

## Women and Daoism: A Critical Annotated Bibliography

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Allan, Sarah. 2003. "The Great One, Water, and the *Laozi*: New Light from Guodian." *T'oung Pao* 89.4/5: 237-85.

Academic article on the titled themes in the so-called "Guōdiàn 郭店 *Lǎozi* 老子," the oldest extant excavated manuscript, actually 71 bamboo slips in three bundles dating to circa 300. Allan offers some thought-provoking, albeit debatable reflections on potential matriarchal or matrilineal dimensions of the received *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). May be profitably paired with her earlier *The Way of Water and Sprouts of Virtue* (1997).

Benn, Charles. 1991. *The Cavern Mystery Transmission: A Taoist Ordination Rite of A.D. 711*. Honolulu: University of Hawaii Press.

Academic study of a Táng-dynasty (618-907) ordination rite. As such, one of the only English-language publications to discuss the history and practice of pre-modern Daoist ritual. Includes information on the ordination of the Táng princesses Jīnxiān 金仙 (Gold Immortal) and Yùzhēn 玉真 (Jade Perfected), who were the youngest daughters of Emperor Ruìzōng's 睿宗 (r. 710-12) third consort and who became ordained as Daoist priestesses in 711 after receiving six years of Daoist training. Benn's study now has been largely replaced by Jinhua Jia's *Gender, Power, and Talent* (2018).

Cahill, Suzanne. 1993. *Transcendence and Divine Passion: The Queen Mother of the West in Medieval China*. Stanford, CA: Stanford University Press.

Academic study of the history and significance of Xīwángmǔ 西王母 (Queen Mother of the West) in Chinese history and the Daoist tradition. Xīwángmǔ, also known as Yáochí jīnmǔ 瑤池金母 (Golden Mother of the Turquoise Pond), is an ancient Chinese goddess especially associated with the terrestrial paradise Mount Kunlun 崑崙 and immortality, including the prized "peaches of immortality" (*xiāntáo* 仙桃) incorporated into her headdress and standard Daoist iconography. She eventually became the most revered Daoist goddess. Cahill's book represents one of the only discussions of Daoist goddesses and female immortals/Perfected. Also contains important insights into gender in Daoism, including references to Cahill's earlier pioneering academic articles.

Cahill, Suzanne. 2006. *Divine Traces of the Daoist Sisterhood: Records of the Assembled Transcendents of the Fortified Walled City*. Cambridge, MA: Three Pines Press.

Academic study and annotated translation of the *Yōngchéng jíxiān lù* 壙城集仙錄 (Records of Assembled Immortals of the Walled City; DZ 783; ZH 1435). Dated to 913 and compiled by Dù Guāngtíng 杜光庭 (Guǎngchéng 廣成 [Expansive Completion]; 850-933), a court Daoist, scholastic and ritual expert, this is a hagiographical collection that provides information on women who attained perfection and were honored particularly in the texts and rites of Shàngqīng 上清 (Highest Clarity). Originally containing 109 hagiographies, the extant DZ version covers the lives of 37 eminent women. The title of Cahill's book obviously alludes to the novel *Divine Secrets of the Ya-Ya Sisterhood* (1996) by Rebecca Wells.

Chao, Shin-yi. 2008. "Good Career Moves: Life Stories of Daoist Nuns of the Twelfth and Thirteenth Centuries." *Nan Nü: Men, Women and Gender in China* 10.1: 121-51.

Academic article on Daoist nuns during the Southern Sòng dynasty (1127-1279), with particular attention to court politics.

Chen, Ellen. 1969. "Nothingness and the Mother Principle in Early Chinese Taoism." *International Philosophical Quarterly* 9.3: 391-405.

Dated academic article on the Dao-as-Mother, with particular attention to the classical Daoism in general and the fourth-second century BCE *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). Provides some foundational reflections. However, like later attempts to discover (construct) Daoism as advocating something like proto-feminism, frequently advances problematic and ultimately unconvincing interpretations. The Dao as "Mother" frames the Dao as an impersonal, universal Source that births and nourishes all beings without discrimination, with an accompanying Daoist emphasis on "cultivating yin" as open receptivity.

