



# Créativité et Diversité

*11<sup>e</sup> Colloque international des études taoïstes*

Université Paris Nanterre, 17-20 mai 2017

# Creativity and Diversity

**11<sup>th</sup> International Conference on Daoist Studies**

Paris Nanterre University, May 17-20, 2017

# 创造力与多样化

第11届国际道学研讨会

法国巴黎楠泰尔市 2017年5月17~20日



*Creativity and Diversity - Paris Nanterre University*

*11th International Conference on Daoist Studies - May 2017*

*For the last thirteen years, the international conference on Daoist Studies has been instrumental in enhancing the study, application, and awareness of Daoism throughout the world. The only major Daoist conference series, it follows a tradition that began in Boston (2003) and continued through Mt. Qingcheng (2004), Fraueninsel in Bavaria (2006), Hong Kong (2007), Mt. Wudang (2009), Los Angeles (2010), Mt. Nanyue (2011), Ammersee Lake near Munich (2012), Boston University (2014), and Miaoli, Taiwan (2016). Thanks to the generous hosting of the University of Paris at Nanterre, the 11<sup>th</sup> conference will take place near metropolitan Paris in France.*

*This year's theme is "Creativity and Diversity." The focus is on the artistic and specific expressions of Daoist worldview and practice, both in history and today. Panels and presentations focus particularly on anthropological studies and interactions between Daoism and art, music, ritual, theater, literature, martial arts, medicine, and various skills.*

### **Chairs / Coordination / 主席**

- . Adeline Herrou, Centre National de la Recherche Scientifique (LESC)
- . Georges Favraud, Université Toulouse Jean Jaurès (LISST-CAS)
- . Livia Kohn, Université de Boston

### **Steering Committee/ Comité de pilotage / 指导委员会**

- . Friederike Assandri, Joshua Capitanio, Eric Caulier, Chen Xia, Elliott Cohen, Catherine Despeux, Vincent Durand-Dastès, Fan Guangchun, Elisabeth Friedrichs, Jia Jinhua, Paul R. Katz, Li Guoqiang, Gabriele Libera, Tong Miin Liou, Liu Xun, Eske Mollgaard, Pierre Marsone, Karine Martin, Thomas Michael, Andreas Noll, Scott Park Phillips, Wang Huayan, Wang Xiaoyang, Michael Winn

### **Local organization team/ Comité local d'organisation /**

#### **会议当地组织委员会**

- . Hélène Bloch, Joëlle Chaine, Marc Lebranchu, Ingrid Renard

## Overview

Wed, 17 <sup>th</sup>		Thu, 18 <sup>th</sup>		Fri, 19 <sup>th</sup>		Sat, 20 <sup>th</sup>	
8:00 -09:00	Registration						
9:00-10:45	<b>Opening Ceremony</b>	9:00-10:45	<b>Session 4</b>	9:00-10:45	<b>Session 8</b>	9:00-10:45	<b>Session 11</b>
11:00-12:45	<b>Session 1</b>	11:00-12:45	<b>Session 5</b>	11:00-12:45	<b>Session 9</b>	11:00-12:45	<b>Session 12</b>
12:45-14.00	Lunch	12:45-14:00	Lunch	12:45-14.00	Lunch		
14:00-15:45	<b>Session 2</b>	14:00-15:45	<b>Session 6</b>	14:00-15:45	<b>Session 10</b>	12:45-13:30	<b>Closing Session</b>
16:00-17:45	<b>Session 3</b>	16-17:45	<b>Session 7</b>	16-.00	<b>Daoist Concert</b>		
		19:00	<b>Banquet</b>				

## Panel Structure

<b>Total Time</b>	105 minutes
<b>Papers</b>	3 panelists are presenting : 20 mn each = 60 minutes
	4 panelists are presenting : 15 mn each = 60 minutes
<b>Discussion</b>	5 minutes comments by discussant
	25-30 minutes open discussion

## Rooms for Panel Session

Registration / Opening Ceremony / Keynote-Speech/ Concluding Forum	RdC / Ground Floor / 一楼 (S. 1)
<b>A – Panels</b>	Room A - 2 <sup>nd</sup> Floor – 2 <sup>ème</sup> Et. – 2 楼 (S. 200)
<b>B – Panels</b>	Room B - 2 <sup>nd</sup> Floor – 2 <sup>ème</sup> Et. – 2 楼 (S. 201)
<b>C – Panels</b>	Room C - 2 <sup>nd</sup> Floor – 2 <sup>ème</sup> Et. – 2 楼 (S.202)
<b>D – Workshop</b>	RdC / Ground Floor / 一楼 (S. 3)
<b>E – Video</b>	RdC / Ground Floor / 一楼 (S. 2)
Exhibits	RdC / Ground Floor / 一楼 (Hall)
Special Event – Music	B Builing - B 楼 - Bât B (Amphi B. 2) (See Site Map)
Meals / Rest /午餐	University Restaurant (See Site Map)

# Summary - 目录 - Sommaire

## Schedule - Programme – 会议日程

Mercredi 17 mai - Wednesday, May 17, 2017 星期三 2017年5月17日	p. 7
Jeudi 18 mai - Thursday, May 18, 2017 星期四 2017年5月18日	p. 9
Vendredi 19 mai - Friday, May 19, 2017 星期五 2017年5月19日	p. 12
Samedi 20 mai 2017 - Saturday 20 May 2017 星期六 2017年5月20日	p. 14

## Résumés - Abstracts - 摘要

### Wednesday, May 17, 2017 - Mercredi 17 mai

星期三 2017年5月17日

<b>Keynote speech</b>	p. 17
Figuring on the Dao	p. 18
Daoism in Taiwan	p. 19
Western Medical Practice 1	p. 20
<i>Workshop</i> : Scott Park Phillips	p. 22
<i>Video</i> : Livia Kohn	p. 22
Gods & Texts	p. 22
Zhuangzi: Death & Metaphor	p. 23
Daoism in Contemporary Music	p. 25
<i>Workshop</i> : Elisabeth Friedrichs	p. 26
<i>Video</i> : Yunrou (Arthur Rosenfeld)	p. 26
Mural Paintings	p. 27
Western Medical Practice 2	p. 28
Urban Temples between Daoism and Local Cults: A Shared Heritage	p. 29
<i>Workshop</i> : Ke Wen	p. 31
<i>Plenary Concert</i> : You Liyu 遊麗玉 & François Picard	p. 31

**Thursday, May 18, 2017 - Jeudi 18 mai**

星期四 2017年5月18日

Key Philosophical Issues	p. 33
Cosmology & Philosophy	p. 34
The Dao in the Art Work	p. 36
<i>Workshop</i> : Liu Yuantong 刘圆通	p. 37
<i>Lecture-Performance</i> : Harald Gsaller	p. 37

Values and Organizations	p. 37
Daoist Ritual	p. 39
Personal Growth	p. 40
<i>Workshop</i> : Karine Martin	p. 41
<i>Video</i> : Dennis Willmont	p. 42

Core Principles	p. 42
Social Change	p. 44
Performance & Art in Daoist Ritual	p. 45
<i>Workshop</i> : Eric Caulier	p. 47

Daoist Aesthetics	p. 47
Shamanistic Vestiges in Daoist Ritual	p. 48
Internal Cultivation and Ritual	p. 50
<i>Workshop</i> : Aleksey Khokhlov	p. 51
<i>Video</i> : Peter Firebrace	p. 51

**Friday, May 19, 2017 - Vendredi 19 mai**

星期五 2017年5月19日

Masters' Portraits	p. 53
Ritual Medicine	p. 54
Long life & Immortality	p. 55
<i>Workshop</i> : Yves Réquena	p. 56

Daoism in the West	p. 57
Health & Healing	p. 59
Daoism in Asia	p. 60
<i>Workshop</i> : Johannes Gasser	p. 61
<i>Video</i> : Adeline Herrou	p. 62

Masters/Disciples & Transmission	p. 63
Body in Movements	p. 64
Daoism & Music	p. 65
<i>Video</i> : Ji Yiwen 季怡雯, Véronique Cheynet-Cluzel, Patrice Fava	p. 66

<b><i>Special Event</i></b> : Shanxi Daoist Music	p. 67
---	-------

**Saturday 20 May 2017 - Samedi 20 mai 2017**

星期六 2017年5月20日

Daoist Comedies	p. 69
Economy & Management	p. 71
Aesthetics influence on Practice	p. 72
<i>Workshop</i> : Monya Gorelik	p. 73
Daoist Steles	p. 74
Expressions of Daoist Art	p. 75
Theater, Exorcism & Local Religion	p. 76
<i>Workshop</i> : Georges Favraud	p. 77
<b>Closing Session</b>	p. 77

**Participant's List – 与会者名单 - Liste des participants** p. 78

**Practical Informations – 实用信息 - Informations pratiques**

Access to the Conference Site - 如何来会场	p. 83
Lunches - 中文 - Déjeuners	p. 85
Banquet - 晚宴	p. 85
Sitemap – 会场地图- Plan du site	p. 86

**AF  
EC** | ASSOCIATION  
FRANÇAISE  
D'ÉTUDES  
CHINOISES

法國漢學協會

*L'Association Française d'Études Chinoises*, fondée en 1980, réunit enseignants, chercheurs, étudiants et experts du monde chinois. Elle organise de nombreuses activités scientifiques (Journées d'études, prix de thèse) et relaye les informations qui intéressent les étudiants, les chercheurs et toute personne passionnée par le monde chinois. Consultez notre site internet : <https://afec.hypotheses.org/>.

La revue *Études Chinoises* est publiée deux fois par an par l'Association. Revue de sinologie généraliste à comité de lecture, elle couvre l'ensemble des périodes historiques et toutes les disciplines académiques. Sa vocation est de promouvoir les travaux originaux et inédits de chercheurs français et étrangers. Les textes sont publiés en langue française ou anglaise, augmentés de résumés en chinois. Contactez-nous si vous souhaitez soumettre un article : [afec.etudeschinoises@gmail.com](mailto:afec.etudeschinoises@gmail.com).

# Schedule – 会议日程 - Programme

## Wednesday, 17<sup>th</sup>

### 9:00 - 10:45 : Opening Ceremony (Amphi S1)

00	Keynote Speech	Baptandier, Brigitte	The Chinese Social Kaleidoscope: Daoism and Local Cults in Synergy
00	Keynote Speech	Goossaert, Vincent	Becoming a God in the Daoist Tradition
00	Keynote Speech	Mollier, Christine	Daoism along the Silk Road: Archeological Evidence

### Wednesday, 17<sup>th</sup> – 11:00-12:45

1-A	Figuring on the Dao	Zuern, Tobias Benedikt	Effecting the World: Resonating Correspondences and Textual Embodiment of the Way in the <i>Huainanzi</i>	Chair & Discussant: Matthias Hayek
		Naparstek, Michael	Daoist Scrolls and Saving Souls: the Demonic Savior Wang Lingguan at Jiajing's Court	
		Nuernberger, Marc	Daoist Talismans: A Special Case of Performative Writing?	
1-B	Daoism in Taiwan	Fan Chun Ming 范俊銘 (Jimmy)	The Interdisciplinary Integration of Religious Education: Life Exploration and Daoist Culture	Chair & Discussant: Kong Qingmao 孔慶茂
		Chao Min-Heng 趙敏亨	一位道教學習者之個體化歷程探討 The Process of Individuation in a Daoist Learner	
		Zhang Wanrong 張琬容	兔儿神：闽台同性恋之神的传统与再造 The Rabbit God: The tradition and reconstruction of the gays' god in Fujian and Taiwan	
1-C	Western Medical Practice 1	Friedrichs, Elisabeth	Refugees Welcome: NADA Acupuncture and Qigong for PTSD, Addiction, and Stress	Chair & Discussant: Andreas Noll
		Plet, Nathalie	Drive and Qi: Contributions of Qigong in the Processing of Addictions	
		Flaumenbaum, Danièle	Contributions of Chinese Medicine to Western Gynecology	
1-D	WORKSHOP	Phillips, Scott Park	The Lotus Elixir of the Third Prince. Heterodox Approaches to Performing Perfection	
1-E	VIDEO	Kohn, Livia	Journey of the Universe: The Epic Story of Cosmic, Earth, and Human Transformation	

Wednesday, 17<sup>th</sup> – 14:00-15:45

2-A	Gods & Texts	Wang Xiaoyang 汪小洋	汉以下西王母信仰的道教化发展 Xiwangmu in Daoism after the Han	Chair & Discussant  Wu Sijia 吴思佳
		Kong Qingmao 孔慶茂	黄大仙信仰形成溯源 The Origin of the Belief in Wong Tai Sin	
		Xiao Xi 萧习	瑶族宗教文本与道教经典的关系初探 A Study of the Relationship between Yao Religious Manuscripts and Daoist Scriptures	
2-B	Zhuangzi: Death & Metaphor	Chiu Elena Suet-Ying 趙雪瑩	Identity and Transformation: the Narrative <i>Daoqing of Master Zhuang Sighs over the Skeleton</i>	Chair & Discussant:  Romain Graziani
		Angles, Jean	On Death: A <i>Neidan</i> Master Reads the <i>Zhuangzi</i>	
		Hsiung Wei-chun 熊偉均	The Suicide Paradox in Zhuangzi's <i>Rangwang</i> Chapter	
		Filipczuk, Magdalena	Conveying or Affecting? Metaphor ( <i>zhiyan</i> ) in the <i>Zhuangzi</i>	
2-C	Daoism in Contemporary Music	Harley, Anne	<i>Voices of the Pearl</i> : Modern Musical Settings of Original Chinese Texts from Female Practitioners Sun Bu'er and Hu Yin	Chair & Discussant:  Ann Roddy
		Kohn, Livia	"Songs of Laozi": Expressing the <i>Daode jing</i> in Poetry and Blues	
		Firebrace, Peter	Singing the Dao	
2-D	WORKSHOP	Friedrichs, Elisabeth	NADA Acupuncture and Quiet Sitting	
2-E	VIDEO	Yunrou (Arthur Rosenfeld)	Writing Yourself to Dao: Fiction and Daoism Today	

Wednesday, 17<sup>th</sup> – 16:00-17:45

3-A	Mural Paintings	Wang Shixiao 王诗晓	求仙于死时：东平县物资局汉墓壁画神仙图像结构与意义 Seeking Immortality at the Time of Death: The image structure and Meaning of the Mural Tomb Paintings of the Han Dynasty in Dongping	Chair & Discussant:  Wang Xiaoyang 汪小洋
		Ruan Li 阮立	浅谈永乐宫壁画的美学价值 The Aesthetic value of the Yongle Palace Murals	
		Wu Sijia 吴思佳	从墓道到墓室：四神图像的唐代走向-唐代京畿地区墓室壁画的道教意义 From Tomb Passage to the Burial Chamber: Evolution of the Four Deity Image in the Tang Dynasty - Taoist Connotations of Tomb Murals in the Tang Capital and Adjacent Areas	
3-B	Western Medical Practice 2	Noll, Andreas	Daoist Healing in Western TCM	Chair & Discussant:  Ingrid Renard
		Willmont, Dennis	The Foundations of Daoist Psychology	
		Bunkell, Chris	A Comprehensive Approach to Treatment through the Integration of the Different Modalities Available in Daoist Medicine	

3-C	Urban Temples between Daoism and Local Cults: A Shared Heritage	Dutournier, Guillaume & Wang Huayan 王華艷	Manners and Scales of Worship: Daoist Attempts to Reshape a Local Cult in Southeast Shanxi	Chair & Discussant:  Grégory Delaplace
		Goossaert, Vincent	The Modern Vicissitudes of an Urban Medium Temple: Shangfangshan	
		Lei Yang 雷陽	Interactions between Daoism and Saint Patron of Beijing Bell Founders: A Case Study of the Cult of Our Lady of the Bell Foundry	
		Murray, Daniel M	The City God Returns: Organized and Contagious Networks at the Xiamen City God Temple	
3-D	WORKSHOP	Ke Wen 柯文	The practice of Hui Chun Gong (Qi Gong to return to spring) 道家秘传回春功	

### Wednesday, 17<sup>th</sup> – 18 :00 – 18:30

Amphi S1	PLENARY CONCERT	You Liyu 遊麗玉 ( <i>qin</i> zither) & François Picard ( <i>xiao</i> flute)	Qingjing jing 清靜經, « The Canon of pure quietness »
----------	-----------------	--	---

## Thursday, 18<sup>th</sup>

### Thursday, 18<sup>th</sup> – 9:00-10:45

4-A	Key Philosophical Issues	Small, Sharon	Creating a Universe in Early Daoist Texts	Chair & Discussant:  Friederike Assandri
		Wells, Marnix	The Cosmic Return, Laozi and the Yellow Emperor	
		Stoloff, Adrien	<i>Wuwei</i> and Creativity	
		Zhang Muliang 張慕良	Wei-Jin Metaphysics as a “New Confucian” Movement	
4-B	Cosmology & Philosophy	Chen Xia 陈霞	孔德之容，唯道是从——论道家道德哲学的根基及其特征 - For the Grandest Forms of Great Virtue, Only the Way Is to Be Followed: On the Foundation and Characteristics of Daoist Moral Philosophy	Chair & Discussant:  Liu Kangle 刘康乐
		Ke Wen 柯文	道家思想的最佳状态：空灵的创作 Emptiness and the Creative State in Taoist Thought	
		Pan, Abraham 潘樹仁	一炁弘開闢大道 - One Qi Creates the Great Dao: New Perspectives on Daoist Cosmology	
		Feng Wen 馮文	道教之中人和宇宙及自然關係 Humanity, Cosmos, and Nature in Daoism	
4-C	The Dao in the Art Work	Møllgaard, Eske	Appearance does not Appear: The Phenomenology of the Dao	Chair & Discussant:  Emily Cheng
		Walther, Andreas	On Possible Qualities of Non-action within the Artistic Work Process	
		Behuniak, James	Knowledge, Arts, and Dao-Practice	
4-D	WORKSHOP	Liu Yuantong 刘圆通	La Pratique Mystérieuse de La grande Ourse (Ursa Major) <i>Beidou Xuangong</i> 北斗玄功	Introduction & translation: Karine Martin
4-E	LECTURE PERFORMANCE	Gsaller, Harald	Laozi in the Tyrol / Neiguan. Artist's lecture (Photography, Graphics, Text, and Performance)	

