

## Important Daoist Textual Collections

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**Zhèngtǒng dàoàng** 正統道藏. Daoist Canon of the Zhèngtǒng Reign Period. A Daoist textual collection compiled during the Zhèngtǒng 正統 reign (1436-1450) of Míng Emperor Yīngzōng 英宗 (1427-1465; r. 1436-1450 and 1457-1465). The textual collection is actually titled *Dà Míng dàoàng jīng* 大明道藏經 (Scriptures of the Daoist Canon of the Great Míng Dynasty). Together with the *Xù dàoàng* 續道藏 (Supplement to the Daoist Canon; dat. 1607), the *Zhèngtǒng dàoàng* is the primary source for the received *Dàoàng* 道藏 (abbrev. DZ). Key figures in the collection and printing effort included the 43<sup>rd</sup> Celestial Master Zhāng Yǔchū 張宇初 (1361-1410); the 44<sup>th</sup> Celestial Master Zhāng Yǔqīng 張宇清 (1364-1427); Rén Zìyuán 任自垣 (fl. 1400-1422), the general intendant of Mount Wūdāng 武當 (Shíyàn, Húběi); and Shào Yǐzhèng 邵以正 (d. 1462), the Daoist Registrar at the time. The wood printing blocks were engraved in 1444, and the printing was completed in 1445. The complete edition consisted of 5,318 scrolls (*juǎn* 卷). Copies of the textual collection were, in turn, disseminated to several major Daoist temples and monasteries throughout China, including Báyún guān 白雲觀 (White Cloud Monastery; Běijīng). It was this copy that survived the perils of history and became preserved into the modern period. “Rediscovered” in the early twentieth century, the Báyún guān copy of the *Zhèngtǒng dàoàng* and *Xù dàoàng* became the basis for all modern reprintings of the *Dàoàng* and thus for Daoist Studies by extension. The standard index is that of Kristofer Schipper and his colleagues (abbrev. CT/DZ), especially following the publication of the *Historical Companion to the Daozang* (2004).

**Dàoàng jīyào** 道藏輯要. Collected Essentials of the Daoist Canon. Abbreviated JY. An important supplemental and “extra-canonical” collection of Daoist texts. The earliest edition may have been compiled by the literatus-scholar Péng Dìngqiú 彭定求 (Shǒugāng 守剛 [Guarding-the-Guideline]; 1645-1719) and published around 1700. An enlarged edition was compiled by the scholar-official Jiǎng Yǔpú 蔣予蒲 (Yuántíng 元庭 [Origin Court]; 1755-1819) during the reign of Qīng Emperor Jiāqìng 嘉慶 (1760-1820; r. 1796-1820). It consisted of 173 texts, all of which derived from the received *Dàoàng* 道藏. The current edition was originally published in 1906 by Hè Lóngxiāng 賀龍驤 and Péng Hànrán 彭瀚然 at Èrxīān 二仙庵 (Two Immortals Temple), which is part of Qīngyáng gōng 青羊宮 (Azure Ram Palace; Chéngdū, Sìchuān). The latter still houses the original block-plates and occasionally prints traditional concertina and thread-bound editions. The current collection includes 315 texts, and it is especially important for the study of internal alchemy (*nèidān* 內丹). It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002), which provides a standardized numbering system for citation.

**Dàoàng jīnghuá** 道藏精華. Essential Blossoms of the Daoist Canon. Abbreviated JH. An important supplemental and “extra-canonical” collection of Daoist texts. The collection was edited by Xiāo Tiānshí 蕭天石 (1908-1986) and published by Zìyóu chūbǎnshè 自由出版社 in Táipěi, Táiwān. The collection consists of seventeen “collections” (*jí* 集), which multiple individual texts.

The first title in the series appeared in 1956 and the final volume in 1989. The now-complete edition consists of 106 volumes with many individual works. The *Dàoàng jīnghuá* is especially important for the study of female alchemy (*nǚdān* 女丹) and more modern materials. It has been partially indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002). Currently being completed indexed by Louis Komjathy.

***Dàoàng jīnghuá lù*** 道藏精華錄. Record of Essential Blossoms of the Daoist Canon. Abbreviated JHL. An important supplemental and “extra-canonical” collection of Daoist texts. The collection was edited by Dīng Fúbǎo 丁福保 (1874-1952) and first published in 1922 by Yīxué shūjú 醫學書局 in Shànghǎi. One of the most widely circulated modern editions consists of one hundred texts in ten “collections” (*jí* 集) that contain ten individual texts each. However, there also are two-volume and five-volume reprints. About one-third of the *Dàoàng jīnghuá lù* derives from the received *Dàoàng* 道藏 and *Dàoàng jíyào* 道藏輯要. It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002), which provides a standardized numbering system for citation.

***Dàoàng xùbiān*** 道藏續編. Supplementary Collection of the Daoist Canon. Abbreviated XB. An important supplemental and “extra-canonical” collection of Daoist texts. The collection was compiled by the Lóngmén 龍門 (Dragon Gate) Daoist Mǐn Yīdé 閔一得 (1748-1836) and first published in 1834 on Mount Jīn’gài 金蓋 (near Húzhōu, Zhèjiāng). It was reprinted by Dīng Fúbǎo 丁福保 (1874-1952) in 1952 and published by Yīxué shūjú 醫學書局 in Shànghǎi. The collection consists of twenty-three texts. It especially focuses on internal alchemy (*nèidān* 內丹), with particular attention to the Lóngmén lineage of Quánzhēn 全真 (Complete Perfection) Daoism. It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002), which provides a standardized numbering system for citation.

***Dūnhuáng dàoàng*** 敦煌道藏. Dūnhuáng Daoist Canon. Abbreviated DH. Collection of Daoist manuscripts discovered and collected in the early twentieth at the key archaeological site of Dūnhuáng in Gānsù province. The manuscripts date from the fifth to eleventh centuries and include some lost Daoist texts. Edited by Lǐ Défàn 李德范 and consisting of 142 separate manuscripts, often comprised of multiple sections of one individual work, in five volumes. The collection includes reproductions of the texts collected by Paul Pelliot (1878-1945; abbrev. P.) and by Aurel Stein (1862-1943; abbrev. S.), among others. These are preserved in various European and Asian library collections, including the Stein collection in the British Library (London) and the Pelliot collection in the Bibliothèque Nationale de France (Paris). It has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002), which provides a standardized numbering system for citation. Many of the texts are included in the *Zhōnghuá dàoàng*.

***Zàngwài dàooshū*** 藏外道書. Daoist Books Outside the Canon. Abbreviated ZW. An important supplemental and “extra-canonical” modern Daoist textual collection. The collection consists of photographic reproductions of 991 texts in thirty-six volumes. It was collected under the editorship of the Chinese scholar Hú Dàoìng 胡道靜 (1913-2003). Co-editors included the Chinese scholars Chén Yàotíng 陳耀庭, Duàn Wénguì 段文桂, and Lín Wànqīng 林萬清. Published by Bā-Shǔ shūshè 巴蜀書社 in Chéngdū, Sìchuān, the collection appeared in two installments: volumes 1-20

in 1992, and volumes 21-36 in 1994. The collected texts derive from a variety of sources, and the collection is especially important for the study of late imperial Daoism and more modern materials. Volume 36 includes a numbered finding index, including volumes and page numbers. The *Zàngwài dàoshū* also has been indexed by Louis Komjathy in his *Title Index to Daoist Collections* (2002), which includes a standardized numbering system.

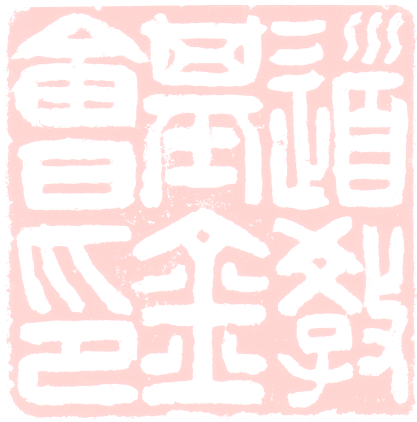
**Zhōnghuá dàoàng** 中華道藏. Chinese Daoist Canon. Also translated as “Daoist Canon of China.” Abbreviated ZH, the *Zhōnghuá dàoàng* is a modern punctuated edition of the received *Dàoàng* 道藏 (Daoist Canon). Sponsored by the Chinese Daoist Association, the *Zhōnghuá dàoàng* was compiled and edited under the supervision of Wáng Kǎ 王卡 (b. 1956) of the Chinese Academy of Social Sciences and honorifically Zhāng Jìyǔ 張繼禹 (b. 1962), the 65th Celestial Master and one of the vice-presidents of the Chinese Daoist Association. The collection was published by Huáxià chūbǎnshè 華夏出版社 in 2003. It consists of 1,524 texts in 49 volumes, including 48 volumes of texts and the index (vol. 49). The *Zhōnghuá dàoàng* maintains the received *Dàoàng* as its temporal limit (1607), but incorporates some texts from archaeological finds such as Dūnhuáng 敦煌, Guōdiàn 郭店, and Mǎwángduī 馬王堆. The collection has been indexed by Louis Komjathy (2014), which includes a standardized numbering system correlated to his *Title Index to Daoist Collections* (2002).