Chen, Ellen. 1974. "Tao as the Great Mother and the Influence of Motherly Love in the Shaping of Chinese Philosophy." *History of Religions* 14.1: 51-64.

A more complete installment of the previous article, with the same issues. Also mistakenly presents Daoism as "philosophy," perhaps due to internalized colonialism. At the same time, does helpfully draw attention to female animality, rather than female humanity in the *Dàodé jīng*.

Chia, Mantak, and Maneewan Chia. 1986. *Healing Love Through the Tao: Cultivating Female Sexual Energy*. New York: Healing Tao Books.

Avoid. Like most popular books on "Daoism/Taoism," especially those referring to so-called "Taoist sex" (cf. "Tantric sex"), this is Orientalism masquerading as tradition. Such is the case with most of Chia's publications and the Healing Tao system in general. See the critical evaluation in Elena Valussi's "Women's Qigong in America" (2009).

Cleary, Thomas (1949-2021). 1989. *Immortal Sisters: Secrets of Taoist Women*. Boston: Shambhala.

Popular publication on women in Daoism primarily consisting of unannotated translations of relevant texts. Like Cleary's translations in general, often problematic and unreliable, but provides a "flavor" or "taste" of the Daoist tradition. Also one of the earliest publications seriously to consider women in Daoism. The most problematic section centers on Sūn Bùèr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), with the texts in question not written by Sūn and dating to the late imperial period. Cleary's translations focus on the *Kūndào gōngfū cìdì* 坤道功夫次第 (Steps of Training for the Women's Way; JHL 70; JY 212; ZW 370), *Sūn Bùèr yuánjūn chuánshù dāndào mìshū* 孫不二元君傳述丹道秘書 (Secret Writings on the Way of the Elixir Transmitted by Primordial Goddess Sūn Bùèr; JY 213; ZW 371), and *Sūn Bùèr yuánjūn fǎyǔ* 孫不二元君法語 (Model Sayings of Primordial Goddess Sūn Bùèr; JY 212; ZW 370). For information on the primary source-texts see Louis Komjathy's "Daoist Literature in Translation" (2022). For translations of the only writings that may have been written by Sūn see Louis Komjathy's *The Way of Complete Perfection* (2013, 42-48) and associated article "Sun Buer 孫不二: Early Quanzhen Matriarch and the Beginnings of Female Alchemy" (2014).

Despeux, Catherine. 1990. *Immortelles de la Chine ancienne: Taoïsme et alchimie féminine*. Puiseux: Pardès.

Earlier French version of *Women in Daoism* (Despeux and Kohn 2003).

Despeux, Catherine. 2000. "Women in Daoism." In *Daoism Handbook*, edited by Livia Kohn, 384-412. Leiden: Brill.

Concise academic chapter on women in Daoism. Includes information on key historical figures, relevant texts, as well as references to relevant secondary studies. The latter obviously are somewhat dated now.

Despeux, Catherine. 2013. *Pratiques des femmes taoïstes. Méditation et alchimie intérieure*. Paris: Les Deux Océans.

Academic French study of female Daoist practice, with particular attention to meditation and internal alchemy (*nèidān* 內丹). Includes French translations of the following texts: *Kūndào gōngfū cìdì* 坤道功夫次第 (Steps of Training for the Women's Way; JHL 70; JY 212; ZW 370), *Níwán Lǐ zǔshī nǚzōng shuāngxiū bǎofá* 泥丸李祖師女宗雙修寶筏 (Precious Raft of Female Dual Cultivation According to Master Lǐ Níwán; XB 20), *Nǚ jīndān* 女金丹 (Golden Elixir for Women; ZW 871; ZW 878), *Nǚdān shízé* 女丹十則 (Ten Principles for Female Alchemy; ZW 883), and *Tàiyīn liànxíng gē* 太陰煉形歌 (Song for Refining Form of Great Yin; contained in ZW 826). For information on the primary source-texts see Louis Komjathy's "Daoist Literature in Translation" (2022).

Despeux, Catherine, and Livia Kohn. 2003. *Women in Daoism*. Cambridge, MA: Three Pines Press.