**Thursday, 18<sup>th</sup> – 11:00-12:45**

5-A	Values and Organizations	Cui Xiaojiao 崔晓姣	宽容”与“专制”：“自然无为”所衍生出的两种政治样态 Tolerance and Autocracy: Two Political Models Derived from Naturalness and Nonaction	Chair Hung Pai-Chien 洪百堅  Discussant: Adrien Stoloff
		Libera, Gabriele	Values and Sustainability: A Daoist Perspective	
		Shen Ming-Chang 沈明昌	The Dialogue Between Laozi and Modern Views on Individual and Organizational Creativity	
		Xu Xiaoyuan 徐小媛	浅议“道家天人合一”的教育思想 Educative thinking in the Daoist school's « Unity of Heaven and Man »	
5-B	Daoist Ritual	Wu Yang 吳楊	Transmission of the Law: Daoist Ordination in the Tang	Chair & Discussant:  Georges Favraud
		Assandri, Friederike	Pledge Offerings in the Transmission of Daoist Scriptures in Early Medieval China	
		Tavor, Ori	Between Emulation and Creation: New Perspectives on Daoist Ritual Theory	
		Mozias, Ilia	Ritualization of Choice-Making: Spirit-Writing in the Truthful Explanation of the Three Depositories	
5-C	Personal Growth	South, Ashley	Daoism and Peace-Building: Towards an Agenda for Research and Practice	Chair & Discussant:  Miomir Arandelovic
		Toader, Serban	A Romanian Spiritual Seeker's Growth: From SciFi Readings to Neidan	
		Roncero Mayor, Luis	The commentary by Wei Yao of the Western Branch of Inner Alchemy on "Mind Seal Scripture of the Exalted Jade Sovereign"	
5-D	WORKSHOP	Martin, Karine	Daoist Meditation	
5-E	VIDEO	Willmont, Dennis	Return to the Mountain: A Taiji Journey	

**Thursday, 18<sup>th</sup> – 14:00-15:45**

6-A	Core Principles	Bock-Möbius, Imke	Shades of Complementarity	Chair & Discussant:  Scott Philipps
		Friedrichs, Michael	Kafka's China	
		Thompson, Kirill	Daoism, Zen, Time Awareness, and the Reality of Time	
		Gasser, Johannes	<i>Wu wei</i> and <i>Ziran</i> : Two Principles of the Art of Non-violent Speaking: An Eastern Basis for Western Flow Communication	
6-B	Social Change	Liu Kangle 刘康乐	桃花扇底看南朝：清初遗民的道教信仰 Southern China from the Peach Blossom Fan: Daoism in the Early Qing	Chair & Discussant:  Serban Toader
		Martin, Karine	The Revival of Monastic Daoism in Contemporary China	
		De Meyer, Jan	Daoism in Yunnan Province Today: Creativity and the Art of Survival	

6-C	Performance & Art in Daoist Ritual	Hsieh Shu-Wei 謝世維	Local Daoist Visual Arts and Rituals: From Three Daoist Exhibitions to a Daoist Visual Art Project 地方道教視覺藝術與儀式: 從三個道教藝術展覽到一個道教視覺藝術計畫	Chair & Discussant:  Lennert Gesterkamp
		Li Youkun 李游坤	道教儀式與劇場: 一位道士對早朝科儀的展演與詮釋 - Daoist Ritual and Theatre: A Daoist Priest's Demonstration and Interpretation of Morning Audience Rite	
		Raz, Gil	Dao-Buddhist Stelae of the Northern Dynasties and the Lived Religion of Local Communities	
		Wu Yijie 吳宜桔	劇場儀式與道教: 無垢舞蹈劇場《醮》的表演與詮釋 - Ritual Theater and Daoism: The Performance and Interpretation of the Lin Dance in the Jiao Ceremony	
6-D	WORKSHOP	Caulier, Eric	Taijiquan – The Sun Style: A Traditional and Scientific Approach to the Internal Arts	

**Thursday, 18<sup>th</sup> – 16:00-17:45**

7-A	Daoist Aesthetics	Luo Yanling 洛燕靈	The Metaphysics of Ineffability in Chinese Aesthetics	Chair & Discussant:  Pierre Marsone
		Song Huiling 宋慧玲	试析道德经的自然美学观 Aesthetics of Nature in the <i>Daode jing</i>	
		Zhu Lin 朱琳	Early Daoist Idea of Darkness and Its Representation in the Aesthetics of Chinese Literati Gardens	
7-B	Shamanistic Vestiges in Daoist Ritual	Michael, Thomas	Daoism Meets Shamanism in Early China: The Spirit Journey Itinerary	Chair: Roberte Hamayon  Discussant: Vincent Goossaert
		Favraud, Georges	Animal Forms and Ancestral Masters: Two Patterns of «Direct Contact» in Daoist Ritual	
		Baptandier, Brigitte	Double-faced Daoist Rituals (Lüshan pai 閩山派): Shamanistic Clues	
7-C	Internal Cultivation and Ritual	Che Zhirong 車志榮	雷法內煉與道場科儀法器祭煉 Internal Cultivation in Thunder Rites and the Purification of Ritual Space and Vessels	Chair & Discussant:  Karine Martin
		Han Dong 韓冬	簡述道教齋醮科儀法事與內修的“內煉外用”的關係 - Daoist Ritual and Internal Cultivation's exteriorization	
		Hung Pai-Chien 洪百堅	淺論雷法、丹道的內修與外用關係 Thunder Rites in Relation to Self-Cultivation and Outer Application of Internal Alchemy	
		Liu Yuantong 刘圆通	內丹與變化 Internal Alchemy and Transformation	
7-D	WORKSHOP	Khokhlov, Aleksey	The Basic Methods of the <i>Daoist Center "Dao De"</i> in Russia: Methods, Research, and Qigong Practice	
7-E	CONCERT	Firebrace, Peter	Dao Blues: A Musical Celebration of the Teachings of Laozi and Zhuangzi	

**Thursday, 18<sup>th</sup> – 19 :00**

	<b>BANQUET in PARIS</b>
--	-------------------------

# Friday, 19<sup>th</sup>

## Friday, 19<sup>th</sup> – 9:00-10:45

8-A	Master's Portraits	Pan Cunjuan 潘存娟	白云深处传道业: 记陕西佳县白云山张明贵老道长 Daoist Transmission of the White Clouds: Remembering Abbot Zhang Minggui of Mt. Baiyun in Shaanxi	Chair: Adeline Herrou  Discussant: Wang Huayan 王華艷
		Meng Zhiling 孟至岭	道教是以践行无形世界为主要内容的宗教 Taoism: the religion of practicing the invisible world ( <i>Translated by Jean Angles</i> )	
		Video projection of Patrice Fava's film : L'investiture du 23 <sup>ème</sup> Abbé du Monastère des nuages blancs, Maître Xie Zongxin 谢宗信方丈升座庆典 (26 min., Chinese 中文)		
8-B	Ritual Medicine	Shen Chen 申琛	从瑞草到仙药: 早期道教服艺术 From Wondrous Herbs to Immortal Remedies: Early Daoist Pharmacology	Chair Li Guoqiang 李国强  Discussant: Stéphanie Homola
		Benaicha, Lokmane	Zhu You: From High Antiquity Chinese medicine to Daoist medicine 祝由: 从远古中医到道医	
		Jackowicz, Steve	Huangdi and the Heroic Cycle	
8-C	Long life & Immortality	Zhu Hu 朱浒 & Zhu Cunming 朱存明	“房中”与升仙—汉代“容成”及其图像 Sexual Practices and Being celestial: A Study of Rongcheng's Conceptions and Images (Han Dynasty)	Chair & Discussant:  Gabriele Libera
		Zhong Zhimin 钟治民	司马承祯《坐忘论》的长生久视之道 Long Life and Eternal Vision in Sima Chengzhen's <i>Zuowanglun</i>	
		Ma Lin 馬琳	以天合天: 道家式的艺术本体论初探 Art as Harmony between Heaven and Heaven: A Daoist Ontology of Art	
8-D	WORKSHOP	Réquena, Yves	Wudang Neidan Gong	

## Friday, 19<sup>th</sup> – 11:00-12:45

9-A	Daoism in the West	Shabellova, Valeriya	Evgeniy Torchinov's (1956-2003): Contribution to the Study of Daoism in Russia	Chair & Discussant:  Marc Lebranchu
		Mourier, Nathalie	Comment certains arts taoïstes trouvent-ils leur place en Occident. Cette intégration peut-elle se faire sans dénaturation ?	
		Aspe, Philippe	État des lieux du <i>qigong</i> en France en 2017 ou "bienvenue au pays de la zizanie"	
		Faure, Sophie	Taoïsme, <i>taijiquan</i> et <i>qigong</i> : travailler et manager autrement en entreprise ?	
9-B	Health & Healing	Liu Jincheng 劉金成	马仙信仰与道教养生 The Cult of Immortal Ma and Daoist Health Practices	Chair & Discussant:  Shen Chen 申琛
		Liu Yin 劉胤	道醫: 祝由術與內煉 Daoist Medicine: Incantations and Internal Cultivation	
		Liou Tong-miin 劉通敏	天人炁功的原理與操作 Principle and Practice of Cosmic Ch'i Healing	

9-C	Daoism in Asia	Yang Yan 杨妍	神圣与世俗之间：新加坡的道教与中医 Sacred and Secular: Taoism and Chinese Medicine in Singapore	Chair & Discussant:  Zhang Wanrong 張琬容
		Kang Jiyeon	Revolutionary in <i>Ssial</i> Thought	
		Chang Fiona Hsin-Fang 張馨方 Lee Gyoung-won 李京源	The Thought "Solving Grievance" of Traditional Daoism and East Asian New Religions: On Taiwan's Weixin Shengjiao and Korea's Daesoon Jinrihoe 道教解冤釋結思想的傳統與東亞新宗教的創新-以臺灣唯心聖教和韓國大巡真理會為中心	
9-D	WORKSHOP	Gasser, Johannes	La pratique maîtresse de la communication non-violente sur la base de <i>wuwei</i> et <i>ziran</i>	
9-E	VIDEO	Herrou, Adeline	Master Feng. Portrait of a Daoist Monk restorer of temples in China Today - 冯道长——当代中国一位重修庙观的全真道士 (79 mn-in Chinese, subtitles in English-French)	Chair & Discussant: Catherine Despeux

Friday, 19<sup>th</sup> – 14:00-15:45

10-A	Masters Disciples & Transmission	Graziani, Romain	The Debate on the Usefulness of Masters in Early Daoist Fiction	Chair & Discussant:  Thomas Michael
		Zhang Chao 張超	Disputed Heritages: the Master-disciple Relationship in Pre-Modern Chan Buddhism 嗣法之爭：前現代佛教禪宗師徒關係考論	
		Liu Xun 劉迅	To Heal People and Save the World: The Supreme Unity Daoist Religious Activities and Transmission during the Jin-Yuan Era 濟民拯世：金元時期太一道的宗教活動與傳承	
10-B	Body in Movements	Gorelik, Monya	The Secret Treasure of Fuxi: Harmony in Motion	Chair & Discussant:  Eric Caulier
		Lu Gaoxue 路高学	孙禄堂“拳与道合”的武学理论与实践：以八卦拳学为例 Sun Lutang's "Boxing in Oneness with Dao" in Theory and Practice: Eight Trigrams Boxing	
		Phillips, Scott Park	Baguazhang: Dance of an Angry Baby-God	
		Khokhlov, Aleksey	Ancient Daoism approaches in the 21 <sup>st</sup> Century: Application and Results	
10-C	Daoism & Music	Searle, Callisto	Learning to "Husband Nature's Riches": Husbandry and Its Application in <i>Guqin</i> Music	Chair & Discussant:  Sabine Trebinjac
		Zhu Kunrong 朱坤容	中國士大夫的出仕與退隱：以古琴中的道教文化為中心 - Withdrawal and Eremitism among Chinese Scholars: The Daoist Culture of <i>Guqin</i>	
		Picard, Francois	Daoist Ritual and Music	
		Jones, Stephen	Daoist Priests of the Li Family	
10-E	VIDEO	Ji Yiwen 季怡雯	Video projection of Ji Yiwen 季怡雯 film : <i>Hainan Ritual Theater</i> (30 min. Chinese with English subtitles)	Chair & Discussant:  Wu Yijie 吳宜桔 & Yang Yan 杨妍
		Cheyne-Cluzel, Véronique	L'histoire du Grand dictionnaire Ricci de la langue chinoise 利氏漢法辭典 17 min., French with Chinese subtitles 中文字幕.	
		Fava, Patrice	Video projection of Fava, Patrice film : <i>Daozang</i> 道藏. Le Canon taoïste (10mn., French)	

Friday, 19<sup>th</sup> - 16:00 – 19:00

**SPECIAL EVENT : SHANXI DAOIST MUSIC**

16:00	PLENARY FILM PROJECTION <i>AMPHI B</i>	Jones, Stephen	Daoist Priests of the Li Family
17:30	<i>CAMPUS STROLL L&amp; FERME DU BONHEUR</i>	Li Manshan's Band	Li Manshan 李滿山, Li Bin 李斌, Zhang Shiyu 張世宇, Wu Mei 吳美, Huang Shuangping 黃雙平 and Wang Ding 王頂
18:15	MUSICAL PERFORMANCE CONCERT 音乐会 <i>MAISON DE L'ETUDIANT</i>		

Friday, 19<sup>th</sup> – 19:15 - midnight

19:15	<b>OPTIONAL: BAL' À' FOND (Live World Music)</b> <i>MAISON DE L'ETUDIANT</i>
-------	---

**Saturday, 20<sup>th</sup>**

Saturday, 20<sup>th</sup> – 9:00-10:45

11-A	Daoist Comedies	Bikir, Radu	Eccentric Masters of Divination and Their Identification with Transcendent Beings: Reading from Hong Mai's 洪邁 (1123-1202) <i>Yijian zhi</i> 夷堅志	Chair & Discussant:  Gil Raz
		Durand-Dastès, Vincent	Challenged Exorcists in Vernacular Novels	
		Lucas, Aude	When an Eccentric Taoist Becomes Involved in Mundane Affairs: A Fantasy	
		Zanzottera, Lucrezia	Comedy in Yin-Yang Battles: Defeating the Orthodox by Its Contamination's Fear	
11-B	Economy & Management	Meunier, Marjorie	Economic Creativity and Diversity in Contemporary Daoism	Chair & Discussant:  Shen Ming-Chang 沈明昌
		Arandelovic, Miomir	Continuous Knowledge Development in Organizations and Taoist Wisdom	
		Zhou Yixuan 周毅璇	道家思想與商業運用 Daoist Thought and Its Application in Business	
		Cheyne-Cluzel, Véronique	Mindfulness and Dao: A State of Spirit for Life and in Management	
11-C	Aesthetics influence on Practice	Pi Jiajia 皮佳佳	瑞鹤图与宋徽宗的道教审美思想 Painting of Auspicious Cranes and Emperor Huizong's Taoism Aesthetic Thoughts	Chair & Discussant:  Ma Lin 馬琳
		Jiang Yongshuai 姜永帅	从服饰层面看宋元时期的士大夫与道教 Scholar-Bureaucrats and Taoism in Song and Yuan Dynasties through their Costumes	
		Laurent, Cédric	Peinture et poésie de méditation aux XVI <sup>e</sup> et XVII <sup>e</sup> siècles	
11-D	WORKSHOP	Gorelik, Monya	Formless Flow™ : Natural Wake-up Exercises and Natural Games	

**Saturday, 20<sup>th</sup> – 11:00-12:45**

12-A	Daoist Steles	Wong Junfu Rey 黃君搏	The Invisible Vision: Stone Steles as a Means to Form Sacred Sphere in Northern Wei China	Chair & Discussant:  Marianne Bujard
		Wu Chia-Yun 吳佳芸	試析唐代五方鎮墓石之雲篆真文 A Tentative Analysis of Grave-Quelling Texts of the Five Directions from the Tang Dynasty	
		Zhang Zexun 張澤珣	南宋大足南山三清古洞再考 A Further Study of the Sanqing Ancient Cave of the Southern Song at Nanshan of Dazu	
12-B	Expressions of Daoist Art	Bai Xiantang 白嫻棠	永乐宮重陽殿重陽畫傳地獄思想的可能影响因素分析 -Hell Conceptions in Paintings at the Chongyang Hall of the Yongle Palace	Chair & Discussant:  Pénélope Riboud
		Gesterkamp, Lennert	Hiding in Plain Sight: Daoist Images and Images of Daoism in the Netherlands of the 17 <sup>th</sup> Century	
		Cheng, Emily	Visualizing the Invisible: Daoist Concepts in Modern and Contemporary Art	
12-C	Theater, Exorcism & Local Religion	Ruizendaal, Robin	Zhong Kui: Transmission of an Exorcistic Marionette Tradition in Modern Taipei	Chair & Discussant:  Vincent Durand-Dastès
		Yang Hsiu-Chuan 楊秀娟	《勅水禁壇》科儀的詮釋與想像: 以台南善化道壇鍾昂翰道長為主- Interpretation and Imagination in the Sealing of the altar: a case study of master Chung Ang-Han from Shanhua taoist altar	
		Wang Fangni 王芳妮	陕北榆林地区民间信仰现状调查与研究 Research on the current situation of popular beliefs in the Yulin area (Shanbei)	
12-D	WORKSHOP	Favraud, Georges	Wudang Hunyuan Boxing: bodily exploration of social interactions	

**Saturday, 20<sup>th</sup> – 12:45 - 13:30 : Closing Session**

Amphi S 1	<b>PLENARY CLOSING SESSION</b> <i>AMPHI S1</i>
-----------	---

**Saturday, 20<sup>th</sup> – 15:00 - 16:30 : OPTIONAL: guided visit of Notre Dame de Paris**

<b>OPTIONAL:</b> <b>Guided Visit of Notre-Dame de Paris</b> 选择: 带领参观巴黎圣母院	Organized by the Association C.A.S.A., visit in English and 中文. Free gift to the Association (3 to 5 euros) 向协会自愿捐助 (3 到 5 欧) Please register to daoconfparis@yahoo.com 请到 daoconfparis@yahoo.com 注册报名
---	--



## Journal of Chinese Religions

For 45 years, the *Journal of Chinese Religions* has been publishing work on all aspects of Chinese religions in all periods. The Editor encourages submissions of original research articles, shorter research notes, essays, and field reports. Book reviews are normally commissioned by the Book Review Editor; however, uncommissioned reviews and notices of books in languages other than English are encouraged. All submissions to JCR undergo a formal double-blind peer review process with at least two anonymous reviewers.

The *Journal of Chinese Religions* appears in two issues per year (May & November) in both print and electronic versions

(see <http://www.tandfonline.com/toc/yjch20/current>).

Individual subscriptions (print & electronic) are included in the membership fees of the **Society for the Study of Chinese Religions** (for membership information see <http://chinesereligions.org/contact/>).

Interested in submitting your research to JCR? Please contact the editor, Philip Clart, at: [jcr@uni-leipzig.de](mailto:jcr@uni-leipzig.de).

## Journal of Daoist Studies

### Journal of Daoist Studies



Volume 10  
2017

The *Journal of Daoist Studies* (JDS) is an annual publication dedicated to the scholarly exploration of Daoism in all its different dimensions. Each issue has three main parts: Academic Articles on history, philosophy, art, society, and more (limit 8,500 words); Forum on Contemporary Practice on issues of current activities both in China and other parts of the world (limit 5000 words); and News of the Field, presenting publications, dissertations, conferences, and websites.

Contact: [daojournal@gmail.com](mailto:daojournal@gmail.com).