**Zhuāng-Lín xù dàoàng** 莊林續道藏. Supplement to the Daoist Canon from the Zhuāng and Lín Families. Abbreviated ZL. An important, but under-utilized textual collection of Daoist ritual materials collected from a contemporary Taiwanese Zhèngyī 正一 (Orthodox Unity) community. The materials derive from Zhuāng-Chén Dēngyún 莊陳登雲 (1911-1976), one of the most accomplished modern Taiwanese Zhèngyī priests and ritual experts. Zhuāng was the heir of a Zhèngyī lineage associated with Chén Jiésān 陳捷三 (1861-1901) and Lín Rǔméi 林汝梅 (d. 1894), from whom he inherited rare manuscripts. The materials were collected in Táiwan by Michael Saso 蘇海涵 (b. 1930; University of Hawaii) and published by Chéngwén chūbǎnshè 成文出版社 in 1975. Abbreviated “ZL,” the *Zhuāng-Lín xù dàoàng* consists of 104 texts in twenty-five volumes. A preliminary index was published by Michael Saso (1979), which lacks a standardized numbering system. Currently being indexed by Louis Komjathy.\*

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\* There also are a variety of recent collections that I have yet to examine fully. They include the following: (1) *Dàoshū jíchéng* 道書集成 (Collection of Daoist Books; 60 vols.; dat. 1999); (2) *Sāndòng shíyí* 三洞拾遺 (Lost Works of the Three Caverns; 20 vols.; dat. 2005); (3) *Zhōngguó dàoguàn zhì cóngkān* 中國道觀志叢刊 (Collection of Chinese Daoist Temple Records; 36 vols; dat. 2004) and *Zhōngguó dàoguàn zhì cóngkān xùbiān* 中國道觀志叢刊續編 (Supplemental Collection of Chinese Daoist Temple Records; 24 vols; dat. 2015); and (4) *Zhōnghuá xù dàoàng* 中華續道藏 (Supplement to the Chinese Daoist Canon; 20 vols; dat. 1999). None of these have been indexed to date.



## Self-Study Guide to Daoist Scripture Study

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Scripture study (*jīngxué* 經學) is an essential aspect of Daoist practice-realization, with scriptures (*jīng* 經) being a specific genre of Daoist literature and one of the external Three Treasures (*sānbǎo* 三寶) of the Daoist tradition as such. Not all texts have the authoritative and revered status of scriptures, and Daoists tend to view these works as revealed and/or inspired. They are usually anonymous and/or attributed to specific gods, immortals, or Perfected. Generally speaking, different Daoists often emphasize different scriptures, specifically as associated with specific movements, lineages, and sometimes revelations. In our approach, informed by the general contours of Daoist tradition, an inner cultivation focus, and the Quánzhēn 全真 (Complete Perfection) movement, we study and teach the *Lǎozǐ* 老子 (Book of Venerable Masters) and *Zhuāngzǐ* 莊子 (Book of Master Zhuang) as foundational. This is followed by various other important texts, including the three core texts of Complete Perfection, namely, *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power), which is the honorific title of the *Lǎozǐ*, *Qīngjìng jīng* 清靜經 (Scripture on Clarity and Stillness), and *Yīnfú jīng* 陰符經 (Scripture on the Hidden Talisman). With the exception of the *Zhuāngzǐ*, these are translated in Louis Komjathy's *Handbooks for Daoist Practice* (*Xiūdào shǒucè* 修道手冊; 2008 [2003]), which is our primary sourcebook.

(1.A) *Lǎozǐ* 老子 (Book of Venerable Masters; abbrev. LZ). Honorific title: *Dàodé zhēnjīng* 道德真經 (Perfect Scripture on the Dao and Inner Power; DZ 664; ZH 553; abbrev. DDJ). Attributed to the legendary Lǎozǐ 老子 (“Master Lao”/“Old Master”; trad. dat. 6<sup>th</sup> c. BCE).

Conventionally understood as “poetry,” containing 81 (9x9) untitled “verse-chapters” in the standard received edition (Wáng Bì 王弼 [226-249 CE]). Anonymous multi-vocal anthology consisting of historical and textual layers from at least the fourth to second centuries BCE. Contains the teachings and practices of various anonymous elders of the inner cultivation lineages of classical Daoism. Especially important for understanding foundational Daoist views, principles, values, qualities, and ideals. Includes key information on Daoist apophatic and quietistic meditation (chs. 10, 16, 20, 28, & 37), including *bàoyī* 抱一 (“embracing the One”), and on qualities associated with realized Daoists (chs. 8 & 15). Became one of the most important works of the classical Daoist textual corpus and eventually one of the most influential scriptures in the larger Daoist tradition. The first of the three core texts of Quánzhēn 全真 (Complete Perfection) Daoism. Handbook 2: Book of Venerable Masters is a partial translation of select chapters, about half of the received text, especially relevant for Daoist inner cultivation. Three key missing chapters are 64, 65, and 67. Currently being revised into a complete translation in collaboration with Harold Roth (Brown University). See our independent “Self-Study Guide to the *Dàodé jīng*” for additional guidance.

(1.B) *Zhuāngzǐ* 莊子 (Book of Master Zhuang; abbrev. ZZ). Honorific title: *Nánhuá zhēnjīng* 南華真經 (Perfect Scripture of Perfected Nánhuá [Southern Florescence]; DZ 670; ZH 616; abbrev. NHJ). Attributed to Zhuāng Zhōu 莊周 (“Master Zhuāng;” ca. 370-ca. 290 BCE), whose honorific name is Nánhuá and some of whose teachings and perhaps writings are contained in the so-called Inner Chapters (chs. 1-7).

Primarily written in prose, containing 33 titled chapters in the standard received edition (Guō Xiàng 郭象 [252-312 CE]). The latter produced his redaction from an earlier, lost 52-chapter edition, with the editorial process and accompanying expulsions being unclear. Anonymous multi-vocal anthology consisting of historical and textual layers from at least the fourth to second centuries BCE. Contains the teachings and practices of various anonymous, pseudonymous and occasionally named elders of the inner cultivation lineages of classical Daoism. From a revisionist perspective, there are at least five distinct lineages or “schools,” so the text should ideally be read in both the received order and a revisionist order based on lineage clusters. Especially important for understanding foundational Daoist views, principles, values, qualities, and ideals. Includes key information on Daoist apophatic and quietistic meditation (chs. 4, 6, 11, 23, & 33), including *xīnzhāi* 心齋 (“heart-fasting”) and *zuòwàng* 坐忘 (“sitting-in-forgetfulness”). Also contains seminal stories and related “(non)skill passages” including qualities associated with realized Daoists. Our preferred translation is by Burton Watson, but A.C. Graham and Victor Mair also are reliable. See our independent “Self-Study Guide to the *Zhuāngzǐ*” for additional guidance.

(2) *Nèiyè* 內業 (Inward Training; abbrev. NY). Proposed honorific title: *Nèixiū zhēnjīng* 內修真經 (Perfect Scripture on Inner Cultivation; abbrev. NXJ).

Anonymous, possibly multi-vocal composition dating to around 350 BCE, so possibly the oldest classical Daoist text. Survives as chapter 49 of the received *Guǎnzǐ* 管子 (Book of Master Guǎn), a collection of miscellaneous works named after Guǎn Zhòng 管仲 (d. 645 BCE), an ancient Chinese philosopher and politician who was considered the greatest minister of the state of Qí 齊 (present-day Shāndōng). The collection effort itself is associated with the famous Jìxià 稷下 (lit., “below the Jì Gates”) Academy (fl. ca. 340-ca. 260 BCE), and the received edition was compiled by Liú Xiàng 劉向 (79-8 BCE). In terms of Daoistic texts, the *Nèiyè* is one of the so-called Xīnshù 心術 (Techniques of the Heart-Mind/Arts of the Heart) chapters, with the other three being chapters 36-38. In Harold Roth’s (Brown University) critical edition, the *Nèiyè* consists of 26 untitled verse-chapters. This text is especially helpful for providing technical details on Daoist apophatic and quietistic meditation, representing a more technical parallel to the *Dàodé jīng* in certain respects, including complementary passages that clarify the latter. Includes the earliest known reference to *shǒuyī* 守一 (“guarding the One”) and emphasizes the “four alignments” (*sìzhèng* 四正). Largely unknown in Daoist circles before the pioneering work of A.C. Graham (1919-1991) and Isabelle Robinet (1932-2000), and especially the definitive study and translation of Harold Roth. Handbook 1: Inward Training.

(3) **Huángdì nèijīng sùwèn** 黃帝內經素問 (Yellow Thearch's Inner Classic: Basic Questions; DZ 1018; ZH 884; abbrev. *Sùwèn* & SW). Often inaccurately referred to as the *Yellow Emperor's Classic of Internal Medicine*.

Anonymous multi-vocal anthology containing material from at least the 3<sup>rd</sup> c. BCE to the 3<sup>rd</sup> c. CE, approximately 200 BCE-200 CE. Technically one of four known *Yellow Thearch's Inner Classics*, with the other three, in order of importance, being the *Lingshū* 靈樞 (Numinous Pivot), *Tàisù* 太素 (Great Foundation), and *Míngtáng* 明堂 (Hall of Light). The latter two are only partially extant. Without qualification, use of the primary title refers to the *Sùwèn*. The latter is primarily presented as a dialogue between Huángdì 黃帝 (Yellow Thearch; a.k.a. Yellow Emperor) and Qí Bó 岐伯, and a *revelation* from the latter to the former. One of the foundational works of classical Chinese medicine, with various Daoist elements. One hint about the latter connection is the reference to Qí Bó as the Celestial Master (*tiānshī* 天師). The standard received edition, primarily edited by Wáng Bīng 王冰 (Qǐxuán 啟玄 [Inspired Mystery]; fl. 760s), consists of 81 (9x9) titled chapters, with the titles themselves offering major insights. Important for gaining a foundational understanding of traditional Chinese naturalistic views, including as related to cosmology, dietetics, philosophy, psychology, and somatics. Provides practical instruction on somatic and cosmological harmony, including through seasonal attunement. Handbook 3: Yellow Thearch's Basic Questions contains a translation of chapters 1 and 2. Other reliable translations include those of Ilza Veith (chs. 1-34) and the complete, two-volume definitive and annotated one by Paul Unschuld and Hermann Tessenow.

(4) **Tàishàng Lǎojūn shuō cháng qīngjìng miào jīng** 太上老君說常清靜妙經 (Wondrous Scripture on Constant Clarity and Stillness as Spoken by the Great High Lord Lao; DZ 620; ZH 350; abbrev. *Qīngjìng jīng* & QJJ).

