The most prominent representative of this approach probably is Roger Ames 安樂哲 (b. 1947; University of Hawaii/Peking University).

is British by birth, but he did advanced training in the United States and has taught throughout his career outside of England.

Chinese (modern ca. 1980s-present)

As counter-intuitive as it may seem, the modern “Chinese school” is among the latest regional sub-fields. This is intimately tied to both the modern history of China in general and Daoism in particular. That being said, there were earlier engagements, with some key founding figures being Chén Guófú 陳國符 (1914-2000; Tianjin University), Chén Yīngníng 陳櫻寧 (1880-1969; Chinese Daoist Association), Chén Yuán 陳垣 (1880-1971; Peking University/Beijing Normal University), Liú Shīpéi 劉師培 (1884-1919; Peking University),[†] and Wēng Dújiàn 翁獨健 (1906-1986; Peking University). The modern Chinese approach is dominated by intellectual history and often socio-political applications, with so many titles focusing on “thought” (*sīxiǎng* 思想) and “philosophy” (*zhéxué* 哲學). In addition, there are some quasi-social scientific expressions, but these tend to be tainted by contemporary Chinese prejudices about Daoism and religion. There also are some important philological contributions, often modelled on their Japanese counterparts. One issue with Chinese Daoist Studies is its relatively insular and political nature, with little engagement with “non-Chinese” scholarship, although some Chinese academics have been involved with the Yen-ching Institute at Harvard University. Finally, there are strange developments like so-called “Xīn Dàojiā” 新道家 (New [So-called] Philosophical Daoism [cf. Xīn Rújiā 新儒家]) by individuals like Liú Xiàogǎn 劉笑敢 (b. 1947; Beijing Normal University/Chinese University of Hong Kong) and Wáng Kǎ 王卡 (b. 1956; Chinese Academy of Social Sciences), which represents not only internalized colonialism, but also appropriation, desertification and reconceptualization of Daoism as such.

Dutch (N/A)

Technically overlaps with the first and second French branches, especially the latter. This is because Kristofer Schipper 施舟人 (1934-2021 [blood clot]; Leiden University/École pratique des hautes études), its main representative, primarily worked and taught in France and trained all of his senior students there. Both textual and anthropological in approach.

French

Branch I (germinal ca. 1930s; established ca. 1950s-present)

Along with Japanese Daoist Studies, the first branch of the French school is the oldest and most well-established sub-field. It is principally traceable to Henri Maspero 馬伯樂 (1883-1945 [Buchenwald Nazi concentration camp (extermination center)]; Collège de France/Sorbonne), although there are earlier connections to French colonialism and Catholic Christian missionary activity in China, especially by the Society of Jesus (“Jesuits”) (ca. 1685-ca. 1742/1891). Maspero’s posthumous publication, based on a variety of earlier articles, *Le Taoïsme et les religions chinoises* (1971) was seminal. The early French approach is especially indebted to Maxime (“Max”) Kaltenmark 康德謨 (1910-2002 [unknown]; École française d’Extrême-Orient

[†] Liú Shīpéi was a Chinese anarchist and revolutionary activist.

[EFEQ]/École pratique des hautes études [EPHE]), who was a student of Maspero and other influential contemporaneous French Sinologists. It was Kaltenmark who trained most of the third-generation scholars. Of these, Kristofer Schipper 施舟人 (1934-2021; Leiden University/École pratique des hautes études) is probably the most influential. The French I school primarily utilizes a textual approach, including philology and text-critical approaches paralleling Japanese Sinology, although the latter is still the most advanced. Its most important contribution to the field of Daoist Studies is the monumental, collaborative *The Taoist Canon: A Historical Companion to the Daozang* (2004), which was edited by Schipper and his student Franciscus Verellen 傅飛嵐 (b. 1952; École française d'Extrême-Orient). Other prominent third-generation scholars include Farzeen Baldrian-Hussein 胡法心 (1945-2009 [unknown]; independent), Catherine Despeux 戴思博 (b. 1945; Institut national des langues et civilisations orientales [Inalco]), Isabelle Robinet 賀碧來 (1932-2000 [cancer?]; University of Provence [Aix-Marseille 1]), and Michel Strickmann 司馬虛 (1942-1994), although the latter was born Michael Strickman in Fall River, Massachusetts. In addition to her important publications, Robinet helped to train members of the “Italian school.” Despeux and Robinet also are noteworthy for engaging in proto-comparative and quasi-Daoist-infused scholarship, which is more fully expressed in American III.