An expanded and updated English version of Catherine Despeux's *Immortelles de la Chine ancienne* (1990), also incorporating Kohn's earlier articles. Most comprehensive academic overview of the place of women and female participation in the Daoist tradition. Includes information on key female Daoists, deities, and immortals as well as important texts and associated practices. Also includes a helpful, albeit now-dated bibliography that may be used for further reading on women in Daoism and beyond. Sometimes fails adequately to distinguish and/or explore the relationships between conceptions of women/"femininity," the position, treatment and roles of actual women, and views about the sacred, especially divinities/goddesses.

Edlund, Roni, and Damo Mitchell. 2016. *Daoist Nei Gong for Women: The Art of the Lotus and the Moon*. London and Philadelphia: Singing Dragon.

Popular publication on female "inner work" (*nèigōng* 內功), primarily drawn from the modern Chinese Qìgōng 氣功 (Energy Work/Qi Exercise) movement. Like popular populations in general, including the works of the co-author Damo Mitchell, often conflates Chinese health and longevity practice with Daoist practice. Unclear connections to the Daoist tradition as such. Also techniques without view.

Furth, Charlotte. 1998. *A Flourishing of Yin: Gender in China's Medical History, 960-1665*. Berkeley: University of California Press.

While not focusing on women in Daoism per se, this is an academic study of gender, with a particular emphasis on women/"femininity," in Chinese medicine. Offers some helpful reflections on and insights about the topic that may be applied to female Daoist affiliation and participation.

Ho, Wan-li. 2009. "Daoist Nuns in Taiwan." *Journal of Daoist Studies* 2: 137-64.

Academic article on Daoist nuns in modern Taiwanese society. Provides a window into the lives and activities of modern Daoist women, including as potential models.

Hsi Lai (Stuart Alve Olson). 2001. *The Sexual Teachings of the White Tigress: Secrets of the Female Taoist Masters*. Rochester, VT: Destiny Books.

Avoid. Like most popular books on "Daoism/Taoism," especially those referring to "secrets" and so-called "Taoist sex" (cf. "Tantric sex"), this is Orientalism masquerading as tradition. See the critical evaluation in Elena Valussi's "Women's Qigong in America" (2009).

Jia Jinhua. 2018. *Gender, Power, and Talent: The Journey of Daoist Priestesses in Tang China*. New York: Columbia University Press.

Academic study of Daoist priestesses in the Táng dynasty (618-907). Contains important information on their lives, practices, and writings, including the ordination of the Táng princesses Jīnxiān 金仙 (Gold Immortal) and Yùzhēn 玉真 (Jade Perfected). Thus largely supersedes Charles Benn's *The Cavern Mystery Transmission* (1991), though the latter still deserves reading. Also includes translations of some poetry by female Daoists. Note that Jia's book does contain some questionable claims, possibly rooted in academic careerism, on the authorship of the *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036; ZH 992).

Johnson, Yanling Lee. 2001. *A Woman's Qigong Guide: Empowerment through Movement, Diet, and Herbs*. Boston: YMAA Publication Center.

Popular book on women's Qìgōng 氣功 (Energy Work/Qi Exercise). While not on female Daoist practice as such, offers some helpful guidance on Chinese health and longevity practice for women. See also the critical evaluation in Elena Valussi's "Women's Qigong in America" (2009).

Kirkland, Russell. 1991. "Huang Ling-wei: A Taoist Priestess in T'ang China." *Journal of Chinese Religions* 19: 47-73.

Academic article and micro-study of Huáng Língwēi 黃靈微 (ca. 642-721), a Daoist priestess who received ordination at the age of twelve and eventually located and restored the tomb of the female Perfected Wèi Huácún 魏華存 (251-334). Kirkland's work may be located in the larger context of female involvement in Táng-dynasty Daoism by combining it with Charles Benn's *The Cavern Mystery Transmission* (1991), Suzanne Cahill's *Divine Traces of the Daoist Sisterhood* (2006), and Jinhua Jia's *Gender, Power, and Talent* (2018).