Anonymous eighth-century Daoist scripture of unclear provenance. Written in verse paragraphs and divided into two major sections. Presented as a revelation from Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 (“Master Lao”) and personification of the Dao. Part of what may be referred to as “Clarity-and-Stillness Literature,” with this text being the most influential. Develops many of the views, values, and principles contained in the *Dàodé jīng*, including additional instructions on Daoist apophatic and quietistic practice. Focuses on the heart-mind as our psychospiritual center. As the title indicates, emphasizes the cultivation of clarity and stillness (*qīngjìng* 清靜/清淨), as contemplative states and qualities, with the aspiration for the (non)attainment of “constancy” (*cháng* 常), or meditative absorption (*dìng* 定; *samādhi*). The second of the three core texts of Quánzhēn 全真 (Complete Perfection) Daoism. Also influential in other internal alchemy (*nèidān* 內丹) circles. Handbook 4: Scripture on Clarity and Stillness.

(5) **Tàishàng Lǎojūn jīnglǜ** 太上老君經律 (Scriptural Statutes of the Great High Lord Lao; DZ 786; ZH 540; abbrev. *Lǎojūn jīnglǜ* & LJL).

Anonymous sixth-century Tiānshī 天師 (Celestial Masters) Daoist precept collection. Presented as a revelation from, or at least associated with, Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 (“Master Lao”) and personification of the Dao. Opens with the Nine Practices (*jiǔxíng* 九行),

which are derived from the *Dàodé jīng* and probably the oldest extant “precepts” (*jiè* 戒), actually Daoist practice principles and guidelines. These are divided into three sets of three (3x3=9). They are followed by the “Twenty-Seven Xiǎng’ěr Precepts,” which are conduct guidelines derived from the *Lǎozǐ xiǎng’ěr zhù* 老子想爾注 (Commentary Thinking Through the *Laozi*; DH 56; S. 6825; ZH 557; abbrev. *Xiǎng’ěr zhù* & XE). The latter is the sixth of the seven earliest Daoist commentaries and was most likely written by Zhāng Lǔ 張魯 (d. 216 CE), the third Celestial Master. The Twenty-Seven Xiǎng’ěr Precepts are divided into three sets of nine (3x9=27). As applicable to the entire Daoist community, these two sets of precepts provide insights and guidance concerning foundational Daoist views, values, and principles. They also offer at least one expression of baseline Daoist ethics and conduct. The *Lǎojūn jīnglǜ* also contains the more complex and specialized “180 Precepts of Lord Lao,” which were intended for Celestial Master libationers (*jǐjiǔ* 祭酒), community leaders basically equivalent to parish priests. Handbook 5: Scriptural Statutes of Lord Lao contains a translation of the Nine Practices and Twenty-Seven Xiǎng’ěr Precepts. The 180 Precepts of Lord Lao have been translated by Barbara Hendrischke and Benjamin Penny, Kristofer Schipper, and Livia Kohn. See our independent “Reading the *Dàodé jīng* through the Nine Practices” for additional guidance.

(6) ***Tàishàng Lǎojūn nèi rìyòng miào jīng*** 太上老君內日用妙經 (Wondrous Scripture for Daily Internal Practice of the Great High Lord Lao; DZ 645; ZH 787; abbrev. *Nèi rìyòng jīng* & NRYJ).

Anonymous, possibly thirteenth-century Daoist scripture of unclear provenance. Written in verse paragraphs. Presented as a revelation from Lǎojūn 老君 (Lord Lao), the deified Lǎozǐ 老子 (“Master Lao”) and personification of the Dao. (Are you noticing a pattern?) Based on internal evidence, the *Nèi rìyòng jīng* appears to be a later Quánzhēn 全真 (Complete Perfection) text, as “daily practice/daily application” (*rìyòng* 日用) was a shared contemplative approach among many of the first-generation teachers. Drawing on the *Qīngjìng jīng* and the Clarity-and-Stillness sub-tradition, the text emphasizes Daoist apophatic and quietistic meditation with an internal alchemy (*nèidān* 內丹) dimension. Provides additional clarification on the state and quality of clarity-and-stillness. There also is a paired scripture on “daily external practice” (*wài rìyòng* 外日用) (DZ 646; ZH 788), which emphasizes ethics. Handbook 6: Scripture for Daily Internal Practice. Both the internal and external versions have been translated by Livia Kohn.

(7) ***Huángdì yīnfú jīng*** 黃帝陰符經 (Yellow Thearch’s Scripture on the Hidden Talisman; DZ 31; ZH 642; abbrev. *Yīnfú jīng* & YFJ).

Anonymous sixth-century Daoist scripture of unclear provenance. Written in verse paragraphs and divided into three major titled sections. Presented as a revelation from Huángdì 黃帝 (Yellow Thearch; a.k.a. Yellow Emperor), here associated with Daoist inner cultivation. Recalling chapter five of the *Zhuāngzǐ*, the text emphasizes the *yīnfú* 陰符, here translated as “hidden talisman,” but also rendered as “dark/hidden agreement/contract/tally,” as the center of Daoist practice. This phrase consists of *yīn*, in the sense of *yīnyáng* 陰陽, which is associated with darkness/receptivity/stillness, and *fú*, which technically refers to a talisman. The latter originally were forms of communication, guidance, and agreements, in which an object was broken apart and kept by the two associated parties. Two halves, when rejoined, revealing original unity.



Reunification. This is the heart-mind (*xīn* 心) and innate nature (*xìng* 性) as the pivot (*jī* 機), our psychospiritual center. Although the text has been interpreted in various “non-Daoist” ways, including as military strategy, it is clearly about inner cultivation, with an emphasis on an apophatic and quietistic approach, through which we (re)discover our original and inherent connection with the Dao. The text also includes important information on the process of purifying consciousness and overcoming difficulties in practice. The third of the three core texts of Quánzhēn 全真 (Complete Perfection) Daoism. Also influential in other internal alchemy (*nèidān* 內丹) circles. Handbook 7: Scripture on the Hidden Talisman.

(8) *Chóngyáng lìjiào shíwǔ lùn* 重陽立教十五論 (Redoubled Yang’s Fifteen Discourses to Establish the Teachings; DZ 1233; ZH 1010; abbrev. *Chóngyáng shíwǔ lùn*, *Lìjiào shíwǔ lùn*, *Shíwǔ lùn*, & SWL). Attributed to and most likely based on the teachings of Wáng Zhé 王嘉 (Chóngyáng 重陽; 1113-1170), the founder of Quánzhēn 全真 (Complete Perfection) Daoism.

Just what the title suggests, with each discourse being separately titled. A primer in foundational Complete Perfection approaches, concerns, and practices. Of the early Complete Perfection textual corpus, probably the most influential work, partially due to its accessibility and frequent translation. Widely disseminated and read in the contemporary Daoist community. Includes important insights about eremitic seclusion, scripture study, spiritual companions, quietistic meditation, and spiritual realization. Interestingly, Discourses 7, 8, 9 and 13 (3b-5b) appear in the fourteenth-century *Qúnxiān yàoyǔ zuǎnjí* 群仙要語纂集 (Collection of Essential Sayings from Various Immortals; DZ 1257, 2.2b-4a) as a guide to Daoist meditation. Handbook 8: Redoubled Yang’s Fifteen Discourses.

(9) *Tiānyǐnzǐ* 天隱子 (Book of Master Celestial Seclusion; DZ 1026; ZH 993; abbrev. TYZ).

Anonymous eighth-century work. Consists of eight titled sections, including on sitting-in-forgetfulness (*zuòwàng* 坐忘). Contains a preface attributed to Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 真一 [Pure Unity]; 647-735), the 12<sup>th</sup> Patriarch of Shàngqīng 上清 (Highest Clarity) Daoism and author of the influential *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness; DZ 1036; ZH 992). According to Sīmǎ’s preface, he received teachings from the text’s namesake, about whom he had no biographical information. He then edited the text so that it could be disseminated. The *Tiānyǐnzǐ* is part of a series of related works on the Daoist meditation practice of observation (*guān* 觀), influenced by Buddhist *vipassanā/vipaśyanā*, and realizing the Dao (*dédào* 得道). Involves developing non-discriminating awareness and detachment. This text has also exerted some influence in contemporary Qigōng 氣功 (Energy Work) circles. Handbook 9: Book of Master Celestial Seclusion.

## FURTHER READING

(1) Bokenkamp, Stephen. 1997. *Early Daoist Scriptures*. Daoist Classics 1. Berkeley: University of California Press.

Important anthology of annotated academic translations of early and early medieval Daoist literature. Largely historical artifacts with little contemporary relevance and with the potential to create confusion among the uninformed and undiscerning. Bokenkamp also adheres to the problematic Strickmannian view of Daoism, centering on the Tiānshī 天師 (Celestial Masters) as source-point, which creates lineal confusion. Includes an annotated translation of the *Lǎozǐ xiǎng'ěr zhù* 老子想爾注 (Commentary Thinking Through the *Laozi*; DH 56; S. 6825; ZH 557; abbrev. *Xiǎng'ěr zhù* & XE), with *xiǎng'ěr* rendered by Bokenkamp as “thinking of you” (remote libationers or Daoist diaspora). Most likely written by Zhāng Lǔ 張魯 (d. 215 CE), the third Celestial Master, this text is the sixth of the seven earliest Daoist commentaries. Lost before the discovery of a Dūnhuáng 敦煌 manuscript around 1907 and dating to about 500 CE. Provides insights into the ways in which early Daoists read and applied the *Dàodé jīng* in the context of Daoist community.

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

Annotated academic translation of the *Yōngchéng jíxiān lù* 壙城集仙錄 (Record of Assembled Immortals from the Walled City; DZ 783; ZH 1435; abbrev. *Yōngchéng lù* or YCL). This text is a collection of hagiographies (biographies of saints) of accomplished female Daoists and Daoist immortals/transcendents. Compiled by the Daoist scholastic Dù Guāngtíng 杜光庭 (Guāngchéng 廣成 [Expansive Completion]; 850-933). Offers important examples and potential models of female participation and embodiment in the Daoist tradition.