Branch II (ca. 1970s-present)

This approach primarily overlaps with the “Dutch school,” as it was principally established by Kristofer Schipper 施舟人 (1934-2021; Leiden University/École pratique des hautes études) and especially developed by his student John Lagerwey 勞格文 (b. 1946; École pratique des hautes études/Chinese University of Hong Kong). Earlier on it intersected and often competed with American I. This is an anthropological approach, including ethnographic fieldwork. It eventually became even more social scientific, including a strong emphasis on institutional history and politics. Some prominent second- and third-generation representatives include Vincent Goossaert 高萬桑 (b. 1969; Centre national de la recherche scientifique [CNRS]), Adeline Herrou 謝道琳 (b. 1971; Laboratoire d'ethnologie et de sociologie comparative [LESC]), and David Palmer 宗樹人 (b. 1969; University of Hong Kong), although the latter's national identity is complex.

German (N/A)

Like the so-called “British school,” there is not really a German school of Daoist Studies. This is because most of its hypothetical members either were educated or work outside of Germany. Some key figures include Poul Andersen 安保羅 (b. 1944; University of Hawaii), Livia Kohn 柯恩 (b. 1956; Boston University), Florian Reiter 常志靜 (b. 1948; Humboldt-Universität), and Anna Seidel 索安 (1938-1991 [viral infection post liver transplant surgery]; École française d'Extrême-Orient), with only Reiter remaining in Germany. Both Kohn and Seidel had strong connections with Japanese Daoist Studies, and Seidel had some involvement with and influence on French Daoist Studies.

Italian (N/A)

The Italian school is largely non-existent, as its few hypothetical members either were educated or work outside of Italy. It is largely connected to French I. Like the latter, it has earlier connections

to European colonialism and Catholic Christian missionary activity in China, especially by the Society of Jesus (“Jesuits”) (ca. 1550s-ca. 1742). Its two most prominent representatives are Monica Esposito 莫尼卡 (1962-2011 [pulmonary embolism]; Kyoto University) and Fabrizio Pregadio 玄英 (b. 1957; Stanford University/International Consortium for Research in the Humanities), both of whom studied under Isabelle Robinet 賀碧來 (1932-2000). Esposito’s career also parallels and perhaps was modelled on that of Anna Seidel 索安 (1938-1991; École française d’Extrême-Orient), who primarily worked and collaborated in Japan.

Japanese (germinal ca. 1930s; established ca. 1950s-present)

Along with French Daoist Studies, the Japanese school is the oldest and most well-established sub-field. Like European Sinology, it too has earlier connections to colonialism in China (ca. 1895-ca. 1945). Four key founding figures are Fukui Kōjun 福井康順 (1898-1991; Taishō University),[†] Ōfuchi Ninji 大淵忍爾 (1912-2003), Oyanagi Shigeta 小柳司氣太 (1870-1940; University of Tokyo), and Yoshioka Yoshitoyo 吉岡義豊 (1916-1981; Taishō University). The Japanese approach is primarily philological and text-critical, including comparative work on editions/redactions and textual reconstructions. It is the most advanced on issues of dating and authorship. There also are some interpretive streams. In addition, the Japanese school has one of the major research organizations, namely, Nihon/Nippon dōkyō gakkai 日本道教學會 (Japanese Association for Daoist Studies). Like the European field, Daoist Studies in Japan has various Daoist cultural materials in museum and private collections removed from mainland China, perhaps illegally, that deserve a fuller accounting. This relates to both decolonialism and “critical museum studies.”

