

## Supplemental Readings to *Entering Stillness*

Louis Komjathy 康思奇, Ph.D., CSO

Daoist Foundation 道教基金會

*Entering Stillness: A Guide to Daoist Practice* 入靜指南 (Square Inch Press 方寸書社, 2022) provides a poetic and practical introduction to tradition-based Daoist practice-realization from an applied, committed, and lived perspective. It is the primary Daoist manual used in the Daoist Foundation 道教基金會. That being said, there are other publications that offer important insights and supplemental perspectives. The following concise annotated bibliography includes additional books that provide a “taste” of Daoism.

Herrou, Adeline. 2013. *A World of Their Own: Daoist Monks and Their Community in Contemporary China*. Translated by Livia Kohn. St. Petersburg, FL: Three Pines Press.

An ethnographic study of mainland Chinese Quánzhēn 全真 (Ch’üán-chēn; Complete Perfection) monasticism and Daoism as a lived and living tradition. Offers important insights into daily Daoist religious life, including the perspectives of actual ordained and lineage-based Chinese Daoists. Somewhat deficient on foundational Quánzhēn due to her lack of consultation of Louis Komjathy’s definitive scholarship.

Kohn, Livia. 1987. *Seven Steps to the Tao: Sima Chengzhen’s Zuowang lun*. Nettetal, Germany: Steyler Verlag.

An annotated translation and academic study of the early eighth-century *Zuòwàng lùn* 坐忘論 (Discourse on Sitting-in-Forgetfulness: DZ 1036; ZH 992) and associated Táng-dynasty (618-907) literature. Written by Sīmǎ Chéngzhēn 司馬承禎 (Zhēnyī 貞一 [Pure Unity]; 647-735), the Twelfth Patriarch of Shàngqīng 上清 (Highest Clarity) Daoism, the primary text is a detailed manual on the practice of observation (*guān* 觀). It provides guidance for making gradual progress towards mystical realization of the Dao (*dédào* 得道), with the path outlined in seven successive steps. Kohn has republished this earlier book as *Sitting in Oblivion: The Heart of Daoist Meditation* (Three Pines Press, 2010), which contains some problematic claims about modern “Daoist” practice.

Kohn, Livia, ed. 1989. *Taoist Meditation and Longevity Techniques*. Ann Arbor: Center for Chinese Studies, University of Michigan.

Collection of academic articles on Daoist meditation and Yǎngshēng 養生 (Nourishing Life; health and longevity practice), including Dǎoyǐn 導引 (Guided Stretching) and modern Qìgōng 氣功 (Energy Work/Qi Exercises). Kohn’s own chapters on guarding the one (*shǒuyī* 守一) and inner observation (*nèiguān* 內觀) are specially important. At the time, Kohn was a dedicated practitioner

of South Asian Buddhist Vipassanā meditation in the line of the lay Indian-Burmese teacher S.N. Goenka (1924-2013).

Kohn, Livia. 1993. *The Taoist Experience: An Anthology*. 2<sup>nd</sup> rev. ed. Albany: State University of New York Press.

An anthology of Daoist literature covering a wide variety of historical periods, movements, and themes. Still the most comprehensive sourcebook of Daoist literature.

Komjathy, Louis. 2022. *Primer for Translating Daoist Literature* 道文翻譯入門. Auckland, New Zealand: Purple Cloud Press 紫雲出版社.

A primer for translating classical Chinese Daoist texts and a bilingual sourcebook of Daoist literature. Includes resources for understanding Daoist etymology, Daoist lexicography, and Daoist translation proper. It also may be engaged and applied as a textual supplement to the *Handbooks for Daoist Practice*. Louis Komjathy 康思奇 (Xiūjìng 修靜 [Cultivating Stillness]; Wànruì 萬瑞 [Myriad Blessings]; b. 1971), Ph.D. (Religious Studies; Boston University) also is an ordained Quánzhēn 全真 (Complete Perfection) Daoist priest (*dàoshì* 道士) who employs a Daoist scholar-practitioner approach (SPA).

Komjathy, Louis. 2023. *Handbooks for Daoist Practice* 修道手冊. Twentieth Anniversary Edition (TAE). 3 vols. Ravinia, IL: Square Inch Press 方寸書社.

A landmark series of bilingual Chinese-English translations of nine important, representative, and practice-oriented Daoist texts. This series is specifically intended to provide resources for Daoist adherents and Daoist communities to deepen their practice-realization. Each work has been selected for its relevance to self-cultivation. Each translation follows a standardized format, consisting of a historical and technical introduction and the bilingual translation with “facing-page” layout. This new, single-volume Twentieth Anniversary Edition (TAE) is revised, updated, and expanded, including not only a new introduction and new layout, but also text-specific Daoist glossaries as well as various appendices to facilitate deeper engagement and fuller study-practice. *Handbooks for Daoist Practice* is the primary Daoist sourcebook used in the Daoist Foundation community and serves as a companion to *Entering Stillness: A Guide to Daoist Practice* 入靜指南, specifically in terms of Daoist scripture study (*jīngxué* 經學).