(3) Company, Robert. 2002. *To Live as Long as Heaven and Earth: A Translation and Study of Ge Hong's Traditions of Divine Transcendents*. Daoist Classics 2. Berkeley: University of California Press.

Annotated academic translation of the *Shénxiān zhuàn* 神仙傳 (Biographies of Spirit Immortals; JY 89; JH 54; ZH 1430; abbrev. SXZ). This text is one of the most important and influential Daoist hagiographies. It is attributed to and was at least partially compiled by Gé Hóng 葛洪 (Bàopǔ 抱朴 [Embracing Simplicity]; 283-343), author of the seminal *Bàopǔ zǐ nèipiān* 抱朴子內篇 (Inner Chapters of Master Embracing Simplicity; DZ 1185; ZH 980; abbrev. BPZ). Conforming to dominant Sinological models, the book itself is hyper-text-critical and overly philological. It might have benefitted from a separate edition with just the introductory materials and the annotated translation itself. Like the other titles in this series, adheres to the problematic (mandated?) Strickmannian view of Daoism, centering on the Tiānshī 天師 (Celestial Masters) as source-point, which creates lineal confusion. Nonetheless helpful for providing information on many important early Daoist personages and immortals, including associated teachers, practices, and lifeways.

(4) Cleary, Thomas. 1991. *Vitality, Energy, Spirit: A Taoist Sourcebook*. Boston: Shambhala.

Early, second-generation sourcebook of Daoist literature intended for a popular audience. Supersedes earlier deficient and similar installments, like Frederic Henry Balfour's *Taoist Texts: Ethical, Political, and Speculative* (1884) and James Legge's *The Texts of Taoism* (1891; 2 vols.). Helpful for accessibility and readability of often complex and difficult internal alchemy texts, including some Quánzhēn 全真 (Complete Perfection) and Lóngmén 龍門 works. Like Cleary's translations in general, lacks sufficient background information and annotations. The English renderings also frequently stray far from the original Chinese source-text, representing more of a paraphrased approximation than a reliable translation as such. Also propagates some problematic popular and misguided views of Daoism. Nonetheless remains the best non-academic, general-audience sourcebook, especially for individuals interested in Daoist inner cultivation.

(5) Hendrichske, Barbara. 2007. *The Scripture on Great Peace: The Taiping jing and the Beginnings of Daoism*. Daoist Classics 3. Berkeley: University of California Press.

Annotated academic translation of the *Tàipíng jīng* 太平經 (Scripture on Great Peace; DZ 1101; DH 86; ZH 475). Of unclear provenance, the text is one of the earliest Daoist scriptures, although the received version is complex in terms of historical and textual layers. It became the basis of the Tàipíng 太平 movement, also known as the so-called Huángjīn 黃巾 (Yellow Kerchiefs ["Yellow Turbans"]), which was one of the earliest forms of organized Daoism basically contemporaneous with the Celestial Masters. The book is often highly text-critical and philological. Like the other titles in this series, adheres to the problematic (mandated?), albeit modified Strickmannian view of Daoism, centering on the Tiānshī 天師 (Celestial Masters) as source-point, which creates lineal confusion. Still, the translation is helpful for providing access to early Daoist views, especially with respect to cosmology and theocratic politics.

(6) \*Kohn, Livia. 1993. *The Taoist Experience: An Anthology*. Albany: State University of New York Press.

Pioneering and foundational sourcebook of translations of a wide selection of Daoist literature. Located somewhere between an academic and popular publication. At the time, Kohn was a prominent academic, and the publisher is an academic press, but the translations themselves are aimed at a larger audience and lack annotations. The absence of the latter is somewhat compensated for with helpful, framing introductions to both the larger thematic sections and the specific texts. The selection, which often relies on other translations, includes important materials on the entire spectrum of Daoist practice (e.g., dietetics, ethics, meditation, Yangsheng), so especially helpful for Daoist practitioners. Contains some problematic views about Daoism, specifically a lack of recognition of the inner cultivation lineages of classical Daoism. Still the best general anthology of Daoist source-texts in translation. Also provided a model, albeit often unacknowledged or worse, for many of the other sourcebooks in Daoist Studies. Somewhat problematic title, as it is a selection of *texts*. Kohn has subsequently published other helpful, thematic sourcebooks, including on Daoist ethics and Yangsheng.

(7) \*Komjathy, Louis. 2008 (2003). *Handbooks for Daoist Practice* (Xiūdào shǒucè 修道手冊). 10 vols. Hong Kong: Yuen Yuen Institute. Originally published under the imprint of Wandering Cloud Press (Yúnyóu yìnjú 雲遊印局).

The only Daoist anthology selected and translated by an ordained Daoist scholar-practitioner and specifically and unapologetically intended for Daoist adherents and associated communities. Foundational sourcebook for the Daoist Foundation 道教基金會, Clarity-and-Stillness Order (Qīngjìng dào 清靜道; CSO), and affiliated Daoist associations (dàohuì 道道). See above for details. Now widely disseminated in Western Daoist circles, often without attribution or acknowledgment. Has also become the basis of various plagiarized versions, including by individuals who do not know classical Chinese. As Komjathy recently reacquired the copyright from the Yuen Yuen Institute, hopefully will be reissued in a revised and updated edition.

(8) \*Komjathy, Louis. 2013. *The Way of Complete Perfection: A Quanzhen Daoist Anthology*. Albany: State University of New York Press.

Important anthology of annotated academic translations of Quánzhēn 全真 (Complete Perfection) Daoist literature, with a specific focus on the earliest works. Authoritative and comprehensive, includes the largest selection to date of literature associated with a specific Daoist movement. Also noteworthy for including *complete* translations, rather than selections. Dedicated to Chén Yǔmíng 陳宇明 (b. 1969), Komjathy's "master-father" (shīfu 師父; root-teacher), former vice-abbot of Yùquán yuàn 玉泉院 (Temple of the Jade Spring) and 25<sup>th</sup>-generation member of the Huàshān 華山 (Mount Hua) lineage of Complete Perfection Daoism. May be understood as an academically-informed substitute for Cleary's *Vitality, Energy, Spirit*. Partially intended as a resource for Complete Perfection Daoists in order to develop an informed textual root in their own sub-tradition. Perhaps overwhelming and overly technical for many readers. For members of the Daoist Foundation, may be used as a more advanced and movement-specific supplement to Komjathy's *Handbooks for Daoist Practice* (7).

(9) Miller, James. 2008. *The Way of Highest Clarity: Nature, Vision and Revelation in Medieval China*. Magdalena, NM: Three Pines Press.

Anthology of annotated academic bilingual translations of Shàngqīng 上清 (Highest Clarity) Daoist literature. Noteworthy for including the Chinese source-texts. Somewhat deficient due to the idiosyncratic nature of the selection, which is more a reflection of Miller's personal interests than representative of Highest Clarity per se. For example, neither the *Dàdòng jīng* 大洞經 (Scripture of Great Profundity; DZ 6; ZH 1; abbrev. DDJ) nor the *Huángtíng jīng* 黃庭經 (Scripture on the Yellow Court; DZ 331/ZH 896; DZ 332/ZH 897; abbrev. HTJ) is included. May be supplemented by consulting the scholarship of the late Isabelle Robinet (1932-2000).

(10) Pregadio, Fabrizio. 2019. *Taoist Internal Alchemy: An Anthology of Neidan Texts*. Mountain View, CA: Golden Elixir Press.

Just what the title suggests. Anthology of annotated academic translations of various internal alchemy (*nèidān* 內丹) texts, with a specific focus on foundational works and the early period. Helpful for providing access to complex and difficult technical manuals. However, in application, may lead to confusion and even serious psychospiritual problems without training and guidance under a reliable Daoist teacher, including accompanying oral instruction (*kǒujué* 口訣). May be thought of as a more academic version of much of the earlier work of Thomas Cleary and others. Lacks a sophisticated understanding of Quánzhēn 全真 (Complete Perfection) Daoist literature, for which interested readers should consult Louis Komjathy's *Cultivating Perfection* (2007) and *The Way of Complete Perfection* (2013) (8), which Pregadio intentionally omits and fails to engage. Also exhibits some problematic, popular influence, such as the inclusion of the *Tàiyǐ jīnhuá zōngzhǐ* 太乙金華宗旨 (Ancestral Decrees of the Golden Flower of Great Unity; JY 170; XB 1; JH 94; ZW 334; abbrev. *Jīnhuá zōngzhǐ* or JHZZ), the so-called *Secret of the Golden Flower*, possibly via Richard Wilhelm (1873-1930).

(11) Robson, James, ed. 2017. *The Norton Anthology of World Religions: Daoism*. New York and London: Norton.

Helpful, albeit excessive and unbalanced selection of Daoist literature. Requires additional education, discernment and refinement on the part of readers. Has a wide variety of deficiencies. Misleadingly presented as James Robson's own work, when he is, in fact, only the compiler and editor. Lacks a comprehensive and sophisticated understanding of the Daoist tradition, as Robson is primarily a Sinological scholar of Chinese Buddhism. (He replaced Stephen Bokenkamp as volume editor when the former failed to complete the project.) Although better than most conventional Sinological publications, it further lacks sufficient documentation of the inner cultivation lineages of classical Daoism and representative selections of Quánzhēn 全真 (Complete Perfection) Daoist literature, a deficiency easily avoided or rectified through a simple consultation with Western specialists (e.g., Stephen Eskildsen, Vincent Goossaert, Louis Komjathy). See (8) and (12). In addition, it includes materials related to so-called "American/Western Daoism" that rather represent cultural appropriation, cognitive imperialism and spiritual colonialism, with little to no connection to the *religious tradition which is Daoism*. Although monumental in volume, like "Norton Anthologies" in general, it proves impractical and in need of distillation in lived application and may easily lead to confusion on the part of general readers. Livia Kohn's *The Taoist Experience* (6) is superior for Daoist practitioners.

(12) \*Roth, Harold. 1999. *Original Tao: Inward Training (Nei-yeh) and the Foundations of Taoist Mysticism*. New York: Columbia University Press.