# Panels Abstracts – Résumés

## 摘要

Wednesday, May 17, 2017 - Mercredi 17 mai

星期三 2017年5月17日

### 9:00 - 10:45: Opening Ceremony

00	Keynote Speech	Baptandier, Brigitte	The Chinese Social Kaleidoscope: Daoism and Local Cults in Synergy
00	Keynote Speech	Goossaert, Vincent	Becoming a God in the Daoist Tradition
00	Keynote Speech	Mollier, Christine	Daoism along the Silk Road: Archeological Evidence

### Chairs / Discours inauguraux / 开幕式专题演讲

**Baptandier, Brigitte** – CNRS/ LESC - Université Paris Ouest Nanterre (France)

*The Chinese Social Kaleidoscope: Daoism and Local Cults in Synergy*

In his *Taoist rituals and popular cults of South East China*, K. Dean remarks (1993 : 13 and 53): « At every central point in the liturgical practice of cult groups the participation of one or more daoist masters is indispensable. Hagiography of a local god is inevitably phrased in terms established in Daoist litterature. » (...) « Daoism served to scramble the codes creating floating signifiers that distinct groups in Chinese society could fix upon to fashion their own interpretation of the significance of their own participation in the ritual festival ». The term of « Kaleidoscope », borrowed to Levi- Strauss' « The Savage Mind » (1962), came to my mind to qualify such a situation. Then let us imagine that the daoist liturgy is this very hand that turns the kaleidoscope, containing the fragments of discourse (mythology, hagiographies, cults) of the local society. I'll take a few examples from my fieldwork in Fujian to show how the image changes when the daoist hand turns the local « kaleidoscope ».

**Goossaert, Vincent** – EPHE, Paris (France)

*Becoming a God in the Daoist Tradition - Bureaucracy and salvation: self-divinization in Chinese religious history* - 官僚與救度 – 中國宗教史上的成神之道

This presentation will argue that the aspiration to become a god (divinization) has since late antiquity played a key role in Chinese religious, intellectual and cultural history. While families work at transforming their dead into ancestors, individuals tend to rather prefer divinization for themselves, and often take steps in that direction while alive. The two main ways to divinization are 1/ salvation through self-cultivation and 2/ gaining initial access in the divine bureaucracy. While the first has remained elitist, the second gradually opened to all and sundry, most remarkably as a consequence of the religious changes of early modernity (10<sup>th</sup>-13<sup>th</sup> centuries). Becoming an otherworldly bureaucrat has become in modern time the main way to saving oneself from postmortem suffering and oblivion, and this talk will survey the various ways available to reach that goal as practiced in late imperial times. This will lead us to reflect upon the intimate connection between two categories not often examined in tandem: bureaucracy and salvation.

**Mollier, Christine** – CNRS / CRCAO, Paris (France)  
*Daoism along the Silk Road: Archeological Evidence*

During the past decades, a considerable amount of research has been devoted to the history of Daoism : its sectarian emergence at the beginning of the first millennium, the formation of its canonical, liturgical, and institutional identity during the Six Dynasties period, and its culmination as a « state religion » under the Tang. Less attention, however, has been focused on its regional specificities and the process of its expansion and local establishment in the Chinese empire during the medieval period.

My presentation will concern the spread of Daoism in the far western part of China, the « Silk Road », particularly in the Dunhuang and Turfan areas, where archeology has brought to light a vast quantity of documents related to Daoism : manuscripts, funerary artefacts and visual documents. I will first introduce a few Daoist manuscripts from Dunhuang in order to show how their codicological analysis, so often neglected, can shed light on the local establishment of Daoism in Dunhuang during the Tang dynasty. I will then examine some funerary artefacts and documents whose evidence gives rise to the new hypothesis that there was an earlier diffusion of Daoism in the Gansu-Xinjiang region.

**Wednesday, 17<sup>th</sup> – 11:00-12:45**

<b>1-A</b>	<b>Figuring on the Dao</b>	Zuern, Tobias Benedikt	Effecting the World: Resonating Correspondences and Textual Embodiment of the Way in the <i>Huainanzi</i>	Chair & Discussant:  Matthias Hayek
		Naparstek, Michael	Daoist Scrolls and Saving Souls: the Demonic Savior Wang Lingguan at Jiajing’s Court	
		Nuernberger, Marc	Daoist Talismans: A Special Case of Performative Writing?	

**Chair & Discussant: Matthias Hayek** - CRCAO, Paris (France)

**Zuern, Tobias Benedikt** - Washington University, St. Louis (USA)

*Effecting the World: Resonating Correspondences and Textual Embodiment of the Way in the Huainanzi*

The *Huainanzi* is a comprehensive scripture that Liu An, the king of Huainan, presumably presented in 139 BCE at his inaugural visit to his nephew Emperor Wu. As Charles LeBlanc has proven, the concept of resonating correspondences plays an integral part in the *Huainanzi*'s understanding of the cosmos. This vision purports that any being is affected by all those beings that belong to the same resonating category. In this paper, I explore how Liu An's text develops the Dao as the universally resonating force that due to her formlessness and inactivity is capable of impacting the full spectrum of the universe. We will see that the *Huainanzi* projects these "cosmic" qualities on the sage and the text itself by construing them as embodiments of the Way that are in image of the force that underlies the organization of the universe. Accordingly, I propose that Liu An's text does not only fashion itself as a formless and inactive Dao-scripture that actualizes rather than illustrates the Way's ordering powers. Its self-reflective style also enables us to reconstruct a Western Han theory of textual performativity that provides a working vocabulary for our understanding of an object's efficacy in early imperial China.

**Naparstek, Michael** - University of Wisconsin, Madison (USA)

*Daoist Scrolls and Saving Souls: the Demonic Savior Wang Lingguan at Jiajing’s Court*

1542 was the most perilous year in the Jiajing Emperor's tumultuous reign, highlighted by a failed assassination attempt by his favorite concubine. That same year, the imperial consort Shen commissions a painting of the Daoist exorcist deity, Wang Lingguan, which now hangs in the Metropolitan Museum of Art. This paper argues that the painting is part of a specific Daoist ritual for saving deceased souls from hell—the "Salvation through Refining by the Iron Bottle" (*tieguan*)

*liandu*), and serves as a response to the troubles beset upon the imperial family. The “Iron Bottle” is a particular feature of larger funerary programs centered on the Song dynasty demonifuge Wang Lingguan and his ritual master Sa Shoujian, who both rose to prominence during the early Ming. By bringing the visual vocabulary of the MMA scroll in concert with the liturgical vocabulary of Ming ritual manuals, this paper identifies the painting as part of an “Iron Bottle” program and argues that the painting’s dynamic composition reveals the process of leading lost souls from hell undertaken by priest in the ritual performance. Unlike the typically static composition of Daoist altar scrolls, the MMA scroll’s dynamism functions much like talisman capable of actualizing the power of the deity. Thus, the MMA scroll is not only a material example for the importance of Wang Lingguan in the emerging scholarship of Ming Daoism at court, but its dynamism also reframes the role of objects in ritual—that objects may function as the ritual itself.

**Nuernberger, Marc** - *Ludwig-Maximilians-Universität, München (Germany)*

*Daoist Talismans: A Special Case of Performative Writing?* 道家符：“魔力”(performative)寫作的特例？

Daoist *fu* 符 (“amulet,” “talisman,” or “symbolon”) belong to the most spectacular cases of Chinese manuscript culture. As an “object” they may be ascribed the power to heal, or to dispel evil demons by either passively protecting its possessor, or actively granting him the power to control other forces. While the roots of the *fu* can be traced back to the Han-Dynasty (202 BC – 220 AD), the tradition itself underwent several changes, and is still alive today. The proposed talk will focus on a rather late stage, when sacred *fu* where not merely “found,” but writing *fu* had already become “learnable.” It will examine the transmitted discourses on the “production” of *fu* in order to elaborate the Daoist vocabulary at play. Reflecting on the articulated understanding of “writing,” “materiality,” and “wholeness,” the presentation finally aims to outline some of the challenges that conceptualizing *fu* poses to modern theories of “performative” writing.

**Wednesday, 17<sup>th</sup> – 11:00-12:45**

<b>1-B</b>	<b>Daoism in Taiwan</b>	Fan Chun Ming 范俊銘 (Jimmy)	The Interdisciplinary Integration of Religious Education: Life Exploration and Daoist Culture	<b>Chair &amp; Discussant:</b>  Kong Qingmao 孔慶茂
		Chao Min-Heng 趙敏亨	一位道教學習者之個體化歷程探討 The Process of Individuation in a Daoist Learner	
		Zhang Wanrong 張琬容	兔儿神：闽台同性恋之神的传统与再造 The Rabbit God: The tradition and reconstruction of the gays’ god in Fujian and Taiwan	

**Chair & Discussant: Kong Qingmao 孔慶茂** — *Nanjing Arts Institute (China)*

**Fan Chun Ming 范俊銘 (Jimmy)** - *National Chengchi University (Taiwan)*

*The Interdisciplinary Integration of Religious Education: The Course on Life Exploration and Daoist Culture*

The course on "Life Exploration and Daoist Culture" focuses on the "value of life and the philosophy of thinking" in general education. “Daoist Culture” is of deep significance in cultural construction, which provides people with knowledge of self, God, the supernatural, and the natural world, especially in the light of Daoism. The course intends to use the theory and methods of Daoist culture, guiding students in understanding Daoist cultural phenomena, constructing their concepts of life and death, and so on. It hopes to serve as a guide to “Life Education” through Daoist Culture. The purpose of the course is to provide students with basic Daoist knowledge and theory, and train them in analytical skills. It explores Daoist culture, but its ultimate goal is to inspire insights into the appreciation and respect of life. Students should gain a complete and clear view of life education by taking this course on Daoist culture. Through it, they should develop a healthy view of life, realize the value and means of living, learn to respect all life, and form a positive character.

**Chao Min-Heng 趙敏亨 - Society for the Study of Religious Philosophy (Taiwan)**

**一位道教學習者之個體化歷程探討- *The Process of Individuation in a Daoist Learner***

本研究以靈性意識形塑為主題，探討靈性學習者的靈性形塑歷程。本研究的道教學習者(簡稱 B)之靈性形塑歷程開始於一場不可思議的神祕經驗，修習過程頗富戲劇性；學習課程多元，嚴肅中帶有挑戰的趣味。B 描述他的靈性學習過程，是一種「無我」意識的學習，亦即學習者要學習開放自己，不要執著於認同一種身分，如此，才能「經歷與更偉大、更高的實在合而為一」的感應。「無我」的靈性學習讓 B 體驗，「正心念」才是修行的根本，也是「宗教體驗」的源頭。以個體化的觀點，B 從靈性學習中看到自己的陰影，而後歷經覺察與修正，逐漸體認「自性」才是存在的核心；喚醒這個累世記憶的「佛性原型」，人才真正地活出自己。B 的宗教學習無疑是彰顯宗教真正面目的最佳寫照。

The research focuses on the formation of spiritual consciousness. The spiritual learning process of the research participant, abbreviated to “B”, is quite dramatic. Encountered with a mysterious event, B started his journey of Taoist spiritual learning, which is multiply designed, inspiring, challenging as well as serious. B describes his Taoist spiritual learning is a practice of “non—ego” consciousness, only through which one can experience the unity with the greater, higher reality. During the practice of “non—ego” consciousness, B realizes that nothing can be more valued than mindfulness in religious learning, and it is also the source of religious experience. With the practice of “non—ego” consciousness, B exposes his talent and also understands what the real self—actualization is - to help people attain their self—actualization, but not to behold the varieties of the intangible world. According to the view of Jung’s theory of individuation, B identifies his own 「shadow」, then after perception and correction, he gradually recognized that “self” is the core of existence, and one can be all what he/she is only when he/she gets back his/her awakening mind. B’s religious learning could be regarded as the revelation of the true face of religion.

**Zhang Wanrong 張琬容 - Peking University (China)**

**兔儿神：闽台同性恋之神的传统与再造 - *The Rabbit God: The tradition and reconstruction of the gays’ god in Fujian and Taiwan***

摘要：兔儿神胡天保，民间俗称胡田宝，是明清时期福建一带流传的掌管同性恋爱的神灵，与当时盛行的男风及闽地契兄弟传统关系密切，在清代中期两度作为淫祀受到官方打压。胡天保爱恋长官受杖而死，冥间成神托梦受祀，这一传说被文人袁枚收入笔记小说《子不语》而广为流传。近年台湾出现奉祀兔儿神的道堂——威明堂兔儿神殿，该道堂在媒体与网路的作用下产生较为广泛的影响。本文以兔儿神为中心，关注这一独特的同性恋之神的传统与再造，在历史的层面上，从情欲与权力的角度讨论文人笔记与小说中的兔儿神故事，并从淫祀与伦理律法的角度梳理地方史志中兔儿神的奉祀传统。在当下的层面上，通过田野调查所获得的各类资料，描述威明堂对于兔儿神崇拜的再造。

关键词：兔儿神；胡田宝；威明堂；同性恋

**Wednesday, 17<sup>th</sup> – 11:00-12:45**

<b>1-C</b>	<b>Western Medical Practice 1</b>	Friedrichs, Elisabeth	Refugees Welcome: NADA Acupuncture and Qigong for PTSD, Addiction, and Stress	<b>Chair &amp; Discussant:</b>  Andreas Noll
		Plet, Nathalie	Drive and Qi: Contributions of Qigong in the Processing of Addictions	
		Flaumenbaum, Danièle	Contributions of Chinese Medicine to Western Gynecology	

**Chair & Discussant: Andreas Noll - China Research Munich (Germany)**

**Friedrichs, Elisabeth - Medical Association for Qigong Yangsheng (Germany)**

*Refugees Welcome: NADA Acupuncture and Qigong for PTSD, Addiction, and Stress*

At the Daoist Conference in Taiwan in 2016, I reported about using NADA acupuncture with refugees. Still people around the world have to flee from war, terror, poverty and ill treatment. After the terrible experiences during the flight there is now increasingly a feeling of fear, not only because of developments in the home country, but also in the country where they now live. There are still quite a few people around the world who practice solidarity with the fugitives. Many of the helpers, however, are also exhausted. Since the beginning of 2016, people in Augsburg, Germany are treated once a week in group meetings according to the NADA protocol. Originally intended for refugees alone, now both refugees and helpers as well as other people who suffer from mental stress participate in the treatment. There are also plans to work in a homeless shelter. The experiences so far will be reported, as well as experiences with palpation-based Japanese acupuncture in trauma therapy.

**Plet, Nathalie - University Diderot Sorbonne Paris Cité (France)**

*Drive and Qi: Contributions of Qigong in the Processing of Addictions*

Nathalie Plet has training in both psychoanalysis and Qigong and introduced the use of these two techniques in institutions. Initially, at the psychiatric hospital La Borde, followed by an experimental workshop in day hospital at La Plata in Argentina. At the moment she is working at the Pitié-Salpêtrière hospital on a program of multicentered clinical research (Qica, Qigong Craving Addictions Program).

From the observation of the patients suffering from severe psychic disorganization, Nathalie Plet wondered if a therapeutic action was possible by the practice qigong in particular on the states of mental fixation. From mechanisms in the work in the construction of the psychic device, assuring our subjective life, the capacity to represent itself, this research investigates the possibilities of action the possibilities of representation. Nathalie Plet suggests returning upstream to the driving action by return to the perception. From both abstract tools of the investigated fields, the drive and qi, the author puts the hypothesis of driving valence of the qi in favor of delivery in movement of the drive of life. The patients show to have access to mental images, psychic spaces builds up itself. From the point of view of a research worker, the institutionalization and the cultural inscription of the practice of Qigong requires an analysis of the practice, a supervision of this new experience of one's self, a *high subjective value* as well as the analysis of the mechanisms at work in these mind-body techniques.

**Flaumenbaum, Danièle - Jardin d'Idées (France)**

*Contributions of Chinese Medicine to Western Gynecology - Apport de la Médecine Chinoise à la Gynécologie Occidentale*

Gynecologist since the 1970s, learning Chinese Medicine contributed to widen my healing capacities towards the women who come to consult me. It taught me how to heal pains, bleedings, inflammations and sometimes tumors not only from a symptomatic, but also from a holistic approach, which allows women to reconstitute themselves. Approaching the troubles and pathologies linked to their life experiences as mothers and women allow them to feel complete and healthy.

Trained in Gynecology at Paris Medicine Institute during the 1970s, Dr. Danièle Flaumenbaum actively engaged in the movement of women emancipation, especially at the Family Planning. After twelve years of practices she studied Chinese Medicine and became Gynecologist-Acupuncturist. She is the author of two books: *Femmes désirées, Femmes désirantes* (Payot, 2006) and *Les Passeuses d'Histoires* (Payot, 2015).

### Wednesday, 17<sup>th</sup> – 11:00-12:45

1-D	WORKSHOP	<b>Phillips, Scott Park</b> <i>Northstar Martial Arts (USA)</i>	The Lotus Elixir of the Third Prince—Heterodox Approaches to Performing Perfection
-----	----------	--	--

In this workshop you will taste the fruition of the lotus elixir for producing an indestructible immortal (xian) body and achieving child-like enlightenment. Working backwards from the orthodox experience of complete fruition, we utilize a non-traditional method because it is much quicker. First we will produce the physical lotus-body through South Asian dance fundamentals. Second we will learn Davy Crockett's Waltz to experience the distillation of jing and qi. Third we will roll out the improvisational dance of the baby-god Nezha playing in mud. Having thus produced the immortal embryo, we will navigate the ocean of cognitive inhibitions to the experience of complete emptiness. Desk-soldiers and housewives welcome. (1h 45m)

### Wednesday, 17<sup>th</sup> – 11:00-12:45

1-E	VIDEO	<b>Kohn, Livia</b> <i>Boston Univ.</i>	Journey of the Universe: The Epic Story of Cosmic, Earth, and Human Transformation (by Mary Evelyn Tucker and Brian Thomas Swimme)
-----	-------	---	--

An expanded creation story of the universe, plus an in-depth look into the evolution of human consciousness, this movie represents the vision of the new cosmology as it emerges from the scientific community in cooperation with the comparative study of religions. Also called "scientific cosmology," it close echoes Daoist visions in that it understands the universe less as a container for everything else than as a dynamic evolving energetic being. The movie presents a scientific story of nature and the origins of the universe, striving to open up patterns that connect humanity to a vaster destiny—a vital participation in earth's unfolding. Its goal, again very close to Daoist aims, is to make us know who we are and see from a cosmic perspective, to see ourselves as part of universal evolution and come to think cosmically and act globally. Deeply moving, it is an illuminated manuscript, a prayer book of wonder and awe for our time. It shows convincingly how a cosmological orientation opens the human mind to wonder, gratitude, humility, and creativity, fitting 14 billion years of grandeur along with humanity's most fundamental questions into a condensed space and amazing visuals.