Kohn, Livia. 1989. "The Mother of the Tao." *Taoist Resources* 1.2: 37-113.

Academic article on the Daoist goddess Shèngmǔ yuánjūn 聖母元君 (Primordial Goddess Holy Mother). This goddess is the mythological divine mother of and advisor to Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 ("Master Lao") and legendary author of the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). The article also includes an annotated translation of Shèngmǔ's "biography" in Dù Guāngtíng's 杜光庭 (Guǎngchéng 廣成 [Expansive Completion]; 850-933) *Yōngchéng jíxiān lù* 壩城集仙錄 (Records of Assembled Immortals of the Walled City; DZ 783; ZH 1435). Some of this information is incorporated into Kohn's *God of the Dao* (1998) and Catherine Despeux and Livia Kohn's *Women in Daoism* (2003). May also be profitably paired with Suzanne Cahill's *Transcendence and Divine Passion* (1993) and *Divine Traces of the Daoist Sisterhood* (2006).

Kohn, Livia. 2001. “Doumu: The Mother of the Dipper.” *Ming Qing yanjiu* 8: 149-95.

Academic article on the Daoist goddess Dòmǔ 斗母 (Dipper Mother), also known as Dòmǔ yuánjūn 斗母元君 (Primordial Goddess Dipper Mother) and Tàiyī yuánjūn 太一元君 (Primordial Goddess of Great Unity). First appearing during the Yuán dynasty (1279-1368) and becoming highly venerated during the late imperial period, Dòmǔ is associated with the Northern Dipper (Ursa Major) constellation and thus fate (*mìng* 命). She is an adaptation of the Indian goddess and Tantric bodhisattva Maṛīcī, confirmed in her nine-armed iconography. From a lived Daoist devotional perspective, Dòmǔ often is viewed as a manifestation of the Goddess, with some association with Xīwángmǔ 西王母 (Queen Mother of the West); Bìxiá yuánjūn 碧霞元君 (Primordial Goddess of Cerulean Mists); and the adopted Buddhist Guānyīn 觀音 (“She Who Observes the Cries of the World”), the Bodhisattva of Compassion, among others. Also sometimes overlaps and intersects with veneration of the Chinese popular goddesses of Māzǔ 媽祖 (Matriarch Ma) and Tiānhòu 天后 (Empress of Heaven). Some of this information is incorporated into Catherine Despeux and Livia Kohn’s *Women in Daoism* (2003). May also be profitably paired with Suzanne Cahill’s *Transcendence and Divine Passion* (1993).

Komjathy, Louis. 2013. *The Daoist Tradition: An Introduction*. London and New York: Bloomsbury Academic.

Definitive academic introduction to the entire Daoist tradition. With respect to Daoist women and female Daoist practice, includes a section on female participation (75-80) and on female alchemy (*nǚdān* 女丹) (220-24). In terms of the former, draws attention to key female Daoists, including the female Daoist elder Nǚyu 女偶 (Woman Yu [“Crookback”]) in ch. 6 of the fourth-second century BCE *Zhuāngzi* 莊子 (Book of Master Zhuang). As a central figure in the inner cultivation lineages of classical Daoism who teaches apophatic and quietistic meditation with accompanying contemplative states and stages, she may be considered a key source-point for the eventual emergence of Kūndào 坤道 (Women’s Way) as such. In terms of female alchemy, Komjathy discusses differences from ordinary internal alchemy and the unique dimensions of female embodiment.

Komjathy, Louis. 2014. “Sun Buer 孫不二: Early Quanzhen Matriarch and the Beginnings of Female Alchemy.” *Nan Nü: Men, Women and Gender in China* 16.2: 219-38.

Academic article on Sūn Búèr 孫不二 (Qīngjìng 清靜 [Clear Stillness]; 1119-1183), the only senior female disciple of Wáng Zhé 王嘉 (Chóngyáng 重陽 [Redoubled Yang]; 1113-1170), the founder of Quánzhēn 全真 (Complete Perfection) Daoism, and one of the so-called Seven Perfected (*qīzhēn* 七真). The article includes a complete annotated translation of attributed poems in the *Míng hè yú yīn* 鳴鶴餘音 (Lingering Overtones of a Calling Crane; DZ 1100; ZH 1066), the only writings that may have been composed by Sūn. According to Komjathy, these may be understood as the “beginnings of female alchemy” (*nǚdān* 女丹). The translations also are included in Komjathy’s *The Way of Complete Perfection* (2013, 42-48).