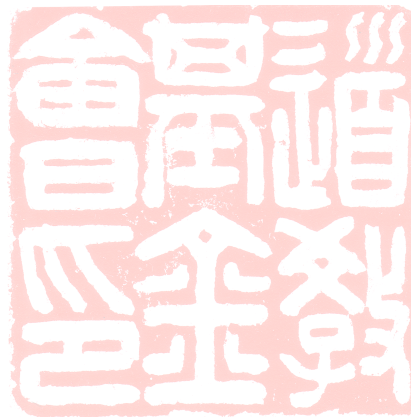
Annotated academic translation and study of the mid-fourth century BCE "Nèiyè" 內業 (Inward Training; abbrev. NY) chapter (ch. 49) of the received *Guǎnzǐ* 管子 (*Kuǎn-tzū*; Book of Master Guan; abbrev. GZ). The latter is traditionally associated with Guǎn Zhòng 管仲 (d. 645 BCE), an ancient Chinese philosopher and politician who was considered the greatest minister of the state of Qí 齊 (present-day Shāndōng). Part of the so-called "Xīnshù" 心術 (Hsīn-shù; Techniques of

the Heart-mind/Arts of the Heart) chapters (chs. 36-38 & 49), “Inward Training” may be the oldest extant classical Daoist text. In addition to explicating Daoist contemplative and mystical praxis as documented in “Inward Training,” Roth connects this text to the *Lǎozǐ* 老子 (Book of Venerable Masters) and locates both in the larger textual corpus and training regimen associated with the inner cultivation lineages of classical Daoism. An essential orientation-point to Roth’s pioneering revisionist scholarship on this earliest period of Daoist history.

(13) Wong, Eva. 1997. *Teachings of the Tao*. Boston: Shambhala.

Another sourcebook of Daoist literature intended for a popular audience, with Eva Wong basically being the Chinese version of Thomas Cleary. Like her books in general, lacks necessary and accurate background information and the translations often are unreliable. Includes inaccurate, popular views about Daoism as well as an idiosyncratic selection, partially due to Wong’s Hong Kong Daoist background and training. For popular translations Thomas Cleary’s *Vitality, Energy, Spirit* (4) is a better, albeit still deficient choice.

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# Self-Study Guide to *Dàodé jīng* 道德經

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The *Lǎozǐ* 老子 (*Lǎo-tzǔ*), more commonly referred to with its honorific title of *Dàodé jīng* 道德經 (*Tào-té chīng*; Scripture on the Dao and Inner Power), is one of the earliest texts and most important scriptures of the Daoist tradition. Although traditionally attributed to the legendary *Lǎozǐ* 老子 (*Lǎo-tzǔ*; “Master Lao”/“Old Master”), the text is actually a multi-vocal anthology containing historical and textual material dating from at least the fourth to second centuries BCE. It includes teachings and practices associated with various anonymous elders of the inner cultivation lineages, the master-disciple communities, of classical Daoism. The earliest title is thus better understood as the *Book of Venerable Masters*, rather than the more conventional *Book of Master Lao*. The standard received edition, the Wáng Bì 王弼 redaction, consists of 81 untitled “verse-chapters,” which include at least three distinct types of composition, namely, aphorisms/poetry, parallel prose, and prose. Thus, each chapter should ideally be arranged according to three corresponding layouts and forms of lineation.

## A. SOME RELIABLE TRANSLATIONS

The majority of translations, including popular versions and adaptations by individuals who do not know classical Chinese, are deficient in various ways. The two dominant approaches treat the text as “literature” and “philosophy,” failing to recognize it as a key text of the inner cultivation lineages of classical Daoism and a central scripture of the Daoist tradition. Specifically, few individuals recognize the core importance of apophatic contemplative practice and mystical experiencing, including the context-specific technical terminology. Unfortunately, there also are few translations rooted in a lived understanding of the associated Daoist views, practices, and experiences. More problematically, the text is a major object of the Orientalist gaze, including in the form of intellectual colonialism and spiritual capitalism that may be referred to as the “Tao-te-ching translation industry.”†

(1) \*Addiss, Stephen, and Stanley Lombardo. 1993. *Tao Te Ching*. Indianapolis: Hackett. (Literary)

Probably the best literary and poetic translation of the standard received edition. Notable for its concise poetic approximation of the Chinese source-text. Also extremely affordable.

(2) Ames, Roger, and Donald Hall. 2003. *Dao De Jing: A Philosophical Translation*. New York: Ballantine. (Philosophical)

Probably the most influential recent philosophical translation of the text. Feeds into other philosophical translations, such as those of Philip Ivanhoe (2002), Hans-Georg Moeller (2007), and Chad Hanson (2009). Contains a helpful thematic index and some important insights about

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† Some popular “translations” to avoid include those by Wayne Dyer, Ursula Le Guin, Stephen Mitchell, and Solala Towler. These actually are “adaptations” or “versions” because the individuals do not know Chinese. They also represent cultural appropriation and spiritual colonialism.

technical terms. Like these types of translations and accompanying approaches as a whole, problematically interprets the *Lǎozǐ* as “philosophy” and lacks attention to the inner cultivation lineages of classical Daoism, including the contemplative and mystical apophatic praxis at the foundation of the text. Also somewhat connected to the “Tao-te ching translation industry.” (Ames partially paid for his house in Hawaii based on his monetary advance and royalties.)

(3) Henricks, Robert. 1989. *Lao-tzu Te-Tao Ching: A New Translation Based on the Recently Discovered Ma-wang-tui Texts*. New York: Ballantine. (Philological/Historical)

Bilingual translation of the Mǎwángduī 馬王堆 (lit., “Tomb of King Mǎ”; Chángshā, Húnán) archaeological manuscripts (dat. ca. 168 BCE; dis. 1973). Often referred to as the “Silk *Lǎozǐ*,” these are the second oldest extant manuscripts. Henricks’ rendering is slightly diminished for combining the two independent manuscripts. Also problematic title.

(4) \*Henricks, Robert. 2000. *Lao Tzu’s Tao Te Ching: A Translation of the Startling New Documents Found at Guodian*. New York: Columbia University Press. (Philological/Historical)

Bilingual translation of the Guōdiàn 郭店 (Jīngmén, Húběi) archaeological materials (dat. ca. 300 BCE; dis. 1993). Often referred to as the “Bamboo *Lǎozǐ*,” this is the oldest extant “manuscript,” actually three sets of bamboo slips. Henricks’ Chinese edition includes both the ancient Chinese characters and the modern equivalents. Helps to reconstruct the composition history of the received *Lǎozǐ*. Problematic title.

(5) \*Komjathy, Louis. 2008 (2003). *Handbooks for Daoist Practice*. 10 vols. Hong Kong: Yuen Yuen Institute. (Literary/Practical)

Handbook 2: “Book of Venerable Masters” is a bilingual partial translation of select chapters, about half of the standard received edition, with specific attention to those most relevant for Daoist practice-realization. One of the only reliable “Daoist translations,” rooted in a tradition-based Daoist scholar-practitioner perspective. Includes attentiveness to the specifics of Daoist apophatic practice and associated technical terminology. Three key missing chapters are 64, 65, and 67. Currently being revised into a complete translation, but Komjathy also is increasingly dismantling and reorganizing the received text into “thematic units” and “textual sections” only loosely related to the received chapter sequence and arrangements.

(6) \*LaFargue, Michael. 1992. *The Tao of the Tao Te Ching*. Albany: State University of New York Press. (Practical)

Currently the only reliable complete academic translation attentive to the practice-based characteristics of the text, specifically the central importance of stillness. Drawing upon his analysis of the text in terms of “aphorisms” and “saying collages,” LaFargue reorganizes the received chapter sequence according to seven major topics. All the more impressive because published before the Guōdiàn discoveries (see A.4 above). One deficiency is lack of attention to the technical specifics of Daoist apophatic and quietistic meditation documented in the *Lǎozǐ*.



(7) \*Lau, D.C. 1989 (1982). *Chinese Classics: Tao Te Ching*. Hong Kong: The Chinese University Press. (Historical)

Bilingual translation of the standard received edition, originally published in 1963, and of the Mǎwángduī 馬王堆 archaeological manuscripts (see A.3 above). Probably the most influential historical translation. In addition to being reliable and foundational, Lau's translation is noteworthy for its historical contextualization. One issue is Lau's lack of recognition of text's association with the inner cultivation lineages of classical Daoism.

(8) Mair, Victor. 1993. *Tao Te Ching: The Classic Book of Integrity and the Way*. New York: Bantam Books. (Philological/Historical)

Reliable translation of the Mǎwángduī 馬王堆 archaeological manuscripts (see A.3 above). Noteworthy for attentiveness to historical and philological issues, including technical terminology. Also contains some thought-provoking hypotheses about classical Daoist practice.

(9) Red Pine (Bill Porter). 1996. *Lao-tzu's Taoteching*. San Francisco: Mercury House. (Literary/Poetic)

Helpful for including select translations of various traditional Daoist commentaries. The translation itself should be used with caution, as it is idiosyncratic and often unreliable. Also problematic title.

(10) Starr, Jonathan. 2001. *Tao Te Ching: The Definitive Edition*. New York: Jeremy P. Tarcher/Putnam. (Philosophical)

Includes a bi-lingual translation of the standard received edition with cribs/trots of each character with Pinyin Romanization and single-word English equivalents. Helpful for individuals who do not know classical Chinese to engage the source-text. The translation itself is often inaccurate and unreliable. Also problematic title.

(11) Wu, John C. H. 1990 (1961). *Tao Teh Ching*. Boston: Shambhala. (Literary)

A literary and poetic translation of the standard received edition. Generally reliable and accessible. Also affordable.

(12) \*Wú Yí 吳怡. 1989. *The Book of Lao Tzu (The Tao Te Ching)*. San Bruno, CA: Great Learning Publishing Company. (Philological/Historical)

Relatively obscure and under-utilized bilingual translation of the standard received edition. Includes Chinese characters with English cribs/trots, but not Pinyin Romanization. Thus the need for Starr or a similar resource for “non-Chinese” readers. Noteworthy for attentiveness to historical and philological issues, including technical terminology. Problematic title.