## Lunch - 午餐 – Déjeuner

### Wednesday, 17<sup>th</sup> – 14:00-15:45

2-A	Gods & Texts	Wang Xiaoyang 汪小洋	汉以下西王母信仰的道教化发展 Xiwangmu in Daoism after the Han	Chair & Discussant  Wu Sijia 吴思佳
		Kong Qingmao 孔慶茂	黄大仙信仰形成溯源 The Origin of the Belief in Wong Tai Sin	
		Xiao Xi 萧习	瑶族宗教文本与道教经典的关系初探 A Study of the Relationship between Yao Religious Manuscripts and Daoist Scriptures	

**Chair & Discussant: Wu Sijia 吴思佳** — *Lanzhou University of Technology (China)*

**Wang Xiaoyang 汪小洋** - *South-East University, Nanjing (China)*

汉以下西王母信仰的道教化发展 - *Xiwangmu in Daoism after the Han*

西王母信仰产生于汉代，当时有两个西王母，一个是主流社会接受的仙化西王母，是长生神；一个是民间社会传播的神化西王母，是全能神。汉以下，发生了变化。在道教化的进

程中，神化西王母由民间神灵变成为主流社会神灵，它是道教神系的一位尊神，并因此而出现了官方支持的祭祀活动，成为官方道教化的西王母；仙化西王母则由主流社会神灵变成为民间信仰神灵，民间故事的成分日益增多，成为民间道教化的西王母。与此同时，西王母的居住地昆仑山向符号化方向发展。神化西王母、仙化西王母以及昆仑山的符号化，构成了汉以下西王母道教化的主要内容。

**Kong Qingmao 孔慶茂 - Nanjing Arts Institute (China)**

**黃大仙信仰形成溯源 - The Origin of the Belief in Wong Tai Sin**

黃初平是魏晉六朝時代的道教的“地仙”，地仙傳說與信仰起源於漢末。筆者就考古發現的漢末碑文進行考釋，認為：東漢末年道士方術活動，符咒、驅鬼、鎮墓等活動，反映了當時民間的宗教信仰從秦漢前的天仙向地仙信仰的轉變，從遙不可及的神話向接近真人的成仙傳說過渡。黃初平在東晉初已成為社會上廣泛傳說的仙人，考證黃初平應是東漢末年人，至魏晉而成為一種神仙傳說，逐漸形成了後世的黃大仙信仰。

Huang Chu-ping is a Taoist earth celestial being of Wei and Jin Dynasties. The source of the legend about the "earth celestial being" could go back to the end of the Han Dynasty. The author interpretation of the inscription of late Han Dynasty shows that: the activities of the Taoist priests in the late Eastern Han Dynasty, the curse, the exorcism, the tomb guardians and other activities reflect the transition of the folk religion from the angels of the Qin to Han dynasty Taoist's earth celestial being, and form inaccessible myth to the mortal immortal. Huang Chu-ping in the Eastern Jin Dynasty has become a widely legendary fairy. According to the textual evidence, Huang Chuping might have been living at the end of the Eastern Han Dynasty. From the dynasties of Wei and Jin, his life story became a fairy legend, later gradually transformed into the cult of Wong Tai Sin.

**Xiao Xi 蕭習 - Sichuan University (China)**

**瑶族宗教文本与道教经典的关系初探 - A Study of the Relationship between Yao Religious Manuscripts and Daoist Scriptures Centered on Yao Manuscripts cod.sin 260, 281, 338, 643, 910, 1182, 1184 (BSB)**

本文集中研究了德国巴伐利亚州立图书馆藏的以“经”命名的七种瑶族手抄本：包括《太上三十六部尊经》上、下卷、《十大洞经》中卷、《尊典经》下卷、《救苦大部经》、《诸品经》两种。通过文本对比、话语分析等方法，本文比对研究了这七种瑶族手抄本与道教经典后，发现这些瑶族宗教文本在誊抄道教经典时，进行了删除、合并、增注、改写、仿写，相比道教经典，整体呈现出“经文内容简化、仪式程序繁化”的特点。值得注意的是，在以《太上三十六部尊经》为中心的一系列抄本中，还仿照三洞分类法进行重新命名、分类。本文试图对这些瑶族宗教文本受道教经典不同经系之间的影响程度、成因与流变做出相应的解释。

**Wednesday, 17<sup>th</sup> – 14:00-15:45**

<b>2-B</b>	<b>Zhuangzi: Death &amp; Metaphor</b>	Chiu Elena Suet-Ying 趙雪瑩	Identity and Transformation: the Narrative <i>Daoqing</i> of Master Zhuang Sighs over the Skeleton	<b>Chair &amp; Discussant:  Romain Graziani</b>
		Angles, Jean	On Death: A <i>Neidan</i> Master Reads the <i>Zhuangzi</i>	
		Hsiung Wei- chun 熊偉均	The Suicide Paradox in Zhuangzi's <i>Rangwang</i> Chapter	
		Filipczuk, Magdalena	Conveying or Affecting? Metaphor ( <i>zhiyan</i> ) in the <i>Zhuangzi</i>	

**Chair & Discussant: Romain Graziani - Ecole Normale Supérieure de Lyon (France)**

**Chiu Elena Suet-Ying 趙雪瑩 -- University of Massachusetts, Amherst (USA)**

**Identity and Transformation: the Narrative *Daoqing* of Master Zhuang Sighs over the Skeleton**

This paper explores how the Daoist story of Master Zhuang and the skeleton was reproduced in the popular genre *daoqing* 道情 (sentiments of the Way) during the Ming dynasty (1368-1644). This paper examines the narrative *daoqing* (sentiments of the Way) titled the *Newly Composed, Enlarged and Expanded, with a Forest of Appreciative Comments: Master Zhuang Sighs over the Skeleton in Northern and Southern Lyrics and Songs (Xinbian zengbu pinglin: Zhuangzi tan kulou nanbei ciqiu 新編增補評林：莊子嘆骷髏南北詞曲)*, a manuscript copy preserved in Japan. I argue that this text showcases *daoqing's* performative nature, while emphasizing the importance of identity and transformation in the story. It is a creative and fully developed text in terms of theme, plot, and characterization. This text exemplifies the interaction between Daoism and literature, while reflecting both elite and popular tastes. It enriches our understanding of the reception and popularization of the story of Master Zhuang and the skeleton in late imperial China.

**Angles, Jean – EPHE, Paris / (Institut d'Asie Orientale, ENS Lyon (France)**

***On Death: A Neidan Master Reads the Zhuangzi***

Lu Xixing (1520-1601) is both a famous *neidan* master, and the author of an influent commentary on the *Zhuangzi* where he tries to read it according to alchemical principles. Studying this work can therefore help us to better understand the links between the *Zhuangzi* and Taoist religious practices. Here I will focus on the theme of death.

In the *Zhuangzi*, there are two main ways of dealing with the problem of death. In the first one, long life or immortality is valued. In the second one, death is described as being at least as valuable as life, and strive towards long life or immortality is ridiculed.

How does Lu Xixing handle the apparent contradiction between these ideas, the former being seemingly compatible with his attempt, as an alchemist, to reach long life or immortality, and the second in contradiction with it?

Two kinds of exegesis are developed by Lu Xixing: commenting zhuangzian appraisals of long life or immortality, he uses alchemical concepts. But when it comes to the rejection of the will to immortality, his commentary shifts to a Buddhist vocabulary, allowing him to integrate in his alchemical reading even the zhuangzian theses seemingly contradicting it.

**Hsiung Wei-chun 熊偉均 - National Taiwan University (Taiwan)**

***The Suicide Paradox in Zhuangzi's Rangwang Chapter***

As one of the crucial representatives of Daoist classics, the *Zhuangzi* presents essential notions of the Daoist view on life: the nourishment and the value of life (*yangsheng* 養生, *zhongsheng* 重生). However, the stories in *Rangwang* show an extreme conflict against the basic view. It's the main reason why ancient annotators were used to depreciate it and regard it as a fabrication of the later and decadent stage of the Zhuangzi School. On the contrary, this essay assumed that the view on life in *Rangwang* is still consistent with Inner Chapters. Under this assumption, the appearing paradox is: once those good at nourishing their lives were qualified to become the ruler, which is considered to be an inevitable damage of life, they would even choose to end their own lives, yet the act of suicide seems to contradict the nourishment view. The essay mainly aimed to solve the conflicts by analyzing the reasons of the tragic characters, investigating the key conceptions, establishing the cross-chapter consistency and re-estimate the value of life in the *Zhuangzi*. The conclusion opens a philosophical reflection on whether Zhuangzi successfully mediates the debate between pro-life and pro-choice especially in the euthanasia issue nowadays.

**Filipcruk, Magdalena** - *Jesuit University, Krakow (Poland)*  
*Conveying or Affecting? Metaphor (zhiyan) in the Zhuangzi*

I consider metaphoric phrases to be the axis of indirect communication used by Zhuangzi. Zhuangzi introduces the feature of a constantly changing meaning of words using the metaphor of zhiyan 卮言 (translated as “goblet words”, where goblet is a vessel which tilts when filled, and returns to its original position when it is empty). I’d like to use Donald Davidson’s concept of metaphor, in which you cannot refer to decoding a ‘hidden meaning’ of a metaphor. Rather, you can speak only of the effect it has on the reader. In my analysis of chapter Youyan 寓言 (“Entrusted Words”) I’d like to consider if Zhuangzi utilizes literary form in order to philosophize and affect the reader or if to convey meaning. Translating this issue into the categories of Chinese aesthetics, according to which “there is nothing greater in the art than the mode of awakening” (Luo Dajing); my question would be how is the mode of awakening (xing) the reader working in this passage? Close reading of this passage can help us understand how words used by the philosopher within that particular linguistic strategy can lead to clarity (ming 明).

**Wednesday, 17<sup>th</sup> – 14:00-15:45**

<b>2-C</b>	<b>Daoism in Contemporary Music</b>	Harley, Anne	<i>Voices of the Pearl: Modern Musical Settings of Original Chinese Texts from Female Practitioners Sun Bu’er and Hu Yin</i>	<b>Chair &amp; Discussant:</b>  Ann Roddy
		Kohn, Livia	“Songs of Laozi”: Expressing the <i>Daode jing</i> in Poetry and Blues	
		Firebrace, Peter	Singing the Dao	

**Chair & Discussant: Ann Roddy** - *University of Colorado (USA)*

**Harley, Anne** - *Scripps College (USA)*

*Voices of the Pearl: Modern Musical Settings of Original Chinese Texts from Female Practitioners Sun Bu’er and Hu Yin*

In 2012, I founded *Voices of the Pearl*, a project dedicated to commissioning, performing, recording and disseminating new works of contemporary classical vocal music, setting texts by and about female esoteric practitioners from all world traditions ([www.voicesofthepearl.org](http://www.voicesofthepearl.org)). Daoist history features several accomplished females and they have been the focus of several projects. Among them, Sun Bu’er and Hu Yin have already furnished texts for two of these new vocal works, both composed in the last six years by Malaysian Chinese composer, Yii Kah Hoe. *The Secret Book on the Inner Elixir as Transmitted by the Immortal Sun Bu’er (Sun Bu’er yuan jun chuan shu dan dao mi shu)* is a 30-minute work for voice, prepared piano and light percussion. *Imaginary Bodies* juxtaposes Hu Yin’s writings on the heart organ with parallel excerpts from Hildegard von Bingen’s *Causae et Curae*, and is scored for voice, string quartet, guzheng and da GU. These vocal works are set in the original Chinese, and have built on my collaborations with several prominent scholars of Daoist Studies. I will discuss the development of these cycles, play samples, share future plans, and invite suggestions for commissions.

**Kohn, Livia** - *Boston University (USA)*

*“Songs of Laozi”*: *Expressing the Daode jing in Poetry and Blues*

The “Songs of Laozi” is a collection of 13 chapters of the *Daode jing*, notably focusing on meditative experience and social skills, in the translation by the American poet Witter Bynner (1881-1968), set to blues music composed by the educator and corporate trainer Stephen Josephs (b. 1945) in 1987. Witter Bynner’s rendition is the only version of the text created by an active poet and, while not always completely true to the original, provides a strong spiritual reading of the work. Seeing Dao as the perfect way of life, he undertook his translation during World War II in order to inspire democracy and resistance to tyranny. Stephen Josephs’s musical work opens a

powerful rendition of this version, using modern forms such as jazz and blues. The “Songs” were recorded in the voice of Paula Dudley (1955-2008), then Josephs’s girlfriend, with instrumentals by a group of their mutual friends in Cambridge, Mass. Josephs has since continued to use the *Daode jing* in his life’s work, the training of high-level corporate executives to greater levels of personal integrity, social awareness, and universal love.

**Firebrace, Peter - *Chiway: Academy for Acupuncture and Asian Medicine (UK)*  
*Singing the Dao***

Sitting alone in cafés, restaurants and bars, in quiet hotel rooms, in noisy airports and planes, on crowded commuter trains, I use the opportunity to write as the world moves around me and I am still. And as I write, the rhythms and rhymes of poetry and song best express the essentials, the short, the terse, the laconic, the memorable turn of phrase, where less is certainly more. My subjects are the Daoist viewpoint and the Chinese medical perspective and the voluminous notes of my weekend lectures are slimmed and trimmed, cut and carved till only a few verses on a single page remain, the distilled essence, all packed up and ready to be unpacked by the listener or reader in another place and another time. Years later, I discover to my astonishment that I am part of a long Chinese tradition where teachings are transposed into poems and songs as aide-memoires to fire and inspire. In time my solitary musings find their way onto the printed page as a set of Daoist–influenced poems entitled *Cloud Falls Rap* and the songs on Daoist themes and Chinese medical themes are performed at Chinese medical conferences and are recorded on three albums, *Sea Gong*, *Chinese Medicine Blues* and *Satellite*, each song complete with a music video, some of which are aired and shared on YouTube to circulate the world. So my own thoughts and reflections, scribbled on loose sheets of paper in the corners of the day, take form and set off on their own journey, a modern expression of the ancient writers who inspired them and Laozi, Zhuangzi, Huainanzi, Sun Simiao, Li Shizhen and the authors of the Huangdi Neijing find new ways to travel to new lands.

**Wednesday, 17<sup>th</sup> – 14:00-15:45**

2-D	WORKSHOP	<b>Friedrichs, Elisabeth</b> <i>Medical Association for Qigong Yangsheng (Germany)</i>	NADA Acupuncture and Quiet Sitting
-----	----------	---	------------------------------------

For many years, people around the world have been treated with acupuncture according to the NADA protocol in group meetings. Since the beginning of 2016 in Augsburg, Germany, similar group meetings have taken place once a week (cf. paper at this conference: “Refugees Welcome: NADA Acupuncture and Qigong for PTSD, Addiction, and Stress,” about palpation-assisted Japanese acupuncture and Qigong at PTSD, after flight, addiction and stress). In this workshop, practical experiences with this therapy option can be made. Acupuncture needles or surgical tape with ear seeds are placed at five defined points of the ear. The effect of this group treatment in a quiet atmosphere will be felt as relaxing and can be applied in the accompanying treatment of stress and post-traumatic stress disorder. Respecting the autonomy of the individual participants is of paramount importance. *Limited to 20 persons.*

**Wednesday, 17<sup>th</sup> – 14:00-15:45**

2-E	VIDEO	<b>Yunrou, (Arthur Rosenfeld)</b> <i>Pen and Sword Tai Chi (USA)</i>	Writing Yourself to Dao: Fiction and Daoism Today
-----	-------	---	---

Contemporary Daoist fiction makes use of classical Daoist motifs (i.e., turtles, sages, magic), integrates classical Daoist characters (Laozi, immortals), and weaves a story line echoing ancient Daoist values, often in juxtaposition to contemporary challenges and settings. It is also relevant and modern not only in that it is written in English—and then translated into Chinese—but also in that it relates to nature at a time when she is in mortal peril, concerns the cosmos as it is giving up its very secrets to scientific inquiry, and addresses the inner self when external stressors make self-cultivation more essential than ever.

The author of 14 published books including National Book Award nominee *A Cure For Gravity*, kung fu noir novels *The Cutting Season* and *Quiet Teacher*, non-fiction titles *Tai Chi—The Perfect Exercise* and *The Truth About Chronic Pain*, my stories took a decidedly Taoist turn 15 years ago. Newer titles, including *Yin — A Love Story*, are being developed for international motion pictures and two more novels are now in the pipeline. In this gathering I will read passages from my works and explain the creative process at the core of writing successful spiritually-oriented fiction.

**Wednesday, 17<sup>th</sup> – 16:00-17:45**

<b>3-A</b>	<b>Mural Paintings</b>	Wang Shixiao 王诗晓	求仙于死时：东平县物资局汉墓壁画神仙图像结构与意义 Seeking Immortality at the Time of Death: The image structure and Meaning of the Mural Tomb Paintings of the Han Dynasty in Dongping	<b>Chair &amp; Discussant:</b>  Wang Xiaoyang 汪小洋
		Ruan Li 阮立	浅谈永乐宫壁画的美学价值 The Aesthetic value of the Yongle Palace Murals	
		Wu Sijia 吴思佳	从墓道到墓室：四神图像的唐代走向-唐代京畿地区墓室壁画的道教意义 From Tomb Passage to the Burial Chamber: Evolution of the Four Deity Image in the Tang Dynasty - Taoist Connotations of Tomb Murals in the Tang Capital and Adjacent Areas	

**Chair & Discussant: Wang Xiaoyang 汪小洋** — *South-East University, Nanjing (China)*

**Wang Shixiao 王诗晓** - *South-East University (China)*

求仙于死时：东平县物资局汉墓壁画神仙图像结构与意义 - *Seeking Immortality at the Time of Death: The image structure and Meaning of the Mural Tomb Paintings of the Han Dynasty in Dongping*

山东省东平县物资局院内共发现汉代墓葬 18 座，其中壁画墓三座，分别为 M1、M12、M13 汉墓，神仙图像主要集中在 M1 壁画墓中。该墓群中神仙图像描述内容并非为汉代主流西王母、伏羲、女娲等传统信仰图像，人物形象多带有现实世界色彩，造型夸张，带有仙人气息。墓群神仙图像一律绘制在墓室门楣石上，墓顶绘天象图，墓室四壁绘现实世界场景，该方位模式反映亡灵由此世向彼世过渡，最终抵达不死之境的升天意图。由此可知，该墓群壁画描述的是相互关联的二元世界，以门楣石为中心分此世界与彼世界，与此相对应的是现实世界与仙境。“求仙于死时”，标志着死亡并非生命的终结，相反是另一个世界继续存在的开端，而神仙图像出现的仙境就是灵魂升天的终点，是一种死即长生的宗教体验，为中国本土信仰的产物。

There are 18 Han dynasty tombs that have been found at the spot of present Bureau of Materiel in Dongping, including three mural tombs M1, M12, M13 and the immortal' image mainly appeared in the M1 tomb. The mural image is not the mainstream image such as the ones of Xiwangmu (Queen Mother of the West), Fuxi, or Nüwa that are traditional religious images in Han dynasty. The character of the mural image has an exaggerated style, which reflects in the same time the real world and immortal realm. The image is painted on the lintel stone. An astronomical map is painted on the tomb ceiling and real life images are painted on the tomb walls. The model of location reflects the ghost' transition from shore to shore. At last, the ghost gets to the undying lands. According to this, the tombs murals describe the binary world, connecting each other. The lintel stone could be considered as the boundary, which separates this world, and that world that corresponds to real life and immortal world. Seeking immortality at the time of death means the death is not the end of a life. On the contrary, this is the beginning of the other world and the immortal' image that appears in wonderland is the end of the ascending souls. The death equal to the longevity is a religious experience and is also a local Chinese belief.