Komjathy, Louis, and Kate Townsend. 2022. *Entering Stillness: A Guide to Daoist Practice* 入靜指南. Ravinia, IL: Square Inch Press 方寸書社.

A poetic and practical introduction to tradition-based Daoist practice-realization from an applied, committed, and lived perspective. Co-written by one of the senior female American Daoist teachers and the only such book written by an ordained Daoist priestess. In terms of female Daoist cultivation, includes important insights into the unique opportunities and challenges of female embodiment. Sets a foundation for a future, companion-volume on Daoist Kūndào 坤道 (Women's Way).

Little, Stephen. 2000. *Taoism and the Arts of China*. Chicago and Berkeley: Art Institute of Chicago/University of California Press.

Art exhibition catalogue that includes some reproductions of Daoist aesthetics and material culture related to female Daoist participation and practice.

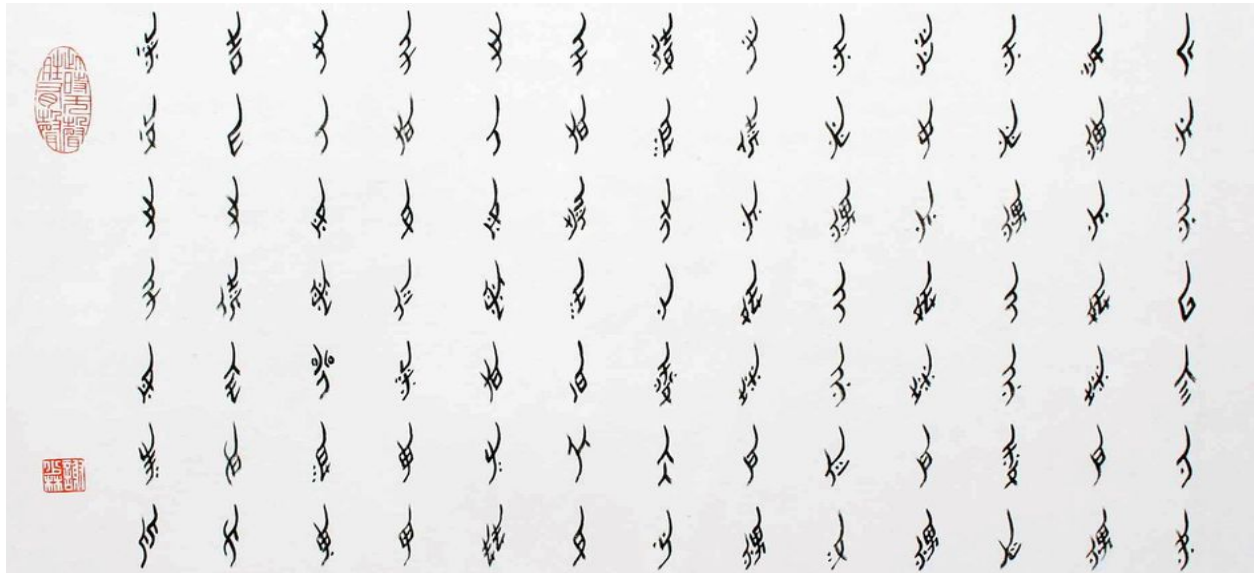


Luk Yu-Ping. 2015. *The Empress and the Heavenly Masters: A Study of the Ordination Scroll of Empress Zhang* (1493). Hong Kong: Chinese University of Hong Kong Press.