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

A modern photographic and narrative travelogue and quasi-pilgrimage account focusing on Chinese hermits, including some Daoist ones. Contains some important information on Huàshān 華山 (Mount Hua; Huàyīn, Shānxī) and on Xuē Tàilái 薛泰來 (1924-2001), a 24<sup>th</sup>-generation Huàshān lineage Daoist monk and the master-grandfather (*shīyē* 師爺) of the ordained Quánzhēn 全真 (Complete Perfection) Daoist priests (*dàoshì* 道士) Louis Komjathy 康思奇 (Xiūjìng 修靜 [Cultivating Stillness]; Wànruì 萬瑞 [Myriad Blessings]; b. 1971) and Kate Townsend 唐鄉恩 (Bàoqing 抱靜 [Embracing Stillness]; Wànqīng 萬清 [Myriad Clarity]) via Chén Yǔmíng 陳宇

明 (b. 1969), the former vice-abbot of Yùquán yuàn 玉泉院 (Temple of the Jade Spring), the base-monastery at Huàshān.

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

An annotated translation and academic study of the anonymous, mid-fourth century BCE *Nèiyè* 內業 (Inward Training), which is preserved as one of the so-called “Xīnshù 心術” (Techniques of the Heart-mind) chapters (ch. 49) of the received *Guānzǐ* 管子 (*Kuān-tzú*; Book of Master Guan). Under a revisionist reading, the *Nèiyè* is the earliest extant text associated with the inner cultivation lineages of classical Daoism. In addition to detailed analysis of the primary text and associated works, the study includes important information on Daoist contemplative practice and mystical experience, especially as undertaken in the earliest Daoist religious community. Note that Harold Roth is a Zen Buddhist, specifically a devotee (“dharma-heir”) of the Japanese Rinzai Zen teacher Kyozan Joshu Sasaki (1907-2014), which leads to problematic views about supposed breath-centered (qi-based) Daoist practice.

Saso, Michael. 1978. *The Teachings of Taoist Master Chuang*. New Haven, CT: Yale University Press.

A detailed ethnographic study of Zhuāng-Chén Dēngyún 莊陳登雲 (Chuāng-Ch’én Tēng-yún; 1911-1976) and his associated Taiwanese Zhèngyī 正一 (Chèng-ī; Orthodox Unity) Daoist community. Although the book was the target of an academic careerist hit-piece by the American Francophile Sinologist Michel Strickmann (Michael Strickman; 1942-1994), it offers major insights into Daoism as an embodied, place-specific community and into Daoist ritual as a living tradition. Michael Saso 薩梭 (b. 1930) also was one of the first known Westerners to be ordained as a Daoist priest (*dàoshi* 道士), specifically in the Zhèngyī sub-tradition. Note that Saso has some problematic views about Daoist adherence, being, and identity, specifically as centering on supposed “orthodoxy/heterodoxy” (*zhèng* 正/*xié* 邪). This early on influenced Brock Silvers (Taoist Restoration Society [defunct]) and Liú Míng 劉明 (Charles Belyea; 1947-2015; Orthodox Daoism in America [defunct]). The book was republished in a revised second edition (Sacred Mountain Press, 2000) and then in a revised third edition (Oracle Bones Press, 2012) by Silvers and Saso, respectively.

Schipper, Kristofer. 1993. *The Taoist Body*. Translated by Karen C. Duval. Berkeley: University of California Press.

One of the more informative and inspiring presentations on Daoism as a lived and living tradition. Contains a germinal and profound discussion of the “Daoist body” and of the importance of mountains in Daoism. The former includes both the Daoist view of the body as microcosm and as referring to the Daoist community as a whole. Kristofer Schipper 施舟人 (1934-2021) also was one of the first known Westerners to be ordained as a Daoist priest (*dàoshi* 道士), specifically in the Zhèngyī (Chèng-ī; Orthodox Unity) sub-tradition.

Silvers, Brock. 2005. *The Taoist Manual: Applying Taoism to Daily Life*. Nederland, CO: Sacred Mountain Press.

One of the few reliable Western-language discussions of actual tradition-based Daoist practice, especially from a lived and living perspective. Although the author expresses some problematic views about Daoist adherence, being, and identity, the book provides an overview of modern Daoist lifeways, including guidance on daily observances and calendrics. Brock Silvers also is a Lóngmén 龍門 (Dragon Gate) lineage Daoist initiate and the former director of the defunct Taoist Restoration Society.

Xing Dé 興德. 2021. *The Arts of Daoism*. Translated by Johan Hausen and Allen Tsaur. Auckland, New Zealand: Purple Cloud Press 紫雲出版社.

One of the few reliable Western-language discussions of actual tradition-based Daoist practice, especially from a lived and living perspective. Drawing upon the Daoist emphasis on “techniques of the Dao” (*dào shù* 道術), also translated as “Arts of the Way,” the book is a translation of writings and teachings associated with Lǐ Xingdé 李興德 (Xing Dé; b. 1964), the abbot of Wǔxiān miào 五仙廟 (Five Immortals Temple) of Mount Wǔdāng 武當 (Shíyàn 十堰, Húběi) and the master-father (*shīfu* 師父) of Johan Hausen 李誠材, who is a 24<sup>th</sup>-generation Lóngmén 龍門 (Dragon Gate) Daoist priest (*dào shi* 道士) and founder of Purple Cloud Institute 紫雲學會. The book thus provides a glimpse into the views and approaches of a prominent Daoist teacher and the Wǔdāng training that occurs under him at one of the most renowned Chinese Daoist mountains.