**Ruan Li 阮立 - Jiangsu University (China)**

**浅谈永乐宫壁画的美学价值 - The Aesthetic value of the Yongle Palace Murals**

阮立 江苏大学艺术学院

永乐宫壁画是中国古代壁画的奇葩，不仅是我国绘画史上的杰作，而且在世界绘画史上具有重要的地位。永乐宫壁画不仅为人们了解元代世俗绘画的全貌提供了重要的实物，而且有助于人们通过对壁画的题材内容、人物服饰、装饰色彩等具体方面的研究，全面了解元代蒙古族宗教美术呈现出高超的绘画技巧，本文通过对永乐宫壁画的构图、用笔、色彩三方面来归纳其美学价值。

Yongle Palace murals is a wonderful work of Chinese ancient murals, it is not only a masterpiece of Chinese painting, and has an important position in the history of world painting. Not only for people to understand the Yuan Dynasty Yongle Palace murals secular painting picture provides important material. Moreover, it is helpful for people to study the specific content, such as the subject matter of the mural, the costume of the characters and the decorative color. A comprehensive understanding of the noble art of the Yuan Dynasty in Mongolia shows superb painting skills. Analyzing three aspects of the Yongle Palace murals: composition, style, and color, this article summarize the murals' aesthetic value.

**Wu Sijia 吴思佳 - Lanzhou University of Technology (China)**

**从墓道到墓室：四神图像的唐代走向-唐代京畿地区墓室壁画的道教意义 - From Tomb Passage to the Burial Chamber: Evolution of the Four Deity Image in the Tang Dynasty - Taoist Connotations of Tomb Murals in the Tang Capital and Adjacent Areas**

摘要:唐代壁画墓遗存 80%集中于京畿地区,其中三分之一以上存在四神图像,这说明唐代的道教传播有了非常强烈的主流社会色彩。同时,四神图像在形制上有一个突出的走向变化,即:四神图像由壁画墓的墓道转移到壁画墓的墓室。从时间上看,这个巨大的变化发生于初唐到盛唐时期。四神图像的形制演变表现出这样的重要意义:四神图像由墓道转移到墓室,说明重生信仰引导的墓主人通往彼岸的路径由“过程”走向了“终点”。这一走向表现出道教发展的三个变化,即:道教信仰的成分得到增加,四神的神格加强了宇宙构成意义,四神的重生信仰增加了唐王朝的主流社会色彩。

About 80% of the tomb murals of the Tang Dynasty are located in its capital and surrounding areas. More than one third of them involved the four deities, indicating that the Taoist dissemination then had assumed conspicuous features of a mainstream religion. Meanwhile, the four deities had undergone a major change in location from the tomb passage to the burial chamber. In terms of time, this significant change occurred between the early Tang Dynasty and the middle of the dynasty. The evolution in the four deities is of great significance: the shift of their location indicates path to the other world in the rebirth faith of the tomb owner has been changed from “a process” to “an end.” This trend bespeaks three changes in the development of Taoism, namely: Taoist beliefs become more influential, the sacred status of the four deities strengthens the constructional meaning of the universe, and the belief in the rebirth of the four deities gains influence as a mainstream trend in the Tang Dynasty.

**Wednesday, 17<sup>th</sup> – 16:00-17:45**

<b>3-B</b>	<b>Western Medical Practice 2</b>	Noll, Andreas	The Transmission of Daoist Art of Daoist Healing in Western TCM From Huang-Lao Daoism through the Five Phases to Freud and Jung	<b>Chair &amp; Discussant:</b>  Ingrid Renard
		Willmont, Dennis	The Foundations of Daoist Psychology	
		Bunkell, Chris	A Comprehensive Approach to Treatment through the Integration of the Different Modalities Available in Daoist Medicine	

**Chair & Discussant: Ingrid Renard – LaoZhuang Institute (France)**

**Noll, Andreas - China Research, Munich (Germany)**

*The Transmission of Daoist Art of Daoist Healing in Western TC: From Huang-Lao Daoism through the Five Phases to Freud and Jung*

In the 20<sup>th</sup> century, Daoist ideas about sickness and health have been increasingly assimilated into Western thought, offering treatments of the soul through the heart based on ontological concepts such as *qi* (energy), *xing* (inner nature), and *shen* (spirit) and focusing on the body internal control. In this, they conflicted with traditional Western thought as it developed from the Greeks into Christianity and modern science. Today, both TCM and acupuncture use psychological and psychoanalytic approaches, implanting western diagnosis and therapy models with selective elements of Daoism and folk healing. Most important in this context are the Five Phases, increasingly used in acupuncture notably under the guidance of John Worsley (UK), as well as Chinese dietetics as used by Claude Diolosa and Barbara Temelie. Thus a "psychologized" TCM has come to emerge as a "final product" in many areas. Another dimension of this development is its integration of Freudian and Jungian psychoanalysis, inspiring the search for analogies of Chinese ideas of "soul" (*hun, po, shen*) in Western psychology. This has led to a variety of applications, grown increasingly as new levels of globalization, international networking, and information exchange developed. Although foreign and thus fundamentally threatening, Daoist healing arts offer the Western world a new perspective of life and view of humanity as well as practical methods for health and the prevention of diseases.

**Willmont, Dennis - Willmountain Press (USA)**

*The Foundations of Daoist Psychology*

This presentation will outline the philosophical background of Daoist Psychology including basic principles derived from the *Yijing*, acupuncture, Chinese alchemy, and the *Dàodéjīng*. Such a framework offers the ability to integrate the Body/Mind/Spirit as a whole and restore the psycho-emotional health on the individual and social levels that is necessary to Return to *Dào*.

**Bunkell, Chris - Daoist Medicine Institute (Sweden)**

*A Comprehensive Approach to Treatment through the Integration of the Different Modalities Available in Daoist Medicine*

With the understanding that a Human Life is played out within the dynamics of Heaven and Earth, diagnosis must be through the 9 aspects of the 3 Realms of Heaven, Earth and Humanity. This creates the structure for a comprehensive approach to treatment of the pathologies – inherited, inherent and habitual – of Shen, Qi & Jing, as these meet the different stages of the individual's life.

Treatment modalities are used accordingly, in both Energetic & Alchemical forms: Ba Zi Astrology; Needling & Moxa; Herbal Medicines; Medicinal Porridges; Essential Oils; & Gemstone Elixirs.

**Wednesday, 17<sup>th</sup> – 16:00-17:45**

<b>3-C</b>	<b>Urban Temples between Daoism and Local Cults: A Shared Heritage</b>	Dutournier, Guillaume & Wang Huayan 王華艷	Manners and Scales of Worshipping: Daoist Attempts to Reshape a Local Cult in Southeast Shanxi	<b>Chair &amp; Discussant:  Grégory Delaplace</b>
		Goossaert, Vincent	The Modern Vicissitudes of an Urban Medium Temple: Shangfangshan	
		Lei Yang 雷陽	Interactions between Daoism and Saint Patron of Beijing Bell Founders: A Case Study of the Cult of Our Lady of the Bell Foundry	
		Murray, Daniel M	The City God Returns: Organized and Contagious Networks at the Xiamen City God Temple	

**Chair & Discussant: Grégory Delaplace - Université Paris Nanterre (France)**

**Dutournier, Guillaume – EFEO, Beijing (France)**

**Wang Huayan 王華艷 – ENS, Lyon (France)**

*Manners and Scales of Worshipping: Daoist Attempts to Reshape a Local Cult in Southeast Shanxi*

The temple of Cui Fujun 崔府君 in Changzhi is dedicated to a magistrate of the Tang Dynasty. Built in the 10th century, for centuries it has been the location of an official cult dedicated to the deity. Like many other religious buildings, this temple was transformed into a school in 1913, and gradually destroyed. Since 2013 a temple-rebuilding process began at a nearby site, led by a woman, a medium, and a retired man promoting the revival of devotional activities. But starting in 2016, two Daoists were invited to run ritual services, an event that led to striking changes in the ways of worshipping. Most importantly, it also led to a redefinition of the meaning of the cult in a wider context (such as local identity, religious authority or cultural heritage). This paper examines the transformation of the temple since its reconstruction from 2013 until today, and the arguments mobilized by the groups involved to justify the worship of Cui Fujun from different perspectives ranging from the local to the global.

**Goossaert, Vincent – EPHE, Paris (France)**

*The Modern Vicissitudes of an Urban Medium Temple: Shangfangshan*

Shangfang hill 上方山 in the near suburbs of Suzhou is famous for being the center of the infamous Wutong 五通 possession cult throughout the Jiangnan region. As such it was repeatedly repressed during the late imperial and modern era, and yet, it is thriving as of 2017. This paper will look at how the cult has adapted to the modern and contemporary context and explore its place in the local religious economy.

**Lei Yang 雷陽 – EPHE, Paris (France)**

*Interactions between Daoism and Saint Patron of Beijing Bell Founders: A Case Study of the Cult of Our Lady of the Bell Foundry Zhuzhong niangniang 鑄鐘娘娘*

Around the manufacture of bells in Beijing, a legend tells the story of a girl who commits sacrifice by throwing herself into the molten metal, in order to help his father melt a great bell under the command of the emperor. This girl has become the saint patron of bell-makers in Beijing and was worshipped in a temple originally holding the cult of the Perfected Warrior (*zhenwumiao* 真武廟) which located inside the bell foundry. The temple has been renovated at least three times by the Qing dynasty and became finally a temple dedicated to this female deity (*zhuzhong niangniang miao* 鑄鐘娘娘廟). This primary study aims at examining and comparing the oral data that seem have never been recorded in any written historical texts (different versions of similar legends in Peking as well as in other areas of China) and the textual sources (steles, transmit texts, local literature...) so as to show the relationship between Daoism and the cult of Our Lady supported by the local community.

**Murray, Daniel M - McGill University, Montreal (Canada)**

*The City God Returns: Organized and Contagious Networks at the Xiamen City God Temple*

This paper concerns the revival of the Xiamen City God temple 廈門城隍廟, and the networks that it connects to and through. I begin with a brief introduction to the destruction and revival of the City God temple in the modern era. Then I will move into a discussion of the organized and contagious networks the temple forms. The formation of the organized networks are configured systematically, they are structured around conscious decisions made between various actors and networked together based on ties of historic claims or contemporary exchanges. For the City God temple this relates to networks of donation, offerings, and reverence between temples and community groups in Xiamen city, City God temples within Fujian and overseas, and temple volunteer groups. While the contagious networks develop through ritual events held in and

around the temple are more unwieldy and impossible to fully map. They are affective networks formed through the intensity of ritual events held by the temple (this includes Daoist ritual, neighborhood processions, large group offerings, public opera performance, incense pilgrimage, and so forth) and spread through those involved in the networks of organization and out to anyone who becomes caught up in the frenzy and excitement of the events. I end with a discussion of how the two forms of networks are closely related, one reinforces the other: without the donations and participation generated through organized networks, the ritual events would never take place; without the ritual events that generate networks of contagion there would be no interest or reason to support the temple, the gods efficacy would be seen in decline. It is not only that Daoist and popular religious practices have revived, but that they are actively influencing contemporary urban life.

### Wednesday, 17<sup>th</sup> – 16:00-17:45

3-D	WORKSHOP	<b>Ke Wen 柯文</b> <i>Les Temps du Corps (France)</i>	The practice of Hui Chun Gong (Qi Gong to return to spring)
-----	----------	--	---

In this workshop, Ms. Ke Wen will share with you the practice of a Taoist millennial method, Hui Chun Gong (Qi Gong to return to spring) which applies Taoist thought to the body through circular, round and light movements.

This traditional method from Huashan Mountain, learned by Ke Wen with Master Shen Xinyan, aims to the unity of the body. This profound practice makes it possible to feel internal movements which touch meridians and energy channels. This method is part of the process of preserving and nourishing original energy and strengthening the immune system.

The name "return to spring" is to be understood in the sense of rejuvenating physiological mechanisms by a subtle practice that touches different parts of the body, especially the extremities where the meridians intersect (at the fingertips and toes), but also the basin and Mingmen (point 4 of the governor vessel, between the 2nd and 3rd lumbar).

This method deepens the work of breath which is connected with the whole body, through the Mingmen breathing and the embryonic breathing, with the objective of preserving health and reinforcing vitality.

### Wednesday, 17<sup>th</sup> – 18 :00 – 18:30

Amphi S1	PLENARY CONCERT	<b>You Liyu 遊麗玉 (qin zither)</b> & <b>François Picard (xiao flute)</b>	Qingjing jing 清靜經, « The Canon of pure quietness »
----------	-----------------	--	---

The 1592 preface to a book of music for the *qin* 琴 zither asks the question whether Confucian and Daoist texts, mirroring the practice of accompanying the vocal performance of a Buddhist spell with musical instruments, could also be "music". The answer was "Yes, as far as *qin* practice is in itself purifying". The present *moment musical* is therefore built around the singing with instruments of the daily-recited *Qingjing jing* 清靜經. Some short pieces for *qin* or *xiao* 簫 will complement this central moment.

You Li-yu is both a musician and a scholar, specialized in Tang poetry.

François Picard was trained in playing *xiao* in the Jiangnan style and in the context of *qinxiao hezou* 琴簫合奏.

## Société d'ethnologie

Créée par le professeur Éric de Dampierre en 1986, la *Société d'ethnologie*, association de la loi de 1901, est domiciliée dans les locaux de l'Université Paris Nanterre.

La *Société d'ethnologie* est une société savante réunissant une cinquantaine de membres cooptés. Elle a pour but général de contribuer aux progrès de l'ethnologie, de l'ethnomusicologie, de la sociologie comparative et de la préhistoire. Elle encourage la recherche scientifique et participe à la diffusion de la connaissance dans ces disciplines. Regroupant des enseignants et chercheurs attachés à de multiples aires géographiques, la *Société d'ethnologie* se distingue des sociétés de même type regroupant des affinités culturelles particulières (*Société d'ethnologie française, Société des Africanistes, Société des Américanistes, Société des Océanistes, Institut polaire français*).

Les activités principales de la *Société d'ethnologie* sont :

1. L'attribution annuelle d'une bourse de recherche dont le financement est assuré par la donation Eugène Fleischmann administrée par la *Société* (une vingtaine de bourses et autant d'allocations de recherche distribuées depuis 1996).

2. L'organisation de conférences périodiques ouvertes à un large public (conférences Eugène Fleischmann).

3. La publication d'ouvrages scientifiques sélectionnés en ethnologie, ethnomusicologie, sociologie comparée, préhistoire, épistémologie. Le catalogue propose à ce jour plus de 125 titres répartis en treize collections dont huit d'ethnologie générale et spécialisée et cinq d'ethnologie régionale.

Pour découvrir notre catalogue et nos actions, consultez notre site web :  
[www.mae.u-paris10.fr/societe-ethnologie/](http://www.mae.u-paris10.fr/societe-ethnologie/)

Tous les ouvrages publiés par la Société d'ethnologie sont en vente sur [www.lcdpu.fr](http://www.lcdpu.fr)

## TaoismStudy

TaoismStudy is a new media platform in WeChat that shares Articles and information in the field of Taoism research, including research papers, recommendations of new book, journal catalog, conferences notices and agendas. The public account was founded in Jan 2016, and now there are more than 4,000 scholars and students, Taoists, and Taoism lovers following it.

道教学术研究微信公众号(TaoismStudy)是一个新媒体平台, 分享道教研究领域的文章与资讯, 主要包括研究论文、新书推荐、期刊目录、会议启事与议程。公众号创办于2016年1月, 目前已有4000余位学者学生、道教人士, 以及道教爱好者订阅本公众号。



Contact information: [wanrongzhang11@gmail.com](mailto:wanrongzhang11@gmail.com)



**Thursday, May 18, 2017 - Jeudi 18 mai**  
**星期四 2017 年 5 月 18 日**

**Thursday, 18<sup>th</sup> – 9:00-10:45**

<b>4-A</b>	<b>Key Philosophical Issues</b>	Small, Sharon	Creating a Universe in Early Daoist Texts	<b>Chair &amp; Discussant:</b>  Friederike Assandri
		Wells, Marnix	The Cosmic Return, Laozi and the Yellow Emperor	
		Stoloff, Adrien	<i>Wuwei</i> and Creativity	
		Zhang Muliang 張慕良	Wei-Jin Metaphysics as a “New Confucian” Movement	

**Chair & Discussant: Friederike Assandri - Universität Leipzig (Germany)**

**Small, Sharon - Peking University (China)**

*Creating a Universe in Early Daoist Texts*

Early Daoist thought, beginning from the *Laozi*, can be roughly divided into three sections: cosmology, politics and bodily practices. In this paper, I argue that cosmogony is the root offering a basis for both political and bodily practice. The *Laozi* tells us about creation beginning from Dao and ending with the myriad beings. *Primordial Constancy* gives us a different picture, beginning and ending with concepts of time—*heng* 恒 and *wang* 往—giving us the space to wonder what exactly *qi* means in this context. The *Great One Generates Water* describes a detailed process beginning from a great one, ending again with a concept of time (*sui* 岁). *All Things Flow Into Fluid Forms* and the *Four Canons of the Yellow Emperor* develop the concept of “one.” The questions I rise concentrate on cosmogony- what are the models suggested by these texts, what are the key concepts, and do these texts develop from and expand Laozi’s philosophy of Dao? In order to answer the last question I take a step further and look not only at cosmogony but also at political and bodily practices.

**Wells, Marnix – School of African and Oriental Studies (UK)**

*The Cosmic Return, Laozi and the Yellow Emperor*

In the Warring States period interest was growing in a mystery figure from shadowy prehistory. This took the form of a revered national progenitor. Bloody competition between states was intensifying. Yet people believed sacred ancestors had once ruled all under heaven in peace and harmony. How did they do it?

Confucians saw the solution in filial piety, the model of loyalty to superiors and social cohesion. Yet their revered Zhou dynasty was already moribund. Mohists offered an answer in universal love, law, promotion of worthies in place of hereditary succession and defensive warfare. An incipient Daoist movement saw a cosmic process of return and cyclical movement.

These new ideologies coalesced in a school that called Huang-Lao, a philosophy that combined a conquering Yellow Emperor god with the elusive sage Laozi, reputed author of *Daodejing*, the ‘Way and Virtue Classic’. The former represented rule by law. The latter is an inspired exposition of the Dao’s ‘natural’ way. The enigma of how these two related was lost until the 1976 recovery of the Mawangdui tomb’s silk manuscripts. Yet the question remains what role did they play in the formation of Daoism?

**Stoloff, Adrien - Brown University (USA)**

*Wuwei and Creativity*

The concept of *wuwei* 無為 is central to early Daoist texts. Scholars have translated *wuwei* in various ways, such as “no action,” “effortless action,” “doing nothing,” “non-striving,” “taking no unnatural action,” and “non-assertiveness.” Despite the multiplicity of meanings, *wuwei* can generally be defined as a state of mind that involves little to no conscious effort on one’s part and yet enables one to respond to situations appropriately, spontaneously, and effortlessly. While much work has been done on *wuwei*, notably by Edward Slingerland in his book *Effortless Action*, there have been few, if any, studies on the concept of *wuwei* as a mode of creative output. Viewed more closely, however, there are striking similarities with how classical Daoist texts such as the *Zhuangzi* and the *Laozi* describe *wuwei* and how improvisational musicians or artists describe their states of mind during periods of artistic creation. This raises several questions: what exactly about *wuwei* is useful for artistic production? How do artists harness their creative potential and enter a state of *wuwei* in order to produce art? In this paper, I hope to explore the spontaneous, effortless state of mind of *wuwei* and show how it is key in the creation of art.