Academic study of the ordination scroll of the Empress Zhāng 張 (1470-1541), also known as Empress Xiàochéngjìng 孝成敬. Zhāng was the empress-consort of the Hóngzhì 弘治 Emperor (1470-1505; r. 1487-1505) and mother of the future Zhèngdé 正德 Emperor (1491-1521; r. 1505-1521). Dating to 1493 and housed in the San Diego Museum of Art, the scroll commemorates the ordination of Empress Zhāng under Zhāng Xuánqìng 張玄慶 (d. 1509), the 47<sup>th</sup> Celestial Master. Luk's book contains color reproductions of the scroll and an accompanying translation.

McLaren, Anne. 1998. “Crossing Gender Boundaries in China: *Nüshu Narratives*.” *Intersections: Gender, History and Culture in the Asian Context* 1 (September 1998) (online).

Academic overview discussion of Chinese *nüshū* 女書 (“women’s script/writing”), including the possibility (actuality) of a more-encompassing women’s culture. *Nüshū* technically refers to a syllabic/phonetic script derived from Chinese characters that was used exclusively among women of the Xiāo 瀟 River valley in Jiāngyǒng 江永, Húnán (south China), where there is a mixture of Hàn 漢 culture and Yáo 瑤 folkways. Consisting of characters formed with dots and three kinds of strokes (horizontal, virgules and arcs), it is the world’s only known script designed and used exclusively by women. Although not Daoist per se, encourages one to imagine distinctive forms of female communication. May be profitably compared to (paired with?) Daoist “ethereal writing” (e.g., talismanic and Brahmā script [proto-Sanskrit] and mediumistic transcriptions) as well as *Écriture féminine* (via Hélène Cixous [b. 1937]).



Neswald, Sara. 2007. “Rhetorical Voices in the Neidan Tradition: An Interdisciplinary Analysis of the *Nüdan hebian* Compiled by He Longxiang.” Ph.D. diss., McGill University.

Doctoral dissertation focusing on the *Nüdan hébiān* 女丹合編 (Collected Works on Female Alchemy; dat. 1906) by the Daoist scholar Hè Lóngxiāng 賀龍驤 (fl. 1900s). This is an important early modern edited collection of works on “female alchemy” (*nüdan* 女丹). It also includes one of the earliest known illustrations of a female Daoist meditating, which may be profitably compared to the *Nèiwài gōng túshuō jìyào* 內外功圖說輯要 (Collected Essentials and Illustrated Explanations of Internal and External Exercises; JH 20; QYC 59; dat. 1919). Cf. Elena Valussi’s “Men and Women in He Longxiang’s *Nüdan hebian*” (2008).



Porter, Bill. 1993. *The Road to Heaven: Encounters with Chinese Hermits*. San Francisco: Mercury House.

Popular photographic travelogue and quasi-pilgrimage account of the modern Chinese eremitic tradition, with a specific focus on Buddhist and Daoist hermits. In terms of the lives of Chinese religious, there are three dialogues with Buddhist nuns (108-9, 114-17, 167-70)

Reed, Barbara. 1987. "Taoism." In *Women in World Religions*, edited Arvind Sharma, 161-80. Albany: State University of New York Press.

While this chapter provides some basic information on the place of women in Daoism, it is written by a non-specialist and includes various misconceptions and misrepresentations. Substitute the relevant sections in Louis Komjathy's *The Daoist Tradition* (2013) or the fuller treatment in Catherine Despeux and Livia Kohn's *Women in Daoism* (2004).

Robson, James. 2009. *Power of Place: The Religious Landscape of the Southern Sacred Peak (Nanyue 南嶽) in Medieval China*. Cambridge, MA: Harvard University Press.

Academic study of Héngshān 衡山, the southern sacred mountain in the Five Marchmounts (*wǔyue* 五嶽) system. In terms of women in Daoism, ch. 6 (184-212) covers the female Perfected Wèi Huácún 魏華存 (251-334) and the presence, lives and activities of other Daoist women in the mountain environs.

Schafer, Edward (1913-1991). 1973. *The Divine Woman: Dragon Ladies and Rain Maidens in T'ang Literature*. Berkeley: University of California Press.