## B. SOME IMPORTANT SECONDARY STUDIES AND COMMENTARIES

Paralleling and informing the dominant translation trajectories, there is little reliable scholarship attentive to the inner cultivation lineages of classical Daoism and the associated apophatic contemplative practice and mystical experiencing. We also await and are in need of both translations of traditional Daoist commentaries and new interpretive works rooted in Daoist views and practice-realization.

(1) Allan, Sarah, and Crispin Williams, eds. 2000. *The Guodian Laozi: Proceedings of the International Conference, Dartmouth College, May 1998*. Seattle: Society for the Study of Early China.

Highly historical, and often philological, explorations of the so-called “Guōdiàn *Lǎozǐ*” (see A.4 above). Relevant for individuals interested in the earliest extant archaeological materials. Assists in thinking about the composition and redaction history of the received *Lǎozǐ*.

(2) Bokenkamp, Stephen. 1997. *Early Daoist Scriptures*. Berkeley: University of California Press.

Annotated translation and study of various early and early medieval Daoist texts. Includes a complete translation of the *Lǎozǐ xiǎng’ěr zhù* 老子想爾注 (Commentary Thinking through the *Laozi*; DH 56/S. 6825; ZH 557), one of the seven early Daoist commentaries on the text. A Dūnhuáng 敦煌 manuscript discovered around 1907 and dating to about 500 CE, this is a previously lost early Tiānshī 天師 (Celestial Masters) commentary apparently written by Zhāng Lǔ 張魯 (Chāng Lǔ; d. 215 CE), the Third Celestial Master. The *Lǎozǐ* translation itself is somewhat idiosyncratic due to Bokenkamp’s translation methodology of treating the commentary as primary and thus rendering the *Lǎozǐ* through that lens.

(3) \*Chan, Alan K.L. 1991. *Two Visions of the Way: A Study of the Wang Pi and the Ho-shang Kung Commentaries on the Lao-Tzu*. Albany: State University of New York Press.

Study with partial translations of the two most influential of the seven early Daoist commentaries on the text. These are (1) *Dàodé zhēnjīng zhù* 道德真經註 (Commentary on the Perfect Scripture on the Dao and Inner Power; DZ 690; ZH 560) by Wáng Bì 王弼 (Wáng Pì; 226-249 CE), a key representative of the Xuánxué 玄學 (Hsüán-hsüéh; Profound Learning; so-called “Neo-Daoism”) Daoist hermeneutical movement and quasi-eremitic salon; and (2) *Lǎozǐ zhāngjù* 老子章句 (Chapter-and-Verse Commentary on the *Laozi*; DZ 682; ZH 556), a.k.a. *Dàodé zhēnjīng zhù* 道德真經註 (Commentary on the Perfect Scripture on the Dao and Inner Power), attributed to Héshàng gōng 河上公 (Hó-shàng kūng; Elder Dwelling-by-the-River; ca. 160 CE?), an obscure Daoist recluse and Yǎngshēng 養生 (Nourishing Life) practitioner.

(4) Cook, Scott. 2012. *The Bamboo Texts of Guodian: A Study and Complete Translation*. 2 vols. Ithaca, NY: Cornell University East Asia Program.

Just what the title says. Includes a philological translation of the so-called “Guōdiàn *Lǎozǐ*” (see A.4 above). Henricks’ translation is more readable and accessible.

(5) Csikszentmihalyi, Mark, and Philip J. Ivanhoe, eds. 1999. *Religious and Philosophical Aspects of the Laozi*. Albany: State University of New York Press.

Important edited collection on the history and influence of the *Lǎozǐ*. Generally overly philosophical interpretations with a particular academic agenda, but the chapters on classical Daoist mystical praxis by Harold Roth (2) and the Daoist commentary tradition by the late Isabelle Robinet (4) are important and helpful.

(6) Erkes, Eduard. 1950. *Ho-shang-kung's Commentary on Lao-tse*. Ascona, Switzerland: Artibus Asiae.

Somewhat dated, but only available academic translation of the Héshàng gōng commentary (see B.3.2 above). This commentary adds individual chapter titles to the *Lǎozǐ*, which provide orientation, guidance, and insight. May also be used as a practice in and of themselves.

(7) \*Kohn, Livia, and Michael LaFargue, eds. 1998. *Lao-tzu and the Tao-te-ching*. Albany: State University of New York Press.

Best edited volume on the history and influence of the *Lǎozǐ*. Includes important chapters on the mythological (non)identity of Lǎozǐ by A.C. Graham (1), the Héshàng gōng and Wáng Bì commentaries by Alan K.L. Chan (4), later Daoist commentaries by the late Isabelle Robinet (5), the *Dàodé jīng* in ritual by Livia Kohn (6), influential Western interpretations by Julia Hardy (7), philological dating by William Baxter (10), and translation issues by Michael LaFargue and the late Julian Pas (12). Two significant omissions are discussions of the inner cultivation lineages of classical Daoism and the practice of apophatic meditation documented in the text, including associated technical terminology (see A.5, A.6, and B.5.2 above).

(8) Liao, W. K. (Wenkui). 1939/1959. *The Complete Works of Han Fei Tzu*. 2 vols. London: Arthur Probsthain.

Somewhat dated, but only readily available translation of the two *Lǎozǐ* commentaries contained in the *Hán Fēizǐ* 韓非子 (Book of Master Han Fei; DZ 1177; ZH 972; 55 chapters), which is attributed to Hán Fēi 韓非 (ca. 280-233 BCE), a key Legalist. The two oldest of the seven early Daoist commentaries, these are the “Jiě-Lǎo 解老” (Explaining the *Laozi*; ch. 20) and “Yù-Lǎo 喻老” (Illustrating the *Laozi*; ch. 21).

(9) Lin, Paul J. 1977. *A Translation of Lao Tzu's Tao Te Ching and Wang Pi's Commentary*. Ann Arbor: Center for Chinese Studies/University of Michigan.

Early translation and study of the Wáng Bì commentary (see B.3.1 above). Problematic title.

(10) \*Liú Míng 劉明 (Charles Belyea). 2015. *Observing Wuwei: The Heart of the Daodejing*. Oakland, CA: Da Yuan Circle.

One of the more interesting applied and lived modern Daoist commentaries. Often includes important insights into the *Lǎozǐ* in terms of tradition-based views and quietistic practice. The translation itself is somewhat problematic due Liú Míng's (1947-2015) rudimentary understanding of classical Chinese and reliance on other translations. Like his other work, slightly tainted and undermined by the author's accompanying "crazy wisdom" and fabricated Zhèngyī 正一 (Orthodox Unity) Daoist lineage, formerly called "Orthodox Daoism in America" (ODA), but now primarily referred to as "Da Yuan 大圓 (Great Completion) Circle" or "Wúwéi dào" 無為道 (Way of Non-action) by Liú Míng's remaining devotees. Also includes some deficient views of *wúwéi* 無為 ("non-action") as (unconsciously) reproducing personal habituation.

(11) \*Lynn, Richard John. 1999. *The Classic of the Way and Virtue: A New Translation of the Tao-te ching of Laozi as Interpreted by Wang Bi*. New York: Columbia University Press.

More recent translation and study of the Wáng Bì commentary (see B.3.1 above). The most readable and accessible of the four translations (cf. B.9, B.15, and B.16). Problematic title.

(12) Major, John, Sarah Queen, Andrew Seth Meyer, and Harold Roth. 2010. *The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China*. New York: Columbia University Press.

Complete annotated translation and study of the *Huáinánzǐ* 淮南子 (Book of the Huáinán Masters; DZ 1184; ZH 978; 21 chapters), which is associated with Liú Ān 劉安 (179-122 BCE), the Prince of Huáinán. Includes the "Dàoyīng" 道應 (Responding to the Dao; ch. 12) commentary on the *Lǎozǐ*, the third oldest of the seven early Daoist commentaries.

(13) Moeller, Hans-Georg. 2006. *The Philosophy of the Daodejing*. New York: Columbia University Press.

More systematic academic philosophical interpretation of the text. Coupled with the earlier intellectual histories of Fung Yu-lan (1983 [1934]), Benjamin Schwartz (1985) and A.C. Graham (1989), provides some insights into the larger cultural context of the *Lǎozǐ*. However, once again perpetuates problematic views of and approaches to the text as "philosophy." Lacks attention to the central importance of apophatic practice and mystical experience in the inner cultivation lineages of classical Daoism, including the associated, seminal technical terminology contained in the *Lǎozǐ*.

(14) \*Roth, Harold. 1999. *Original Tao: Inward Training (Nei-yeh) and the Foundations of Taoist Mysticism*. New York: Columbia University Press.

One of the most important books in Daoist Studies. Annotated translation and study of the mid-fourth century BCE "Nèiyè" 內業 (Inward Training) chapter (ch. 49) of the received *Guǎnzǐ* 管子 (*Kuǎn-tzǔ*; Book of Master Guan), which is traditionally associated with Guǎn Zhòng 管仲 (d. 645

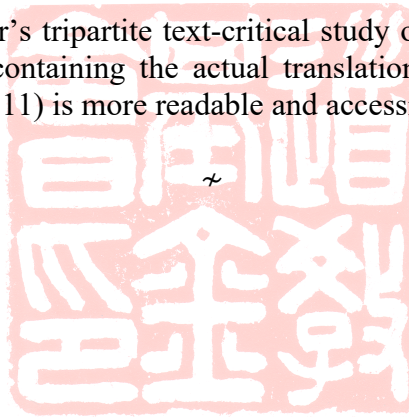
BCE), an ancient Chinese philosopher and politician. Part of the so-called “Xīnshù” 心術 (Hsīnshù; Techniques of the Heart-mind/Arts of the Heart) chapters (chs. 36-38 & 49), “Inward Training” may be the oldest extant classical Daoist text. In addition to explicating Daoist contemplative and mystical praxis as documented in the “Inward Training,” Roth connects this text to the *Lǎozǐ* and locates both in the larger textual corpus and training regimen associated with the inner cultivation lineages of classical Daoism. An essential orientation-point to Roth’s pioneering revisionist scholarship on this earliest period of Daoist history. See also A.5, A.6, and B.5.2 above.