**Zhang Muliang 張慕良 - Jilin University of Jena (China)**

*Wei-Jin Metaphysics as a “New Confucian” Movement*

In Wei-Jin Period, “scholars” 玄学家, commonly called "Neo-Daoists" but not in fact thinkers merely of Daoism, self-consciously considered the intrinsic unification between Daoism and Confucianism, and set fusing the thought of these two schools as their mission of times. Besides, they deepened, from a cultural aspect, the Metaphysical foundation of Confucianism by Daoists’ thought. Finally, scholars in the Wei-Jin Period pursued to be the "Great Person", the supreme standard of who was Confucius.

**Thursday, 18<sup>th</sup> – 9:00-10:45**

<b>4-B</b>	<b>Cosmology &amp; Philosophy</b>	Chen Xia 陈霞	孔德之容，唯道是从——论道家道德哲学的根基及其特征 For the Grandest Forms of Great Virtue, Only the Way Is to Be Followed: On the Foundation and Characteristics of Daoist Moral Philosophy	<b>Chair &amp; Discussant:</b>  Liu Kangle 刘康乐
		Ke Wen 柯文	道家思想的最佳状态：空灵的创作 Emptiness and the Creative State in Taoist Thought	
		Pan, Abraham 潘樹仁	一炁弘開闢大道 One Qi Creates the Great Dao: New Perspectives on Daoist Cosmology	
		Feng Wen 馮文	道教之中人和宇宙及自然關係 Humanity, Cosmos, and Nature in Daoism	

**Chair & Discussant: Liu Kangle 刘康乐 — Chang’an University (China)**

**Chen Xia 陈霞 - Chinese Academy of Social Sciences (China)**

孔德之容，唯道是从——论道家道德哲学的根基及其特征 - *For the Grandest Forms of Great Virtue, Only the Way Is to Be Followed: On the Foundation and Characteristics of Daoist Moral Philosophy*

摘要：“德”与“道”都是道家的重要哲学概念。老子大量地谈到了道德问题，并追问道德的根基。他说“孔德之容，唯道是从”，即“德”要跟从、效法“道”，“道”是“德”的根基，这个根基不依赖于天命和鬼神。相对于具体的道德要求和规范而言，“道”不是经验性、情感性、功利性的，而具有超验性、形式性、包容性、非强制性、普适性、实践性等特征。“唯道是从”作为一条形式性原则，它发挥作用的方式不是规定具体的德目，而是防止任何具体的规范僭越其有限度的有效性，从而避免善的暴政。

“Dao” and “De” are both important concepts of Daoism. Laozi wrote a great deal about moral issues. What he said about the foundations of morality can be described essentially as follows. “For the grandest forms of great Virtue, only The Way is to be followed”; that is to say, “De” should follow and act through “Dao”. As the foundation of “De”, “Dao” does not rely on a mandate, nor on gods or ghosts. With respect to specific moral requirements and norms, “Dao” is not empirical, emotional or utilitarian, but rather is transcendental, formal, inclusive, noncompulsory, universal and practical. “Only the way is to be followed” is a formal principle; it functions not by providing specific norms, but by preventing any of them taking precedence, so as to avoid the tyranny of morality.

**Ke Wen 柯文 - *Les Temps du Corps, Paris (France)***

道家思想的最佳状态：空灵的创作 - *Emptiness and the Creative State in Taoist Thought*

Among the key words of Taoist thought, we find purity and calm, non-action and emptiness. I wish here to insist on the notion of the state of emptiness. According to Yin-Yang and Taiji thought, the state of emptiness comes from fullness. Everything is made up of two aspects Yin and Yang which complete and transform each other within unity. In addition, according to Taoism, human life is made up of three levels: Jing, the physiological level, Qi, the energetic level, and Shen, the psychic and spiritual level. In its process of refinement and fulfillment, the human being should work with the Jing to transform it into Qi, work with the Qi to transform it into Shen, work with the Shen to join the state of emptiness, and finally work with emptiness to join the Dao. The state of emptiness happens in the human being when body, breath and spirit are in unity, which is why it can be considered as the best state of life.

**Pan, Abraham 潘樹仁 - *Hong Kong Polytechnic University (China)***

一炁弘開闢大道 - *One Qi Creates the Great Dao: New Perspectives on Daoist Cosmology*

炁是能量的理論，見於戰國出土的竹簡。近代人蕭昌明（1895-1943年，以下簡稱蕭大宗師）將炁作為「先天之炁」的演述非常恰當，用現代語去理解是「宇宙最原始的能量」，有別於後天之氣的物質性，量子物理學已對能量情況有所理解和測試。蕭大宗師把炁能量結合廿字哲學，成為治病濟世的功夫，開闢道學科學的新篇。中國傳統的大道思想，是整全的包融開放性，炁活動是存在哲學的實際體驗，先秦也有討論。蕭大宗師將炁能量科學實際的現象，結合廿字哲學的道理，創建先天炁功的醫學治療體系。這種取用先天宇宙無窮能量，不損個人健康，兼融正面心身醫學和道德哲學，成為「醫鍊結合」的修道功能，作為「醫病復醫心」的特殊技術，是近代道學發展的燦爛新奇葩。

**Feng Wen 馮文 - *深圳春秋道堂 Chunqiu daotang, Shenzhen (China)***

道教之中人和宇宙及自然關係（人的靈魂魄炁探究）论文摘要 - *Humanity, Cosmos, and Nature in Daoism*

道生一、一生二、二生三、三生萬物，那麼何為道生萬物？其實也揭示了宇宙誕生及物質誕生的規律。從此萬物開始運行、相生組合、相克制衡帶來了自然運行的規律。自然結的一切包括人體都是這樣的陰陽五行的規律所產生的。

### 構成生命的三合系統

道教講道法自然，其實就是表達萬物與自然、宇宙的相生相剋，這一切都是由輪回和承負及生命這三合為一的系統構建的。

### 三合一系統

靈=神=輪回=命=思想

魂=精=承負=性=軟體

魄=氣=元素=生=能量

以上結合方成為一個生命物體

所有萬物的輪回系統都是如此，若對宇宙緯度空間有所認識，再理解道的宇宙實體層面就方便多了。

Thursday, 18<sup>th</sup> – 9:00-10:45

4-C	The Dao in the Art Work	Møllgaard, Eske	Appearance does not Appear: The Phenomenology of the Dao	Chair & Discussant: Emily Cheng
		Walther, Andreas	On Possible Qualities of Non-action within the Artistic Work Process	
		Behuniak, James	Knowledge, Arts, and Dao-Practice	

**Chair & Discussant: Emily Cheng - School of Visual Arts, New York (USA)**

**Møllgaard, Eske - University of Rhode Island (USA)**

*Appearance does not Appear: The Phenomenology of the Dao*

In the *Zhuangzi* the Dao is not simply nothing but the non-existence of nothing. The Dao is, as Isabelle Robinet points out, “invisible and by way of that visible.” The Dao appears by way of not appearing. Is it possible to capture what appears by way of not appearing? The Daoist is able to do this. The artist too can do it, and when we experience the artwork we get a glimpse of the moment nothing negates itself and becomes being and things appear. In *Zhuangzi* what appears in this movement has the quality of *shen* 神, often translated “spirit.” Similarly, when we encounter the artwork we are often astonished and mesmerized by its presence. Walter Benjamin calls this the aura of the artwork. He points out, however, that this aura cannot be reproduced mechanically in film or photography. For the unique presence associated with *shen* and the aura disappears when it is reproduced. And yet Benjamin says that “an aspect of reality which is free of all equipment” shows itself in film and photography. So the question arises: Can you photograph the Dao?

**Walther, Andreas - Independent**

*On Possible Qualities of Non-action within the Artistic Work Process*

In this presentation, I first consider the role of the medium within the artistic work process and the chances of its particular characteristics influence on the relation of *sensing* and *perceiving*. I then draw parallels between the artistic work process and 道 as well as 無為, describing in general how Taoism is inspiration endowing opening and dissolution as it is necessary within the artistic work process and thereby in particular how 無為 is not a paradox within the artistic work process at all. On this basis I will show some personal artwork and introduce how I deal with the medium photography to avoid its particular characteristics as they know to determine the artistic work process in a constricting way: while on the one hand photography as an *optical* medium is bound to e.g. focus, light, moment and perspective, *atmosphere* as the origin of my artistic interest on the other hand is not optical but *visual* as well as *audible*, *tactile*, *olfactory*, *thermoceptive* with a dynamic dimension and as a *corporeal* experience. A preview of the works is available at [www.andreaswalther.de](http://www.andreaswalther.de)

**Behuniak, James - Colby College (USA)**

*Knowledge, Arts, and Dao-Practice*

In early Chinese philosophy, the status of transferable knowledge, represented by such things as the “plume line” (*shengmo* 繩墨) and other tools, becomes a topic of debate. Can one, from the Daoist perspective, achieve proficiency in any art or practice *without* employing the tools of transferable knowledge? Is transferable knowledge *sufficient* for the achievement of mastery? Does it *impede* the mastery of an art? What exactly is the relation between such tools and Daoist art practices? In early Greek philosophy, there was a similar debate over the relative merits of “arts” (*techne*) and “knacks” (*emperia*). Here too, the use of “knowledge” (*episteme*) becomes implicated. Do the Greek and Chinese debates differ? If so, how? In this paper, I will argue that the debates in these two traditions do overlap in important ways. The Daoist tradition, however, when compared with prevalent Greek thinking on these matters, represents an inverse ontological valuation between knowledge and practice.

### Thursday, 18<sup>th</sup> – 9:00-10:45

4-D	WORKSHOP	Liu Yuantong 刘圆通 Yunnan Taoist Ass.	La Pratique Mystérieuse de La grande Ourse (Ursa Major) Beidou Xuangong 北斗玄功 Introduction and translation: Karine Martin 景秀道长
-----	----------	--	--

La Pratique Mystérieuse de la Grande Ourse est une forme de travail énergétique qui facilite la connections des énergies corporelles avec les énergies célestes; ce processus nourrit la vitalité des organes et favorise l’harmonisation des aspects émotionnels et psychologiques du pratiquant. Durant le workshop, vous pouvez explorer la première partie de la forme qui inclut une série de mouvements simples, d’étirements et de technique respiratoire des 6 sons Taoïstes. Ce Qigong Taoïste a été créé par la femme Taoïste Lu Siniang 吕四娘 qui au 17<sup>ème</sup> siècle se retira dans la montagne Min Shan 岷山 ou elle fonda la tradition de la Porte du Faite ultime *Wujimen* 无极门.

### Thursday, 18<sup>th</sup> – 9:00-10:45

4-E	LECTURE PERFORMANCE	Gsaller, Harald (Ostereich)	Laozi in the Tyrol / Neiguan. Artist's lecture (Photography, Graphics, Text, and Performance)
-----	---------------------	--------------------------------	--

An artist’s lecture could be defined as a lecture performance given by an artist to an audience, presenting his or her own artwork to visualize concepts and topics of the lecture.

It’s a constant meandering between showing and commenting – performed live on stage.

“LAOZI IN THE TYROL/NEIGUAN” consists of two parts: The part “TALUS/THE ANKLES OF THE MOUNTAINS/LAOZI IN THE TYROL” (photography, graphics, emblematic text-elements) relates the topos „The Spirit of the Valley“ from Laozi to the topology of a sparsely populated valley in the Tyrolean Alps; as if Laozi had visited the village of Boden in the Tyrolean Bschlaber-Tal.

The part “NEIGUAN/INSIGHT MEDITATION” (graphics and text-images) transmutes the Daoist text “Neiguan jing” (translation by Livia Kohn) into contemporary performative art. Visualizing and talking about processes of insight meditation (noticing the subtle changes in the energies of the body/heart-mind system) draws attention to the old yet fascinating artistic problem of how to depict/describe inner and spiritual experience. [Length about 60 min + time for discussion]

### Thursday, 18<sup>th</sup> – 11:00-12:45

5-A	Values and Organizations	Cui Xiaojiao 崔晓姣	宽容”与“专制”：“自然无为”所衍生出的两种政治样态 Tolerance and Autocracy: Two Political Models Derived from Naturalness and Nonaction	Chair Hung Pai-Chien 洪百堅  Discussant: Adrien Stoloff
		Libera, Gabriele	Values and Sustainability: A Daoist Perspective	
		Shen Ming-Chang 沈明昌	The Dialogue Between Laozi and Modern Views on Individual and Organizational Creativity	
		Xu Xiaoyuan 徐小媛	浅议“道家天人合一”的教育思想 Educative thinking in the Daoist school’s « Unity of Heaven and Man »	

**Chair:** Hung Pai-Chien 洪百堅 - *Daoist Studies Website*

**Discussant:** Adrien Stoloff - *Brown University*

**Cui Xiaojiao** 崔晓姣 - *Peking University (China)*

“宽容”与“专制”：“自然无为”所衍生出的两种政治样态 - *Tolerance and Autocracy: Two Political Models Derived from Naturalness and Nonaction*

《史记》中有《老子韩非列传》，《韩非》一书中有《解老》、《喻老》两篇，这些内容无疑提示了老子与韩非思想的某种关联性。韩非从《老子》那里汲取了可供利用的思想资

源，同时，二者间的差异也判若云泥。从政治哲学的角度来说，老子倡导宽容，韩非却生发出了一套严苛的政治理论。本文即以此为起点，探寻老子所倡之宽容的政治形态如何演化而形成韩非所主之专制政治。而在此思想演变的历程中，黄老政治哲学具有“承前启后”的作用。在文章看来，无论是老子、黄老道家，还是韩非子都倡导“自然无为”的治理方式。然而，由于三家对物之“自然”的理解不尽相同，最终便赋予了“自然无为”各异的思想实质与不同的实施路径。

**Libera, Gabriele** - *Peking University (China)*

*Values and Sustainability: A Daoist Perspective*

Values play a central role in how we behave and think about the environment. In particular, the roots of our current ecological crisis can be traced to four supersets of value judgments: anthropocentrism, overconsumption, scientism and the idolization of growth. Through a correct understanding of the Daoist worldview we can better understand why these problematic values arise, how they define and distort our relationship with the environment, and what is required to shed them. According to the *Zhuangzi*, these dualisms are caused by some basic human tendencies reinforced by social and cultural factors. The origin of most dualisms can be traced to the same patterns of thought, manifestation of the most basic separation of “me” and “other” and its ossification, resulting in the objectification of world, others and self. Due to its focus on the cocreativity of man and nature and on the central role values play in their relationship; Daoist thought is one of the best interlocutors for the reevaluation of some damaging premises of the western philosophical tradition. Reconsidering these premises is one of the crucial steps towards creating the context for finding solutions to our environmental overshoot. At the same time, we should be mindful of possible tensions between the solutions proposed by Daoism and the global nature and scale of the ecological problems we face today.

**Shen Ming-Chang 沈明昌** - *Society for the Study of Religious Philosophy (Taiwan)*

*The Dialogue Between Laozi and Modern Views on Individual and Organizational Creativity*

To pursue sustainable development in the changing world, all organizations need to build up implicit strategies, complete execution power as well as a culture of cultivating innovation and encouraging creativity. Innovation and creativity in organizations come from the personal creativity of individuals, which means that individual creativity is the essential element for the organization to develop and innovate. In Chinese philosophy, Laozi regarded that Dao was the root for every existence; Dao with infinite potential and creativity was the primary initiator in nature. Laozi thought in an intuitive, sensory ways and using approaches of devoting himself to emptiness, preserving quietness, repetitive observe, converse thinking, mobilizing independent thinking to follow and approach Dao. Furthermore, to pursue a breakthrough or upgrade, a person needs to presence his personal creativity by avoiding adhering to existing knowledge. This presentation analyzes the inspiration Laozi's thought offers on personal and organizational creativity and compares that with modern views on creativity like Peter Senge's "The Fifth Discipline" and "Presence." Laozi emphasized personal discipline as well as intuitive thinking. "Wisdom knows others, while brilliance knows himself." This encouraged individuals to pursue self-mastery. He also used approaches of "devoting himself to emptiness and preserving quietude" 致虛守靜 to make a person like a bellows 橐籥, the more active he is the more he generates. The creativity of Laozi's way is dynamic, changing over and over again and generating infinitely. His thought provides a different perspective for personal and organizational creativity in the diversity society nowadays.

**Xu Xiaoyuan 徐小媛** - *LEAD C.T. School, Guilin (China)*

*淺議“道家天人合一”的教育思 - Educative thinking in the Daoist school's « Unity of Heaven and Man »*

道家思想博大精深，對世界的影響可謂舉足輕重。道家的“無為而無所不為”對各領域有啟發作用。道家從人在宇宙中的位置，人與宇宙萬物的關係，來審視人類社會的生存問題，揭

示了宇宙的起源存在發展的客觀規律，以及人與宇宙、萬物對立統一相輔相成的同一性，提出了順應自然，無為而治。

“尊重生命，人與自然和諧統一”等道家思想，為我們應對當前教育領域中的教育危機重新定位，給現代教育提供了豐富的思想資源，現代教育應以自然人本主義的教育觀為導向，確立關注人的精神家園的教育目的，選擇以人類文化和個體經驗相整合。

**Thursday, 18<sup>th</sup> – 11:00-12:45**

<b>5-B</b>	<b>Daoist Ritual</b>	Wu Yang 吳楊	Transmission of the Law: Daoist Ordination in the Tang	<b>Chair &amp; Discussant:</b>  Georges Favraud
		Assandri, Friederike	Pledge Offerings in the Transmission of Daoist Scriptures in Early Medieval China	
		Tavor, Ori	Between Emulation and Creation: New Perspectives on Daoist Ritual Theory	
		Mozias, Ilia	Ritualization of Choice-Making: Spirit-Writing in the Truthful Explanation of the Three Depositories	

**Chair & Discussant:** Georges Favraud - *Université Toulouse Jean Jaurès (France)*

**Wu Yang 吳楊** - *Arizona State University (USA)*

*Transmission of the Law: Daoist Ordination in the Tang*

This paper reexamines the evolution of the Daoist ordination ritual (*shoulu* 授籙) endowing the register) in the Tang dynasty. Derived in part from document verifying individual status within the parish of Celestial Master movement, register became the important remark in the hierarchy of scriptures as a consequence of the spreading notion in the Upper Clarity tradition that the Daoist texts had originated from the coagulation of *pneuma* and to be written down later by celestial deities, and was eventually placed at the center part of Daoist ordination ritual by adopting the form of fast ritual in Numinous Treasure tradition. Along with the development of Daoist institutions during the mid 5<sup>th</sup> and the early 7<sup>th</sup> century, the *shoulu* ritual matured significantly and manifested the synthetic feature in the early Tang. While this feature had been constant in general, its social function largely extended by involving a broad spectrum of lay communities in the mid-late Tang.