Academic study of Chinese mythology focusing on the diverse and evocative associations between women and water in the literature of the T'ang dynasty (618-907). Although not covering women in Daoism per se, provides some relevant insights as well as a glimpse into Schafer's foundational work, which is especially important because of his graduate training of Suzanne Cahill and Livia Kohn. May be profitably paired with Schafer's various academic article that address our topic more explicitly, including the following: (1) "The Restoration of the Shrine of Wei Hua-ts'un at Lin-ch'uan in the Eighth Century" (1977); (2) "The Capeline Cantos: Verses of the Divine Love of Taoist Priestesses" (1978); (3) "The Jade Women of Greatest Mystery" (1978); and (4) "The Princess Realized in Jade" (1985). Schafer's *The Divine Woman* also may be read in concert with Sarah Allan's *The Way of Water and Sprouts of Virtue* (1997).

Valussi, Elena. 2002. "Beheading the Red Dragon: A History of Female Inner Alchemy in China." Ph.D. diss., University of London.

Doctoral dissertation focusing on "female alchemy" (*nǚdān* 女丹), a late imperial form of internal alchemy (*nèidān* 內丹) specifically for women. The primary title refers to the (in)famous practice of "slaying the crimson dragon" (*zhǎn chīlóng* 斬赤龍), which involves methods to intentionally and voluntarily stop menstruation, the "crimson dragon."

Valussi's study discusses the history of the female alchemy and associated texts. Also includes problematic claims concerning the authorship of the *Tàishàng Lǎojūn nèi rìyòng miào jīng* 太上老君內日用妙經 (Great High Lord Lao's Wondrous Scripture for Daily Internal Application; DZ 645; ZH 787), which is translated as Handbook 6 of Louis Komjathy's *Handbooks for Daoist Practice* (2008 [2003]) and discussed in his *The Way of Complete Perfection* (2013). "Beheading the Red Dragon" subsequently became disassembled and revised into various academic articles.

Valussi, Elena. 2008a. "Blood, Tigers, Dragons: The Physiology of Transcendence for Women." *Asian Medicine* 4: 46-85.

Academic article comparing visions of the female body and its processes found in Chinese medicine and in the Daoist practice of female alchemy (*nǚdān* 女丹).

Valussi, Elena. 2008b. "Men and Women in He Longxiang's *Nüdan hebian*." *Nan Nü: Men, Women and Gender in China* 10: 242-78.

Academic article on Daoist female alchemy (*nǚdān* 女丹). Specifically focuses on the *Nǚdān hébiān* 女丹合編 (Collected Works on Female Alchemy; dat. 1906) by the Daoist scholar Hè Lóngxiāng 賀龍驤 (fl. 1900s). Includes a discussion of the collection's editorial history, its contents and preface, as well as Hè's own views, with attention to the interrelated issues of gender, religion, and visions of the body in late imperial China. Cf. Sara Neswald's "Rhetorical Voices in the Neidan Tradition" (2007)

Valussi, Elena. 2009. "Female Alchemy: An Introduction." In *Internal Alchemy*, edited by Livia Kohn and Robin Wang, 141-62. Magdalena, NM: Three Pines Press.

An overview of Daoist female alchemy (*nǚdān* 女丹). Like Valussi's scholarship in general, and following dominant Sinological factional and technocratic tendencies, often fails to cite relevant scholarship. Especially glaring is the absence of Louis Komjathy's *Cultivating Perfection* (2007), which Valussi appears to consult without acknowledgment.

Valussi, Elena. 2010. "Women's Qigong in America: Tradition, Adaptation, and New Trends." *Journal of Daoist Studies* 3: 187-201.

Academic article providing a critical discussion of the practice and presence of Qìgōng 氣功 (Energy Work/Qi Exercise) for women in the United States. Critically evaluates many influential pre-2010 publications. Note that Valussi, following more general politicized tendencies in the so-called "Italian School" of Daoist Studies, draws upon and to a certain extent models her work on Louis Komjathy's seminal "Qigong in America" (2006) without acknowledgment.

Valussi, Elena. 2014. "Female Alchemy: Transformations of a Gendered Body." In *Gendering Chinese Religion*, edited by Jinhua Jia et al., 201-24. Albany: State University of New York Press.

Another academic article on female alchemy (*nǚdān* 女丹), largely based on and paralleling Valussi's earlier work and publications. Places a stronger emphasis on gender constructions than Daoist practice as such.