[†] Fukui Kōjun was a student of the Japanese scholar and political dissident Tsuda Sōkichi 津田左右吉 (1873-1961), who was framed under the pretense of insulting the Japanese imperial house and eventually identified as an “enemy of the state.”

Important Journals and Presses

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JOURNALS

There are three field-specific journals, one of which is defunct. Other journals publishing occasional Sinological articles on Daoism include *Cahiers d'Extrême Asie* (CEA), *Harvard Journal of Asiatic Studies* (HJAS), *Monumenta Serica* (MS), and *T'oung Pao* (TP). More occasional Religious Studies pieces appear in *History of Religions* (HR) and *Journal of the American Academy of Religion* (JAAR), of varying quality.

Daoism: Religion, History and Society (DRHS)

Established in 2009, this is a joint venture of the Centre for Studies of Daoist Culture of the Chinese University of Hong Kong and the École française d'Extrême-Orient. Under the editorship of Vincent Goossaert (Centre national de la recherche scientifique), Lai-chi Tim (Chinese University of Hong Kong), and Franciscus Verellen (École française d'Extrême-Orient). Solely publishes hyper-specialized Sinological articles on Daoism, from both historical and social scientific perspectives. Controlled by the “new” triumvirate of Goossaert-Tim-Verellen.

Journal of Daoist Studies (JDS)

Quasi- and often pseudo-academic journal established in 2008. Originally envisioned and proposed by Louis Komjathy (Center for Daoist Studies/The Underground University) in dialogue with James Miller (Queen's University/Duke Kunshan University). Under the editorship of Livia Kohn (formerly Boston University; now independent). Published by Three Pines Press, Kohn's personal publishing house. While there are some reliable articles, the journal often is a mouthpiece for popular constructions and self-promotional essays. Use with caution and discernment.

Taoist Resources (TR; 1988-1997)

The first Western academic journal dedicated solely to Daoist Studies. Originally established by two self-identified Euro-American “Daoist nuns” of The Plumtree Daoist cloister (New Mexico).^{*} Beginning with volume two, editorship was assumed by Livia Kohn (Boston University) and Michael Saso (University of Hawaii), and then by Kohn and Stephen Bokenkamp (Indiana University/Arizona State University). The journal published articles by many of the key second- and third-generation scholars. Later absorbed into the *Journal of Chinese Religions*. Also prepared the way for the *Journal of Daoist Studies* (Three Pines Press) and *Daoism: Religion, History and Society* (Centre for Studies of Daoist Culture, École française d' Extrême-Orient, and Chinese

^{*} There also have been at least three other Western adherent “journals”: (1) *Dragon's Mouth* (British Taoist Association); (2) *Empty Vessel* (Abode of Eternal Tao); and (3) *Frost Bell* (Orthodox Daoism in America). There also are various “newsletters,” including *Vermillion Brush* (Daoist Foundation).

University of Hong Kong Press). Indexed by Louis Komjathy (Center for Daoist Studies/The Underground University).

PRESSES

There are six main academic presses and two popular ones that are the main publishers of books on Daoism. The former are peer-reviewed and go through a stringent review process.

Columbia University Press (CUP)

Primarily publishes historical studies and Sinological translations, but increasingly open to more innovative approaches. For example, they more recently published Louis Komjathy's *Taming the Wild Horse* (2017) and James Miller's *China's Green Religion* (2017).

Golden Elixir Press (GEP)

Self-publishing platform of Fabrizio Pregadio (International Consortium for Research in the Humanities). The books are generally reliable, but fall between actual academic publications and popular, commercially-motivated books.

Harvard University Press (HUP)

Primarily publishes historical studies, with an accompanying presentation of Daoism as a historical artifact via textual reconstructions. Largely controlled by a small group of Sinological scholars, including Vincent Goossaert (Centre national de la recherche scientifique), Liu Xun (Rutgers University), Michael Puett (Harvard University), James Robson (Harvard University), and associates.