**Assandri, Friederike** - *Universität Leipzig (Germany)*

*Pledge Offerings in the Transmission of Daoist Scriptures in Early Medieval China*

Many Daoist scriptures in Early Medieval China were transmitted esoterically from Masters to disciples with transmission rituals. Ritual manuals record instructions for textual transmission; often with references to “pledge offerings” (法信), and detailed lists of required pledge items, including their precise weight, numbers or volume. Among such pledges we find rice, firewood, writing utensils, precious metals, money, and bolts of silk among others. Interpretations of pledges vary from “symbolic” to “income” for Masters, temples or communities. Thus the question if pledge offerings were meant to be handed over “in materia” or if they were only symbolic requirements remains open.

I will present the varying pledge offerings for one group of texts, the *Sanhuangwen* 三皇文, discussing origins and development of the practice of offering pledges as well as the context of the text (lineage, school and genre of text, its purpose and possible target audience), the material items listed with their possible function (symbolic token, monetary value, utensils for rituals, personal use etc.) and the diachronically and synchronically varying quantities of the items required.

**Tavor, Ori** - *University of Pennsylvania (USA)*

*Between Emulation and Creation: New Perspectives on Daoist Ritual Theory*

Lu Xiujing is known for his role in the formulation, codification, and systematization of early Daoist scriptures and practices and his seminal contribution to the creation of a Daoist theory of ritual, which sought to establish a clear criterion for distinguishing between orthodox and legitimate rituals that are based on the emulation of the “natural” celestial rites performed by the gods in the heavens and heterodox and false rituals that were the product of mere human artifice. Modern scholars of Chinese religion often draw on this distinction to identify Lu’s theory of ritual as the Daoist alternative to early Confucian theories of ritual that portrayed ritual as a cultural institution created by exemplary human figures of the ancient past for the purpose of augmenting sociopolitical order. In this paper I aim to challenge this views and instead argue that a close reading of Lu’s theory against the backdrop of its Confucian predecessors reveals a common understanding of ritual as a mode of action that exists somewhere in between emulation and creativity, the sacred and the profane, the human and the divine. Far from contradicting earlier theories, Lu’s model offers an updated reformulation of this shared set of assumptions about ritual, which he uses to defend and legitimate Daoist practices against the challenge of Buddhism in the early medieval period.

**Mozias, Ilia** - *Hebrew University, Jerusalem (Israel)*

*Ritualization of Choice-Making: Spirit-Writing in the Truthful Explanation of the Three Depositories*

This paper discusses ritualization of choice-making in spirit-writing practices, documented by the famous Ming alchemist Lu Xixing (陸西星, 1520-1601/1606) in the Truthful Explanation of the Three Depositories (三臧真詮 *Sanzang zhenquan*). Although considered a founder of the Eastern School of internal alchemy, Lu Xixing, in fact, has no connection to any religious institution or school. Having very diverse educational background, he lacked an institutional support that would help him to discern a right way to immortality from a wrong one. Lu utilized the ritual of spirit writing for making crucial decisions. In spirit-writing séances he met with various deities and immortals, chose between them and their instructions, which often contradicted each other, and was receiving their help in resolving problems in his everyday life and cultivation. Thus, the process of choice-making became ritualized. The paper argues that spirit-writing was a unique ritual system, centered around choice-making of individual members of spirit-writing groups. Practitioners of spirit-writing were not only recipients of past religious traditions, but also creators of their own traditions. Spirit-writing’s focus on the process of creative decision-making was probably a reason of its popularity among adepts of inner alchemy during the late imperial period.

**Thursday, 18<sup>th</sup> – 11:00-12:45**

5-C	Personal Growth	South, Ashley	Daoism and Peace-Building: Towards an Agenda for Research and Practice	Chair & Discussant:  Miomir Arandelovic
		Toader, Serban	A Romanian Spiritual Seeker's Growth: From SciFi Readings to Neidan	
		Roncero Mayor, Luis	The commentary by Wei Yao of the Western Branch of Inner Alchemy on "MindSeal Scripture of the Exalted Jade Sovereign"	

**Chair & Discussant: Miomir Arandelovic** - *Tao Science Institute (USA)*

**South, Ashley** - *Independent*

*Daoism and Peace-Building: Towards an Agenda for Research and Practice*

There are profound, yet underexplored, connections between Daoism and peace-building. The Yin-Yang symbol (the 'Tai Chi' double helix) represents the dynamic unity of distinct yet

interrelated forces. This is recognition of difference, within a broader understanding of complementarity. Yin-Yang theory recognizes the inevitability—and the need for skillful management—of conflict and change. The classics of Daoist literature have much to say about warfare, both in principle and practice. Peace is a key concept in Daoist philosophy, not a static harmony, but rather a vibrant and living balance. The connections between Daoism and peace-building have not previously been analyzed, beyond general comments. This article offers some tentative perspective from which the Daoism-peace-building nexus might be explored, including through an examination of 'Just War' theory. It sketches elements of a proposed agenda for research and practice. The 'rise of China' has seen renewed interest in the 'soft power' embodied in 5000 years of cultural history and wisdom, including mobilization of Confucianism and other cultural traditions to enrich and empower China's doctrines and practice, including in the field of international engagement. The Daoist tradition has much to contribute towards a distinctly Chinese theory and practice of transformative peace-building.

**Toader, Serban** - *Transilvania University, Braşov (Romania)*

*A Romanian Spiritual Seeker's Growth: From SciFi Readings to Neidan*

My presentation regards the biography of a Romanian spiritual seeker (P.) that spans from his moment of discovery for a necessity of engaging in a spiritual search, up to present. P has become interested in self-discovery (his place and role on this Earth) during high-school and the trigger was his reading of the SciFi novel *Dune*. Later he engaged in Yoga practice and finally settled for two forms of Chinese *qi* practices: Neidan and Yijingong. The paper is a work in progress, with the aim of developing into a scientific article. The information is based on a series of semi-directed interviews with P. (one them with his wife, also a practitioner), from 2012 up to present, totalizing a number of circa 300 minutes of recorded material. Additional information was gathered by participatory observation during a number of trips to China as a translator for the practice/cure groups organized by P. to Master Wang Liping and the Late Master Jiang, respectively.

**Roncero Mayor, Luis** – *National Taiwan University (Taiwan)*

*A translation of the commentary by Wei Yao of the Western Branch of Inner Alchemy on "MindSeal Scripture of the Exalted Jade Sovereign"*

The purported founder of the Western Branch of Inner Alchemy (neidan), Li Xi Yue 李西月, initiated the latest movement on inner cultivation at the end of the XIX century. Among his direct disciples, Wu Tianzhi 吳天秩 taught Wang Dongting 汪東亭 (1839-1917), who in turn taught Wei Yao 魏堯, the author of an extensive treatise on Inner Alchemy entitled Yiguan tianji 一貫天機直講 (Direct expositions on the Perpetual Secret of Heaven). Originally a series of lectures given in Beijing at the beginning of the XX century, Wei Yao explained in great detail important concepts on reaching immortality and commented on Inner Alchemy scriptures. The present research is the first translation and explanation of his commentary on the "Mind-Seal Scripture", followed by a thorough introduction on the main concepts raised in his commentary. The commentary has been chosen for its clarity and direct exposition of the methods for practicing Inner Alchemy according to the Western Branch. The scripture itself is a short text that needs detailed explanation to be comprehended. Wei Yao's commentary and its translation will provide scholars interested in Taoism a complete guide to the stages of Inner Alchemy.

**Thursday, 18<sup>th</sup> – 11:00-12:45**

5-D	WORKSHOP	<b>Martin, Karine</b> <i>French Taoist Association</i>	Daoist Meditation
-----	----------	---	-------------------

La Méditation taoïste inclus différente pratique qui trouvent leur base dans la fameuse expression du grand philosophe Zhuangzi 庄子: Le Jeune du Cœur (*xin zhai* 心齋); cette technique qui apaise émotions et pensées, permet de se reconnecter a la part de nous la plus vitale et subtile qui nous guide, nous nourrit et nous soutient chaque jour. C'est le tumulte intérieur qui nous en éloigne et la pratique du jeune de cœur qui nous en rapproche. Lorsque le cœur est calme, la vitalité circule

en nous, l'optimisme et la sagesse croit et spontanément l'harmonie et la simplicité retrouve leur place dans notre vie.

Cet atelier se propose de vous faire découvrir des techniques qui permettent de retrouver le calme et la sérénité; ces pratiques méditatives taoïstes de plus de 2000 ans sont les fondements de tous les autres enseignements de la tradition taoïste.

L'enseignante : Karine Martin 景秀道长, ancienne chercheur en neuroscience, prêtre taoïste de l'école de la réalité complète de la porte du dragon pratiquante de la méditation taoïste formée a plein temps en Chine depuis 20 ans; Doctorat en Sciences des Religions option Taoïsme; fondatrice et présidente de l'Association française de taoïsme.

**Thursday, 18<sup>th</sup> – 11:00-12:45**

5-E	VIDEO	<b>Willmont, Dennis</b> <i>Willmountain Press</i>	Return to the Mountain: A Taiji Journey
-----	-------	--	---

A feature length film documentary on the Mythical, Cultural, and Spiritual Foundations of Tàijíquán shot in China from Shanghai and Beijing to the magnificent Daoist mountain of Wudangshan by long-time acupuncturist and author Dennis Willmont and his son Jud. This journey unravels the Tàijí worldview by connecting it to its roots in ancient Chinese Medicine, ritual, meditation, art, and Daoism in general. It has subtitles in English, Chinese, and both and contains an extra section on deleted scenes including "Dennis on the Chinese Language" and "Teacher Cai on Tàijí and Painting." In July 2005 Dennis spent a month in China making a movie on the Mythical, Cultural, and Spiritual Foundations of Tàijíquán with his eldest son Jud, a filmmaker living in China for twenty years. They toured together from the modern cities of Shanghai, Hangzhou, Suzhou, and Beijing to the remote countryside of Chen and Zhaobao Villages (where Taiji has been in continuous practice for over 400 years) and the magnificent and immensely significant Daoist mountain of Wudangshan. Throughout this journey we tried to unravel the worldview that produced and continues to sustain this wonderful Body, Mind, Spirit exercise by connecting it to its roots in ancient Chinese medicine, ritual, meditation, art, and Daoism in general.

**Lunch - 午餐 - Déjeuner**

**Thursday, 18<sup>th</sup> – 14:00-15:45**

6-A	<b>Core Principles</b>	Bock-Möbius, Imke	Shades of Complementarity	Chair & Discussant:  Philipps Scott Park
		Friedrichs, Michael	Kafka's China	
		Thompson, Kirill	Daoism, Zen, Time Awareness, and the Reality of Times	
		Gasser, Johannes	<i>Wu wei</i> and <i>Ziran</i> : Two Principles of the Art of Non-violent Speaking: An Eastern Basis for Western Flow Communication	

**Chair & Discussant: Philipps Scott Park - Northstar Martial Arts (USA)**

**Bock-Möbius, Imke - Deutsche Qigong Gesellschaft (Germany)**  
*Shades of Complementarity*

Outstanding scientific findings as well as great works of art are based on transcendent experiences, on instants, in which the discoverer is connected with the noumenal world, the world that can only be recognized spiritually. A Mozart symphony can be seen as a projection of an experience of oneness down to the level of ordinary experience in space and time. The

attainment of insight overcomes the prevailing scientific subject-object-mode, and can lead to direct awareness of reality. In a similar way, Heisenberg describes his struggle leading to the finding of the uncertainty relation and to the formulation of quantum physics. The implications demand a new paradigm. Since theory determines what we perceive, it is important to develop a worldview that includes all our experiences. An exclusively objectifying view is no longer consistent with the scientific results of the last hundred years. – This paper deals with the interchange between polarities and oneness, which are not only well known in Daoism but also proven in modern physics.

**Friedrichs, Michael – Independent Scholar**  
*Kafka's China*

Franz Kafka was never in China, of course, and his sources of information were obviously limited. But he certainly took an interest in Chinese culture. He very much appreciated a book with Chinese poetry in German prose translation (published in 1905), and commented extensively on one poem in particular in several letters to Felice. He read Martin Buber's *Chinese Ghost and Love Stories*, and was critical of their style. He mentioned German translations of Li Tai-pe by Hans Bethge and Klabund, which he also found unsatisfactory. While it is doubtful whether Kafka ever got to know anything about Daoism, he developed some traits of a Daoist himself, especially the almost self-effacing modesty of his lifestyle. But while he didn't believe in action, he was too pessimistic to set hope in inaction either. He wrote a number of stories set in China. And at the end of his life he asked his publisher for two books about Chinese landscape painting and Chinese gods.

**Thompson, Kirill Ole - National Taiwan University (Taiwan)**  
*Daoism, Zen, Time Awareness, and the Reality of Time*

Daoist and Zen thought and practice aim in part to *reorient* human experience, including time awareness. According to Kant, time is a *form*, not a content, of experience. Time frames the stream of consciousness, which mind syncs with the stream of events. For Kant, object *recognition* is basic experience-- which involves linear time. For the *Laozi*, objects are not ultimate but originate in Non-being and are co-dependent. "*Dao*" signifies formless origins, thus *dao* awareness involves a "step back" from ordinary experience. Meditatively *seeing* things as co-dependent results ultimately in the dissolution of the ego-self-- and linear time. Neurologically, the brain's inner metronome turns off and time ceases. Similarly, Zen *kensho* and *satori* awaken one to the emptiness of objects and self, and to oneness in *Shunyata*. One experiences *achronia*, time's absence. This is associated with the *allocentric* orientation, such that one sees objects and situations purely *as they are*, not via wants or needs. Such meditative seeing and intuitiveness heighten one's ethical responsiveness and creativity. Reflecting on Zhuangzi's misadventure in a forest park (ch. 20), can one preserve the fruits of *kensho*, *satori*, and the allocentric orientation -- including *achronia* in luminous presence, connectedness, and oneness?

**Gasser, Johannes - Flow Akademie (Switzerland)**

*Wu wei and Ziran: Two Principles of the Art of Non-violent Speaking: An Eastern Basis for Western Flow Communication*

My specialized field is flow communication, the high stage of a non-violent communication. Based on two concrete examples (demotivated counterpart, disturber of public peace), I show how the internal mechanism of the desire for disruption or of non-cooperation operates in a group context, and how this "misbehavior" can be transformed into cooperation. The precondition: the intervention follows the lines of realization *wuwei* (prudent nonaction) and *ziran* (arising-through-itself) This flow practice is founded on two basic assumptions. First, there is an inner reason for every inappropriate behavior, beneath which lies a deep primal desire. If this desire is recognized, and if the sender gives (*wuwei*) the person in question a better alternative, he will give up resisting and or creating the disturbance. Second, vital energy has within itself (*ziran*), a natural desire to seize the option that entails more vitality — that is, flow.

This means that there is a structural homology between the lines of realization of *wuwei* and *ziran* as well as the flow lines of *efficient nonaction* and *vital spontaneity*.

**Thursday, 18<sup>th</sup> – 14:00-15:45**

<b>6-B</b>	<b>Social Change</b>	Liu Kangle 刘康乐	桃花扇底看南朝：清初遗民的道教信仰 Southern China from the Peach Blossom Fan: Daoism in the Early Qing	<b>Chair &amp; Discussant:</b>  Serban Toader
		Martin, Karine	The Revival of Monastic Daoism in Contemporary China	
		De Meyer, Jan	Daoism in Yunnan Province Today: Creativity and the Art of Survival	

**Chair & Discussant: Serban Toader - Transilvania University, Brasov (Romania)**

**Liu Kangle 刘康乐 - Chang'an University (China)**

桃花扇底看南朝：清初遗民的道教信仰 - *Southern China from the Peach Blossom Fan: Daoism in the Early Qing*

清初孔尚任的《桃花扇》写尽了明末清初故都金陵的人世沧桑，南朝遗民在改朝换代的世乱之中选择了迥然不同的人生道路，或投身反清复明的抗争，或不得已而出家为僧，更有不少遗民抱着特殊的情结而参玄入道，通过更具民族认同感的道教信仰，表达对故国的缅怀深情。中国历史上的每一次朝代更换，总有大批遗民寄身道教，显示出道教作为中国根底的强大生命力。

In the early Qing, Kong Shangren wrote the "Peach Blossom Fan", in which can see the vicissitudes of life in Jinling, the ancient capital of the Ming and Qing. In a world of the chaotic change of dynasties, Daoists chose a totally different way of life. While some joined the fight against the Manchus or were forced to become monks, many embraced a special destiny and joined the Dao, enhancing the national identity of the Daoist faith and the expression of its affectionate memory. Always, during dynastic change in Chinese history, there was always a large number of adherents following Daoism, which shows its strong vitality as Chinese Culture foundation.

**Martin, Karine – Daoist French Association (France)**

*The Revival of Monastic Daoism in Contemporary China*

The Quanzhen Taoist order established during the twelfth century flourished for 900 years before its destruction during the Cultural Revolution. With the legal re-opening of religious activities in China in 1979, Taoism restarted its revival process with only 21 key monasteries. Thirty years later, there are 30 000 Taoist temples and 100 000 registered priests. Such an impressive resurgence did not happen without a supportive political, legal, and cultural context involving the central government, the Chinese Taoist Association but also local and often unknown priests who transformed their practice from internal to external, from meditation to temple building. This communication aims at exploring the various processes that allowed such a re-development. The hypothesis is that for such a revival to occur, modifications at the structural and doctrinal level of the Quanzhen order had to take place in order to adapt to the new political and social context.

L'ordre taoïste Quanzhen établi au XII<sup>ème</sup> siècle a prospéré pendant 900 ans avant sa destruction avec la Révolution culturelle (1966-1976). La « réouverture » des activités religieuses, en 1979, a entraîné un processus de renouveau du taoïsme autour de vingt-et-un monastères clés. Trente ans plus tard, on compte 30 000 temples et 100 000 prêtres enregistrés. Une telle résurgence n'a été possible que grâce à un contexte politique, juridique et culturel de soutien, impliquant gouvernement central, Association taoïste chinoise, et aussi prêtres locaux, souvent inconnus, qui ont transformé leurs pratiques, passant de l'interne à l'externe, de la méditation à la construction de temples. Cette communication vise à explorer les différents processus qui ont permis un tel

redéveloppement en partant de l'hypothèse qu'une telle reprise, pour se produire, impliquait des modifications structurelles et doctrinales au sein du Quanzhen, afin de s'adapter au nouveau contexte politique et social.

**De Meyer, Jan - KU Leuven (Belgium)**

*Daoism in Yunnan Province Today: Creativity and the Art of Survival*

The paper is the result of four visits to Yunnan Province over the past two years. The aim of these visits was to assess the current state of Daoism in a number of areas where Daoism has had a strong presence in the past: Weishan (and neighboring Weibaoshan), Kunming and Jiashui. The first part of the task has been to determine which places of cult are still active, and what the impact of recent government policies is on what is left of the Daoist institutions of the past. This is only the preliminary phase of a body of research to be conducted in depth and in a wider area. The most significant findings concern the ways in which Daoism has survived by being embedded in popular religion, as part of a larger syncretic whole.