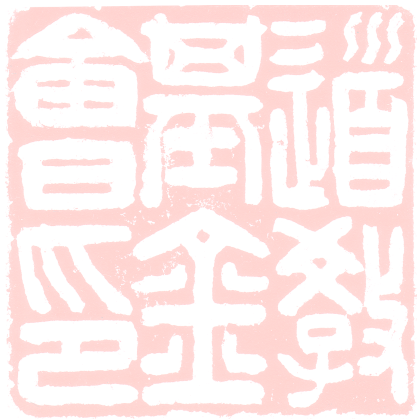
(15) Rump, Ariane, with Wing-tsit Chan. 1979. *Commentary on the Lao-tzu by Wang Pi*. Honolulu: University of Hawaii Press.

Early translation and study of the Wáng Bì commentary (see B.3.1 above). Note that the latter is the only Daoist commentary to receive multiple translations, once again revealing the philosophical co-optation of the *Lǎozǐ*. Gives “non-Daoist” readers what they want.

(16) Wagner, Rudolf. 2003. *A Chinese Reading of the Daodejing: Wang Bi’s Commentary on the Laozi with Critical Text and Translation*. Albany: State University of New York Press.

The final installment of Wagner’s tripartite text-critical study of the Wáng Bì commentary (see B.3.1 above), with this book containing the actual translation. Often highly philological and technical. Lynn’s translation (B.11) is more readable and accessible.





## Self-Study Guide to *Zhuāngzǐ* 莊子

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Daoist Foundation 道教基金會

The *Zhuāngzǐ* 莊子 (*Chuāng-tzǔ*; Book of Master Zhuang), also referred to with its honorific title of the *Nánhuá zhēnjīng* 南華真經 (Perfect Scripture of Master Nánhuá [Southern Florescence]; DZ 670; ZH 616), is one of the earliest texts and most important scriptures of the Daoist tradition. Although traditionally attributed to Zhuāngzǐ 莊子 (*Chuāng-tzǔ*; Master Zhuang), the text is actually a multi-vocal anthology containing historical and textual material dating from at least the fourth to second centuries BCE. It includes teachings and practices associated with various anonymous, pseudonymous and occasionally named elders of the inner cultivation lineages, the master-disciple communities, of classical Daoism. The received text was edited by Guō Xiàng 郭象 (Kuō Hsiàng; d. 312), a key representative of the Xuánxué 玄學 (Hsüán-hsüéh; Profound Learning; so-called “Neo-Daoism”) Daoist hermeneutical movement and quasi-eremitic salon, and consists of 33 titled and largely prose chapters. These are conventionally divided into the so-called Inner Chapters (1-7), Outer Chapters (8-22), and Miscellaneous Chapters (23-33). However, modern text-critical and revisionist scholarship divides the text differently. In addition to the Inner Chapters associated with Zhuāng Zhōu 莊周 (*Chuāng Chōu*; ca. 370-ca. 290 BCE) himself, there are at least the following lineages or “schools”:

1. Primitivists (chs. 8-10; parts of 11, 12, and 14). These individuals were influenced by the “old masters” (such as Lǎo Dān 老聃/老僮) and were active around the end of the Qin dynasty (221-206 BCE) or the beginning of the Early Han (202 BCE-9 CE). Emphasis placed on living simply, especially in seclusion from the world.
2. Individualists (a.k.a. Hedonists; chs. 28-31). These individuals were associated with Yáng Zhū 楊朱 (ca. 440-ca. 360 BCE) and were active around 200 BCE. Emphasis placed on following one’s own aspirations, possibly even desire-driven pleasure. Avoidance of any type of personal sacrifice; complete self-fulfillment.
3. Syncretists (chs. 12-16, 33). These individuals were a group of eclectic thinkers who may have been responsible for compiling the text sometime between 180 and 130 BCE. Emphasis placed on synthesis, integration, and pragmatism.
4. Zhuangists (chs. 17-22). These individuals were later followers of Zhuāng Zhōu, who strove to imitate the style and themes of the Inner Chapters. Emphasis placed on apophatic meditation, mystical union, and attaining a state of pure being and cosmological participation.
5. Anthologists (chs. 23-27, 32). These individuals collected fragmentary materials, including some that may derive from Zhuāng Zhōu himself and which could therefore also be placed in the Inner Chapters. Chapters associated with specific classical Daoist teachers.

## A. RELIABLE TRANSLATIONS

Unfortunately, none of these are bilingual, lacking the classical Chinese source-text. We also have yet to have a translation that reorganizes the text according to the various inner cultivation lineages identified in the revisionist scholarship of A.C. Graham, Liu Xiaogan, Victor Mair, and Harold Roth.

(1) \*Graham, A.C. 1981. *Chuang-tzu: The Inner Chapters*. London and Boston: Allen & Unwin. (Literary/Historical/Philological)

One of the standard and most influential translations of the text, especially in academic circles. Highly influential on the work of Graham's intellectual heirs, including Victor Mair and Harold Roth. The title is slightly misleading, as Graham includes select translations of passages from various other chapters. These include 8-11, 13, 15, 22, 28-31, and 33. In addition to providing helpful historical background, includes some insights into Graham's pioneering views about historical and textual strata, including associated "schools." Also important analysis of technical terms. At times overly idiosyncratic. Like every available translation, also lacks necessary attention to the central importance of contemplative and mystical apophatic praxis in the inner cultivation lineages of classical Daoism. This often results in problematic interpretations from a conventional Western philosophical viewpoint.

(2) Hinton, David. 2014 (1998). *Chuang Tzu: The Inner Chapters*. Berkeley: Counterpoint. (Poetic)

Following a standard approach to the "core text," a poetic rendering of the so-called Inner Chapters (1-7), those associated with Zhuāng Zhōu. Similar in style and approach to the Addiss and Lombardo translation (1993) of the *Lǎozǐ*. Indebted to Burton Watson's earlier translation (see A.5 below). Highly readable and perhaps inspiring. May be compared to the renderings of Gia-fu Feng/Jane English (1974) and Sam Hamill/J.P. Seaton (1998). Problematic in its neglect of classical Daoism and the context-specific meaning of associated technical terminology.

(3) Mair, Victor. 2000 (1994). *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. Rev. ed. Honolulu: University of Hawaii Press. (Literary/Historical/Philological)

Reliable and often inspiring complete translation. Influenced by Graham's earlier translation and views (see A.1 above). Noteworthy for Mair's translation of many of the Chinese names of the characters in the text and thematic organization. Includes attentiveness to technical terms and some recognition of actual master-disciple ("gurus and pandits") relationships documented in the *Zhuāngzǐ*. Also helpful glossary of Chinese names and terms. Slightly problematic subtitle.

(4) Wang Rongpei, Quin Xuqing, and Sun Yongqing. 1999. *Zhuangzi*. 2 vols. Library of Chinese Classics. Beijing: Foreign Languages Press.

A catastrophically bad Chinglish translation, complete with historical inaccuracies and various conventional Chinese/Orientalist constructions of the text (e.g., Zhuāngzǐ as a disciple of Lǎozǐ). However, the "translation" is bilingual and includes the Chinese text, unfortunately in simplified Chinese characters. Outside of highly technical publications, the closest that one can currently get



to a bilingual version. Consult the Chinese; avoid the translation. Use in concert with the Graham (A.1) and/or Watson (A.6) translation.

(5) \*Watson, Burton. 1964. *Chuang Tzu: Basic Writings*. New York: Columbia University Press. (Literary/Historical/Philological)

One of the standard translations. Partial translation, including the Inner Chapters (1-7) and chapters 17-19, and 26. A sound and essential initial distillation of the received text. Also helpful for providing background historical information and attention to technical terms. More accessible and readable than A.C. Graham (A.1). Includes some problematic translations, such as the occasional rendering of qì 氣 (“subtle breath”) as “spirit.” Also, like every available translation, lacks necessary attention to the central importance of contemplative and mystical apophatic praxis in the inner cultivation lineages of classical Daoism. Republished (2003) with Pinyin Romanization.

(6) \*Watson, Burton. 1968. *The Complete Works of Chuang Tzu*. New York: Columbia University Press. (Literary/Historical/Philological)

A complete edition of A.5. Also republished (2013) with Pinyin Romanization.

(7) Ziporyn, Brook. 2009. *Zhuangzi: The Essential Writings with Selections from Traditional Commentaries*. Indianapolis, IN: Hackett Publishing. (Philosophical)

Partial philosophical translation, including the Inner Chapters (1-7) and selections from chapters 8-10, 14, 17, 19, 20, 22-27, and 32-33. Helpful for providing selections from traditional commentaries on the Inner Chapters. Similar in style and approach to the Roger Ames/Donald Hall (2003), Philip Ivanhoe (2002), Hans-Georg Moeller (2007), and Chad Hanson (2009) translations of the *Lǎozǐ*. Like those publications, Ziporyn problematically interprets the *Zhuāngzǐ* as “philosophy,” with a lack of attention to the inner cultivation lineages of classical Daoism, including the contemplative and mystical apophatic praxis at the foundation of the text. This leads to various problematic interpretations from a conventional Western philosophical viewpoint. Watson (A.5/A.6) and/or Graham (A.1) are superior in every major respect. Thus inspires reflection on the purpose of a “new” translation, especially as most of the major Daoist literature remains untranslated.

(8) Ziporyn, Brook. 2020. *Zhuangzi: The Complete Writings*. Indianapolis, IN: Hackett Publishing. (Philosophical)

A complete edition of A.7.