Routledge

Primarily publishes historical studies, with an accompanying presentation of Daoism as a historical artifact via textual reconstructions. Largely controlled by Timothy (T.H.) Barrett (University of London), Benjamin Penny (Australian National University), Fabrizio Pregadio (International Consortium for Research in the Humanities), and associates.

State University of New York Press (SUNY)

Publisher committed to the most diverse, innovative, and interpretively sophisticated studies, including as rooted in Religious Studies as such. The relevant titles span the spectrum of analytical and philosophical books to anthologies of Daoist literature in translation. For example, they published Livia Kohn's early *The Taoist Experience* (1993) and Louis Komjathy's more recent *The Way of Complete Perfection* (2013). Also publishes some problematic titles in the Chinese Philosophy and Culture series, which is controlled by Roger Ames (University of Hawaii/Peking University).

Three Pines Press (TPP)

Self-publishing platform of Livia Kohn (formerly Boston University; now independent). It largely focuses on popular books based on profit-motives, but there are some reliable academic works that might otherwise not have been published. From around 2012 forward, Kohn's own books have become increasingly popular and problematic and must be used with caution and discernment.

University of California Press (UC)

Primarily publishes historical studies, with an accompanying presentation of Daoism as a historical artifact via textual reconstructions. Controlled by the North American Sinological Mafia (Bokenkamp-Kleeman-Campany), especially Stephen Bokenkamp (Arizona State University). Earlier published the now-defunct Daoist Classics series (1: Bokenkamp [1997]; 2: Campany [2002]; 3: Hendrichske [2007]). Now apparently only publishing Bokenkamp's own work.

University of Hawaii Press (UH)

Primarily publishes historical studies, with an accompanying presentation of Daoism as a historical artifact via textual reconstructions. Recently released the so-called "New Daoist Studies" series (1: Steavu [2019]; 2: Pettit and Chang [2020]; 3: Mozina [2021]), which is largely "old Daoist Studies" written by younger Sinological scholars connected to the North American Sinological Mafia. The idea appears to have been at least partially influenced by the panel "New Directions in Daoist Studies" (2017) organized by Louis Komjathy (Center for Daoist Studies/The Underground University) at the American Academy of Religion annual conference. The Daoist Studies side of the press is largely controlled by Stephen Bokenkamp (Arizona State University), Lai-chi Tim (Chinese University of Hong Kong), and associates.



Some Important Daoist Scholar-Practitioners

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Wáng Bì 王弼 (226-249)

Guō Xiàng 郭象 (252-312)

Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343)

Lù Xiūjìng 陸修靜 (Yuándé 元德 [Primordial Virtue]; 406-477)

Táo Hóngjǐng 陶弘景 (Tōngmíng 通明 [Pervasive Illumination]; 456-536)

Sūn Sīmiǎo 孫思邈 (581-682)

Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735)

Dù Guāngtíng 杜光庭 (Guǎngchéng 廣成 [Expansive Completion]; 850-933)

Liú Chángshēng 劉長生 (Chǔxuán 處玄 [Abiding Mystery]; 1147-1203)

Qín Zhīān 秦志安 (Tōngzhēn 通真 [Pervading Perfection]; 1188-1244)

Lǐ Dàoqiān 李道謙 (Héfǔ 和甫 [Harmonious Beginning]; 1219-1296)

Wáng Chángyuè 王常月 (Kūnyáng 崑陽 [Paradisiacal Yang]; 1622?-1680)

Liú Yīmíng 劉一明 (Wùyuan 悟元 [Awakening-to-the-Source]; 1734-1821)

Chén Yīngníng 陳櫻寧 (Yuándùn 圓頓 [Complete Suddenness]; 1881-1969)

Mǐn Zhìtíng 閔智亭 (Yùxī 玉溪 [Jade Rivulet]; 1924-2004)

Michael Saso 蘇海涵 (b. 1930)

Kristofer Schipper 施舟人 (1934-2021)