Wang, Robin. 2003. *Images of Women in Chinese Thought and Culture: Writings from the Pre-Qin Period through the Song Dynasty*. Indianapolis, IN: Hackett.

Collection of translations of pre-modern Chinese writings, including some Daoist hagiographies, related to conceptions and representations of women. Like Wang's work in general, should be used with qualification in terms of Daoism, as she has a variety of problematic views and (mis)interpretations.

Wang, Robin. 2009. "Kundao: A Lived Body in Female Daoism." *Journal of Chinese Philosophy* 36.2: 277-92.

Discussion of Kūndào 坤道 (Women's Way), which technically refers to Daoist nuns, but which may also designate female Daoist practice more generally. *Kūn* literally refers to the the Kūn-Earth trigram 坤 and the Kūn-Receptive hexagram 坤, with the association of pure yin (*chúnyīn* 純陰) and women/"femininity" by extension. Wang specifically focuses on the modern revitalization of Daoism under the presence and influence of female monastics. The article should be used with caution because Wang is a scholar of Chinese philosophy with various problematic and unsound views about Daoism (e.g., so-called "philosophical Daoism"). Also, like Livia Kohn, sometimes (mis)represents herself as a quasi or substitute Kūndào.

Wei, Lindsey. 2013. *The Valley Spirit: A Female Story of Daoist Cultivation*. 2<sup>nd</sup> ed. London and Philadelphia: Singing Dragon.

Popular account of the author's training as a female (Chinese-American) Daoist, specifically in the Mount Wūdāng 武當 (near Shíyàn 十堰, Húběi) martial arts sub-tradition. Helpful for getting a flavor of place-specific Daoist training in mainland China from a lived, participatory perspective. Like the increasing proliferation of "Taoist spiritual auto/biographies" in general (e.g., Anatole, Chang, Chen, Johnson, Ni, Rinaldini, Wang), somewhat problematic as an exercise in identity formation and legitimation. Also contains some popular misconceptions about the history and relative significance of Mount Wūdāng in the Daoist tradition, partially under the influence of modern mainland Chinese Daoist constructions.

Wile, Douglas. 1992. *Art of the Bedchamber: The Chinese Sexual Yoga Classics Including Women's Solo Meditation Texts*. Albany: State University of New York Press.

Academic study and annotated translations of various Chinese "sexology manuals," often misidentified as "Daoist." Most of the materials are actually late imperial court materials.

Nonetheless, includes a section on female Daoist practice (192-219). (Note the problematic reference to “solo meditation texts,” when most of the associated practices are monastic and thus assume celibacy.) Here Wile translates the following texts: *Níwán Lǐ zǔshī nǚzōng shuāngxiū bǎofá* 泥丸李祖師女宗雙修寶筏 (Precious Raft of Female Dual Cultivation According to Master Lǐ Níwán; XB 20), *Nǚ jīndān fǎyào* 女金丹法要 (Essential Methods of Golden Elixir for Women; JH 48), *Nǚgōng zhèngfǎ* 女功正法 (Correct Methods of Female Work; JH 230), and *Xīwángmǔ nǚxiū zhèngtú shízé* 西王母女修正途十則 (Ten Rules from the Queen Mother of the West on the Proper Path of Female Cultivation; XB 19). For information on the primary source-texts see Louis Komjathy’s “Daoist Literature in Translation” (2022).

Yü, Chün-fang. 2001. *Kuan-yin: The Chinese Transformation of Avalokiteśvara*. New York: Columbia University Press.

Definitive academic study of Guānyīn 觀音 (“She Who Observes the Cries of the World”), with specific attention to the Chinese transformation of the Indian Avalokiteśvara, that is, the latter’s “gender transition” from a male to female bodhisattva. As Daoists often adopt, adapt and venerate Guānyīn as a manifestation of the Goddess, Yü’s study offers an important contribution. Largely replaces John Blofeld’s (1913-1987) popular publication titled *Bodhisattva of Compassion. The Mystical Tradition of Kuan Yin* (1988).