## B. SECONDARY STUDIES

Unfortunately, almost nothing has been published on the *Zhuāngzǐ* in terms of the inner cultivation lineages of classical Daoism, including the associated apophatic practice and technical terms, or its place in the larger Daoist tradition, including Daoist interpretations and applications. In addition, the majority of readily available academic publications treat the text as “philosophy” and “Chinese thought.” They tend to use conventional Western philosophical constructions of classical Daoist views and practices in terms of “anti-rationalism,” “relativism,” “skepticism,” and the like, thus failing to recognize the actual contemplative and mystical characteristics and modes. Paralleling Western engagements with the *Lǎozǐ*, but this time “academic” rather than popular, this might be thought of as the “Chinese philosophy industry.” Not surprisingly, many of the individuals have university appointments.

(1) Ames, Roger, ed. 1998. *Wandering at Ease in the Zhuangzi*. Albany: State University of New York Press.

Philosophical edited collection discussing various aspects of the text. Helpful for identifying some key themes and concerns as well as understanding how the text is being engaged (constructed) in the West. From an applied and lived Daoist perspective, no single contribution stands out.

(2) Ames, Roger, and Takahiro Nakajima, eds. 2015. *Zhuangzi and the Happy Fish*. Honolulu: University of Hawaii Press.

Another philosophical edited collection, largely characterized by conventional intellectualist and rationalistic engagements. Noteworthy for including some less well-known international scholars, but still primarily the “usual (philosophical) suspects” associated with and endorsed by Ames. Breaks little new ground from similar earlier publications. Different content, basically the same approach.

(3) \*Cook, Scott, ed. 2003. *Hiding the World in the World: Uneven Discourses on the Zhuangzi*. Albany: State University of New York Press.

Another edited volume, but more inclusive, revisionist, and innovative. Includes important chapters on bimodal mystical experience by Harold Roth (1), merging and wandering by Rur-bin Yang (4), *wúwéi* 無為 (“non-action”) by Alan Fox (7), and the notion of *shén* 神 (“spirit”) by Michael Puett (9). Still contains some of the “usual (philosophical) suspects” (see A.7 above).

(4) \**Journal of Chinese Religions* 11.1 (1983). Special issue on the *Zhuāngzǐ*, with Victor Mair as the guest editor.

Includes the seminal and extremely important, but largely ignored “Chuang tzu et le taoïsme ‘religieux’” (“*Zhuāngzǐ* and ‘Religious’ Daoism”) by the late Isabelle Robinet (2). Along with the articles by Harold Roth (B.3.1 & B.11.11) and Michael Saso (B.10.8) sets a necessary foundation for an accurate and informed understanding of the *Zhuāngzǐ* in terms classical Daoism and its seminal influence on the larger Daoist tradition.

(5) Kjellberg, Paul, and Philip Ivanhoe, eds. 1996. *Essays on Skepticism, Relativism, and Ethics in the Zhuangzi*. Albany: State University of New York Press.

Yet another philosophical edited volume. Largely more of the same (see B.1 and B.2 above), but more comparative. The title largely tells it in all. The chapters on Cook Ding by Robert Eno (6) and on skillfulness by Lee Yearley (7) stand out. Note the recurring appearance of these volumes in the Ames-controlled SUNY Chinese Philosophy and Culture series (also B.1, B.3, and B.16). Insular academic discourse.

(6) Kohn, Livia, ed. 2015. *New Visions of the Zhuangzi*. St. Petersburg, FL: Three Pines Press.

Another edited volume. Better than most, but still deficient. Largely “old visions” through new eyes and different lenses. Includes the “usual (philosophical) suspects” yet again. The chapter on hermits, mountains, and Yǎngshēng 養生 (Nourishing Life) by Thomas Michael (10) and the neurophysiology of zuòwàng 坐忘 (“sitting-in-forgetfulness”) by Livia Kohn (11) deserve reading and reflection. Conspicuous omission of Victor Mair and Harold Roth.

(7) \*Lai, Karyn, and Wai Wai Chiu, eds. 2019. *Skill and Mastery: Philosophical Stories from the Zhuangzi*. London: Rowman and Littlefield.

Another edited volume (are you noticing a pattern?), but with a focus on the themes of skill and mastery. (Think of all the needed Daoist edited volumes not being produced.) Philosophy, philosophy, and more philosophy. I wonder what Zhuāngzǐ would say standing near the Hao River. Perhaps he would *not*. Not philosophy. Contemplative practice, application, and experience. Beyond “skill” and “mastery.” More international in scope, the chapters on nourishing life by Franklin Perkins (2), embodiment by Steven Coutinho (6), Cook Ding and meditative flow by James Sellmann (8), as well as Woodworker Qing and matching Heaven by Kim-chong Chong (14) stand out. Noticeable omissions are contributions by Harold Roth and Lee Yearley, both of whom are key writers on this very topic.

(8) Li, Xiaofan Amy. 2015. *Comparative Encounters between Artaud, Michaux and the Zhuangzi: Rationality, Cosmology and Ethics*. Transcript 4. Oxford and New York: Legenda.

As indicated in the title, innovative and creative comparative *literary* study. Links the *Zhuāngzǐ* with European avant-garde and surrealist writers. Opens up the possibility of even more radical (re)readings. Zhuangist surrealism? One issue involves the use of fairly conventional academic writing style.

(9) \*Liú Xiàogǎn 劉笑敢. 1994. *Classifying the Zhuangzi Chapters*. Translated by William Savage. Ann Arbor: Center for Chinese Studies, University of Michigan.

Drawing upon and developing the pioneering work of A.C. Graham and others, the main readily available academic discussion of the historical and textual strata of the text, including the various lineages or “schools.” Used in combination with Victor Mair and Harold Roth, provides helpful insights into the complex and multi-dimensional characteristics of the received text.

(10) \*Mair, Victor, ed. 1983. *Experimental Essays in the Chuang-tzu*. Honolulu: University of Hawaii Press.

The earliest, and still possibly the best edited volume. Created a model and set the standard, for better or worse, for subsequent installments. The chapters on Daoist spontaneity and dichotomy by A.C. Graham (1), the concept of mind by Harold Oshima (4), the perfected person by Lee Yearley (7), and the Inner Chapters and modern Daoist meditation by Michael Saso (8) are most important. Of these, Saso's contribution is seminal and of enduring value, especially for Daoist practitioners.

(11) Mair, Victor, ed. 2010. *Experimental Essays in the Chuang-tzu*. St. Petersburg, FL: Three Pines Press.

Reprint of B.10 with four additional articles. Of these, the chapter on bimodal mystical experience by Harold Roth (11) (also in B.3.1) and on concepts of the body by Deborah Sommer (12) stand out. Coupled with Saso's chapter, Roth's contribution helps to establish a necessary foundation for more radical (re)readings of the text, especially ones attentive to the practice-based dimensions, whether historical or applied, including the accompanying Daoist apophatic training regimens and transformed ontological modes.

(12) Moeller, Hans-Georg, and Paul D'Ambrosio. 2017. *Genuine Pretending: On the Philosophy of the Zhuangzi*. New York: Columbia University Press.

More systematic academic philosophical interpretation of the text. Coupled with the earlier intellectual histories of Fung Yu-lan (1983 [1934]), Benjamin Schwartz (1985), and A.C. Graham (1989), provides some insights into the larger cultural context of the *Zhuāngzǐ*. Like Moeller's similar publication on the *Lǎozǐ* (2006), also reveals how scholars of "Chinese philosophy" and comparative philosophy engage the text. So, still more philosophy. 吃飽了. At times, also tainted by Moeller's idiosyncratic (egoic?) ideas, a form of intellectual rumination that some ("non-Zhuangist") readers no doubt find entertaining. Lacks attention to the central importance of apophatic practice and mystical experience in the inner cultivation lineages of classical Daoism, including the associated, seminal technical terminology contained in the *Zhuāngzǐ*. Often involves domestication and intellectual colonialism.

(13) Møllgaard, Eske. 2007. *An Introduction to Daoist Thought: Action, Language, and Ethics in Zhuangzi*. Oxford and New York: Routledge.

Similar to B.12.

(14) \*Roth, Harold, ed. 2003. *A Companion to Angus C. Graham's Chuang Tzu: The Inner Chapters*. Honolulu: University of Hawaii Press.

Just what the title indicates (see also A.1 above). Edited by Harold Roth, one of Graham's former students and intellectual heirs, intended to give non-specialist readers access to associated articles, which were often published in more technical academic journals. Helpful for clarifying Graham's pioneering approach to and views about the text. Also includes a colophon by Roth in which he

presents a critique of Graham's textual scholarship and an attempt to resolve several outstanding text-historical issues.

(15) Wu, Kuang-ming. 1990. *The Butterfly as Companion: Meditations on the First Three Chapters of the Chuang Tzu*. Albany: State University of New York Press.

Under-consulted, but thought-provoking reflections on the first three chapters of the received text. At the present time, the closest approximation of a Daoist contemplative reading.

(16) Ziporyn, Brook. 2003. *The Penumbra Unbound: The Neo-Taoist Philosophy of Guo Xiang*. Albany: State University of New York Press.

The only Western-language book-length study of Guō Xiàng 郭象 (Kuō Hsiàng; d. 312), a key representative of the Xuánxué 玄學 (Hsüán-hsüéh; Profound Learning) Daoist hermeneutical movement and quasi-eremitic salon, and his *Nánhuá zhēnjīng zhùshū* 南華真經注疏 (Commentary and Annotations on the Perfect Scripture of Master Nánhuá [Southern Florescence]; DZ 745; ZH 617). Helpful for considering this early and highly influential Daoist commentator. May be profitably compared to Wáng Bì's 王弼 (226-249 CE) Xuánxué commentary on the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power). Also in the Ames-controlled SUNY Chinese Philosophy and Culture series. Ziporyn's study is deficient on multiple levels. It fails to engage and synthesize much of the larger scholarly literature. Also attempts to fit Xuánxué into Ziporyn's problematic "philosophical readings," including constructing Xuánxué as so-called (Orientalist) "Neo-Daoism" (read: "Neo-Philosophical Daoism").