**Thursday, 18<sup>th</sup> – 14:00-15:45**

<b>6-C</b>	<b>Performance &amp; Art in Daoist Ritual</b>	Raz, Gil	Dao-Buddhist Stelae of the Northern Dynasties and the Lived Religion of Local Communities	<b>Chair &amp; Discussant:  Lennert Gesterkamp</b>
		Hsieh Shu-Wei 謝世維	Local Daoist Visual Arts and Rituals: From Three Daoist Exhibitions to a Daoist Visual Art Project 地方道教視覺藝術與儀式: 從三個道教藝術展覽到一個道教視覺藝術計畫	
		Wu Yijie 吳宜桔	劇場儀式與道教: 無垢舞蹈劇場《醮》的表演與詮釋 Ritual Theater and Daoism: The Performance and Interpretation of the Lin Dance in the Jiao Ceremony	
		Li Youkun 李游坤	道教儀式與劇場: 一位道士對早朝科儀的展演與詮釋 Daoist Ritual and Theatre: A Daoist Priest's Demonstration and Interpretation of Morning Audience Rite	

**Chair & Discussant: Lennert Gesterkamp - Utrecht University (Netherlands)**

*Ritual is a complex multi-sensory phenomenon, incorporating physical performance, liturgy and music, creation and manipulation of various material objects and icons, and offerings of foodstuffs, incense, and alcohol. An added complexity in Daoist ritual is the interior preparation, visualization, and transformation of the priest. Interpretations and analysis of ritual necessarily require multidisciplinary approaches and methods. The four papers on this panel present and examine different mods of Daoist ritual performance and artistic creativity.*

*Gil Raz discusses statues erected by Daoist communities during the 6<sup>th</sup> century. As the earliest iconic representations of Lord Lao these statues mark a crucial shift in Daoist ritual and the beginning of Daoist iconography.*

*Hsieh Shuwei examines Daoist ritual paintings and iconography from South-east China and Taiwan to examine the historical development and practices of local visual art and ritual. The paper examines a set of paintings associated with the deities Ucchuşma, Nāgārjuna and the Perfect Warrior, showing the interaction between Daoism, Esoteric Buddhism, and local religion.*

*Wu Yijie examines the performance by Legend Lin Dance Theatre of the show Jiao 醮 (entitled in French Miroirs de Vie). Inspired by the Daoist traditional Offering rite (jiao) this dance performance included performative and material elements of the Daoist rite. This paper examines how the complex interactions between ritual performance and ritual theatre.*

*Master Li Youkun of Keelung, Taiwan responds to the Legend Lin Dance Theatre performance of the Jiao 醮 by stressing the interiority of visualization and cognitive transformation that are the*

core of Daoist ritual. He discusses the interior and exterior aspects of Daoist ritual through a close analysis of the Morning Audience rite (zaochao 早朝).

**Raz, Gil** - Dartmouth College (USA)

*Dao-Buddhist Stelae of the Northern Dynasties and the Lived Religion of Local Communities*

New religious communities appeared in districts near the ancient capital Chang'an during the fifth century. Composed of both Buddhists and Daoists, these communities erected dozens of stelae carved with Buddhist and Daoist figures and inscribed with dedicatory texts that mix Buddhist and Daoist terminology, motivations, and aspirations. These local communities of practice consciously amalgamated ideas, rhetoric, and practices from Buddhist and Daoist sources, recognized the teachings of Dao and Buddha as equally valid, and viewed their deities as their twin saviors. As the earliest Daoist iconic imagery, these stelae mark a major shift in Daoist ritual practice and theological discourse. They may also include the earliest imagery of hell in central China. Yet none of the Daoist canonic texts produced before the late 5<sup>th</sup> century advocates the production of images or ascribe equal ranks to Buddha and Laozi. Defying standard analytical categories for religious affiliation and interaction, the joint religious affiliation of these communities was conscious and explicit, and we cannot therefore label these communities as simply syncretic or hybrid. In this presentation, I explore the stelae as expressions of the lived religion of local Dao-Buddhist communities in the capital district.

**Hsieh Shu-Wei** 謝世維 - National Cheng-Chih University, Taipei (Taiwan)

*Local Daoist Visual Arts and Rituals: From Three Daoist Exhibitions to a Daoist Visual Art Project* - 地方道教視覺藝術與儀式: 從三個道教藝術展覽到一個道教視覺藝術計畫

Three Daoist Art Exhibitions were held in Taiwan between 2013 and 2016. They brought together a remarkable collection of Daoist ritual paintings from southeast China and Taiwan. These opulent collections include more than 100 Daoist ritual paintings from the Qing dynasty (1644-1911) to early Republican-era period (1911-1949) that were produced by local Daoist and ritual master traditions. They show the wide range and variety of styles and subjects that make the local heritage so different from elite fine arts. These paintings mainly depict Daoist pantheons for rituals and they show the boundaries and intersections between Daoism, esoteric Buddhism, and popular religion. After introducing the ritual paintings in these three exhibitions, this paper explores the series of ritual paintings of Ucchusma, Nagarjuna and the Perfect Warrior. This set of outstanding ritual paintings is integral to Daoist rituals and demonstrates the interaction between Daoism, Esoteric Buddhism, and local religion. In this paper, I introduce the ritual pantheon, and discuss style, composition, and the functions of paintings in ritual. Finally, the paper proposes a Daoist visual project that constitutes a major advance in our understanding of ritual master tradition and its visual arts.

**Wu Yijie** 吳宜桔 - National Cheng-Chih University, Taipei (Taiwan)

*劇場儀式與道教: 無垢舞蹈劇場《醮》的表演與詮釋* - *Ritual Theater and Daoism: The Performance and Interpretation of the Lin Dance in the Jiao Ceremony*

1995年5月, 林麗珍無垢舞蹈劇場的作品《醮》(法文譯名: *Miroirs de Vie*)在台北國家戲劇院首演, 三年後, 受邀於法國亞維儂藝術節演出。《醮》以劇場儀式的型態, 用淨場、啟燈、引鼓、獻香、點粧、遙想、引路、芒花、引火、水映、孤燈、煙滅等十二個短篇, 呈現台灣地方道教與民間信仰中, 人與神和人與鬼的關係。

本次的發表, 結合論文與影像兩種方式, 試圖以無垢的《醮》為例, 從藝術家的觀點出發, 來看待劇場中道教儀式元素的意義和呈現。本文除了從藝術家生平、創作背景、劇本、服裝、配樂等方面, 分析《醮》獨特的漢唐與空緩美學, 如何營造了劇場中的儀式情境, 也探究無垢舞蹈劇場的藝術家, 如何經由長年累月不可見的內在修練與轉化, 向外呈現出劇場儀式的美學意境。最後, 本文回到劇場觀看者的角度, 討論觀眾如何在觀賞與視聽的過程中, 汲取劇場中各式元素, 融入藝術中的儀式情境, 與內在自我相應和對話。

**Li Youkun 李游坤道長 - 丹心宗壇, *Danxin Zong Tan (Taiwan)***

道教儀式與劇場：一位道士對早朝科儀的展演與詮釋 - *Daoist Ritual and Theatre: A Daoist Priest's Demonstration and Interpretation of Morning Audience Rite*

1998 年夏，筆者應無垢舞蹈劇場之邀，參與法國亞維儂藝術節，在《醮》這部作品中演出一名道士。在劇場儀式中，舞台空間就是藝術家的神聖空間，然而，身為一名正一派道士，在壇場儀式中，壇場空間的展演儘管融合了繪畫、文學、音樂、戲劇等元素，卻不是道教儀式的核心。道士藉由存想和感通，在內在世界形構出不可見的神聖境界，才是道教儀式中真正的神聖空間。

若從劇场的角度來看，一名優秀的道士，除了要在儀式中擔當主要演員，還要肩負起導演和藝術總監的責任。更重要的是，道士必須具備內在涵養與內煉功夫，並且善用外在劇場的藝術意境，幫助自己形塑內部劇場的神聖儀式。

本次發表結合論文與影像，以廣遠壇早朝科儀為例，說明入壇、延香、禮師聖、入戶、發爐、獻供、進表等儀節的意義與呈現。最後，本文回到儀式觀看者的角度，討論信眾在觀賞與參與儀式的過程中，如果沒有道士的解說，往往難以掌握儀式意義。肉眼只能窺見儀式的表面，心眼才能透見儀式的內涵。

**Thursday, 18<sup>th</sup> – 14:00-15:45**

6-D	WORKSHOP	<b>Caulier, Eric</b> <i>Université Nice</i> <i>Sophia Antipolis (France)</i>	Taijiquan – The Sun Style: A Traditional and Scientific Approach to the Internal Arts
-----	----------	--	---

The lesser-known Sun style is the synthesis of three internal arts: Taijiquan, Xingyiquan and Baguazhang. Sun Lutang, founder of the Sun style, also known as the 'Master with three palms', has helped shedding the light on the connections between body movements and Daoist philosophy. During this workshop, Eric Caulier will share his experience as a practitioner, searcher and teacher. He will lead his audience to the heart of Nei gong, Master Men Hui Feng's favorite style. Master Men Hui Feng, the famous living encyclopedia of martial arts, used to teach this style only to a close circle of followers. Participants will have the opportunity to discover Neigong through a series of movements and various elements (*qi, yi, shen*). This is an opportunity to experience the active principals of Taijiquan through a simple and easy method, while learning about the latest trends in Taoist philosophy – the included third, holism and the integrative approach.

**Thursday, 18<sup>th</sup> – 16:00-17:45**

7-A	<b>Daoist Aesthetics</b>	Luo Yanling 洛燕靈	The Metaphysics of Ineffability in Chinese Aesthetics	Chair & Discussant:  Pierre Marsone
		Song Huiling 宋慧羚	试析道德经的自然美学观 <i>Aesthetics of Nature in the <i>Daode jing</i></i>	
		Zhu Lin 朱琳	Early Daoist Idea of Darkness and Its Representation in the Aesthetics of Chinese Literati Gardens	

**Chair & Discussant: Pierre Marsone – EPHE (Paris)**

**Luo Yanling 洛燕靈 - Université Paris Nanterre (France)**

*The Metaphysics of Ineffability in Chinese Aesthetics*

Examining Daoist sources, I plan to show the way, in which mysterious ineffability in Chinese aesthetic contexts can be explained metaphysically through the philosophical implications of Daoism. I aim to show what lies at the bottom of ineffable truths or how we can make sense of it, through the debate of *knowledge-how*. Gilbert Ryle argues that *knowledge-how* is a non-propositional form of knowledge, which is better described as an ability, a competence, or a

capacity. I will use this theoretical description to explain the ineffability in Taoism and Chinese aesthetics. The ineffable presence of truth could be understood as follows: a Taoist master has the capacity to understand although he resists to express it, and he gives inexplicable spiritual advice to his disciples. Such a theory also explains the *meaningfulness* associated with aesthetic ineffability, because in the Chinese context, aesthetic experiences are phenomenally similar to states of understanding, which imply a certain artistic creativity. Mysterious ineffability in the Chinese aesthetic context belongs to the *fu bi xing* (赋、比、兴) tradition. In a definition given by Stephen Owen, the *xing* (兴) is understood as latency, which means that it operates within a pre-logical understanding that appeals to the affections.

**Song Huiling** 宋慧羚 - *Renmin University, Beijing (China)*

试析《道德经》的自然美学观 - *Aesthetics of Nature in the Daode jing*

本文通过对《道德经》文本的分析，试图得出老子美学的核心精神，即“自然”的精神。本文首先对《道德经》中“自然”一词进行考察，指出“自然”并非大自然，而是作为一个价值概念出现，并讨论了自然之“生”、自然之“常”、自然之“大”的特点。其次梳理了道德经中自然美学的典型意象，即“水”“婴儿”和“大象”。最后总结出其对中国古典文化艺术审美观念的影响。

**Zhu Lin** 朱琳 - *The University of Edinburgh (Scotland - UK)*

*Early Daoist Idea of Darkness and Its Representation in the Aesthetics of Chinese Literati Gardens*

Daoist philosophy has been influential in providing conceptual ideas for Chinese garden culture, thus is undoubtedly an essential origin of the aesthetics of darkness in Chinese literati gardens. This study attempts to firstly clarify the early Daoist idea of darkness and then examine its representation in the aesthetics of gardens. Darkness plays an important role in the rhetorical system of early (Pre-Qin) Daoist works. “Profound it is, dark and obscure; Things' essences all there endure. 窈兮冥兮，其中有精。” vividly portrays the darkness of Dao and brings about attention to essences 精, which can be further rendered as “smallness in its extreme degree. 小之微也。” And the capacity of distinguishing smallness 小/微 is highly praised as a virtue and one of the objectives of Daoist self-cultivation. By tracing the literati's perceptual and mental interaction with darkness recorded in garden literature, this study unfolds how the Daoist insightful appreciation of smallness is practiced under the darkness and how the essences of “self” is enlightened in the interaction process. Finally, this investigation into the aesthetics of darkness will contribute to the understanding of Daoist self-cultivation in a broad sense.

**Thursday, 18<sup>th</sup> – 16:00-17:45**

7-B	Shamanistic Vestiges in Daoist Ritual	Michael, Thomas	Daoism Meets Shamanism in Early China: The Spirit Journey Itinerary	Chair: Roberte Hamayon  Discussant: Vincent Goossaert
		Favraud, Georges	Animal Forms and Ancestral Masters: Two Patterns of «Direct Contact» in Daoist Ritual	
		Baptandier, Brigitte	Double-faced Daoist Rituals (Lüshan pai 閩山派): Shamanistic Clues	

**Chair: Roberte Hamayon** - *EPHE (France)*

**Discussant: Vincent Durand-Dastès** – *INALCO (France)*

**Michael, Thomas** - *Beijing Normal University (China)*

*Daoism Meets Shamanism in Early China: The Spirit Journey Itinerary*

This paper considers two issues concerning the religious environment of early China: was shamanism present in any way, shape, or form throughout the period in question? Was Daoism?

Since I am persuaded that both existed and were actively practiced in Warring States period, this paper attempts to examine one possible link between them. It does so by attending to the notion of journeys and travel itineraries, in which spirit journeys can be placed as an extreme instance on a continuum with physical journeys. While spirit journeys, a staple of many understandings of shamanism, is already evident in the Shang dynasty as we see in the journey of the ancestral spirits from their presence next to Di in the heavens to their arrival at the sacrificial altars, later conceptions of the shamanic spirit journey are plainly evident in the *Chuci* collection. While the earliest of them, including the “Jiu Ge,” “Li sao,” and “Zhao hun,” have no apparent association with Daoism; they demonstrate early prototypes of a spirit journey itinerary. It is not until the “Yuan you” that Daoism can be seen appropriating and assimilating the shamanic spirit journey, and it does so by exhibiting a specifically Daoist itinerary.

**Favraud, Georges** - *Université Toulouse Jean Jaurès (France)*

*Animal Forms and Ancestral Masters: Two Patterns of «Direct Contact» in Daoist Ritual*

This paper analyzes the practices of ritual experimentation of a contemporary Daoist master of the Quanzhen tradition 全真派: his martial and healing techniques based on the imitation of animal movements and the mediumistic relation that he claims to establish with the famous immortal Zhang Sanfeng 張三豐, founding ancestor of the spiritual genealogy of Mount Wudang 武當山. The materials I rely on to discuss these ritual techniques were collected through observations and interviews made during fieldworks conducted between 2004 and 2009 in the belvedere of Intensifying Transformations 曾划觀 (Litang Village 櫟塘村, Hunan province). Daoist master Li Jiazhong 李嘉中 (1967-) was then invited to stay in this local temple by the peasant communist chiefs in order “to perform the *dao* through martial arts” (以武演道) and “to lead the ritual space” (主壇). This paper is a contribution to our understanding of the animation and the cultivation of the person and the community through Daoism, in which both animal forms 形 and divine spirits 神 have a role to play.

**Baptandier, Brigitte** - *CNRS/Université Paris Ouest Nanterre (France)*

*Double-faced Daoist Rituals (Lüshan pai 閩山派): Shamanistic Clues - Un rituel taoïste à double face (Lüshan pai 閩山派). Indices chamaniques.*

In Taiwan (more often than in Fujian) a medium (« child of divination », *jitong* 乩童), and a ritual Master (*fashi* 法師), usually perform together, showing the double face (secret / explicit) of the ritual. This ambivalence is increased yet while each protagonist also plays both a secret (within their body) and a visible, explicit role (on the ritual area transformed into the cosmos). While each of them deals with the same ritual situation, they follow their own logic which specific tendency, however, is to allow the other to do what he has to do, whilst doing the « contrary ». This creates a shift, a difference between both officiants’ action, and between the manifest and the implicit meanings of the ritual. We shall consider the « shamanistic clues » (wu 巫) produced by such a daoist field.

À Taiwan (plus souvent qu’au Fujian), médiums et maîtres des rituels officient ensemble, rendant manifeste, ce faisant, la double face (secrète/explicite) du rituel. Cette ambivalence est encore accrue par le fait que chaque protagoniste joue également à la fois un double rôle : secret (dans son propre corps) et explicite (sur l’aire rituelle transformée en cosmos). Tandis que chacun gère la même situation rituelle, ils suivent tous deux leur propre logique dont la tendance spécifique, est néanmoins de permettre à l’autre de faire ce qu’il a à faire, tout en faisant le contraire. Cela crée un « décalage », une différence entre l’action des deux officiants, et entre le sens manifeste et celui implicite du rituel. Nous examinerons les actes chamaniques produits par un tel champ taoïste et les indices d’interprétation qu’ils fournissent à ce sujet.

Thursday, 18<sup>th</sup> – 16:00-17:45

7-C	Internal Cultivation and Ritual	Che Zhirong 車志榮	雷法內煉與道場科儀法器祭煉 Internal Cultivation in Thunder Rites and the Purification of Ritual Space and Vessels	Chair & Discussant:  Karine Martin
		Han Dong 韓冬	簡述道教齋醮科儀法事與內修的“內煉外用”的關係 - Daoist Ritual and Internal Cultivation's exteriorization	
		Hong Baijian 洪百堅	淺論雷法、丹道的內修與外用關係 Thunder Rites in Relation to Self-Cultivation and Outer Application of Internal Alchemy	
		Liu Yuantong 劉圓通	內丹與變化 Internal Alchemy and Transformation	

**Chair & Discussant: Karine Martin - French Daoist Association (France)**

**Che Zhirong 車志榮 - 廣州市道教協會 Guangzhou Taoist Association (China)**

雷法內煉與道場科儀法器祭煉 - *Internal Cultivation in Thunder Rites and the Purification of Ritual Space and Vessels*

雷法是中國道教宋元之後的新興符籙派中的法術。雷法中行持的儀軌中的法器，如權杖、雷印等是雷法必不可少的元素。而按道教的傳統儀軌，所有法器必經過祭煉才能施行其法力。

本文就《道法會元》一書中的各種法器祭煉方法作一比較，及其雷法中的存思內煉共同對比，力求找出法器祭煉與行法者內煉的關係。

本文研究發現，雷法中使用的法器的祭煉方法，實際就是一套完整的祭祀方法。通過使用前的祭祀，再加上法師平日的內煉，才能發揮出天人相應的法力效果。

**Han Dong 韓冬 - 易真道堂 Yizhen daotang (China)**

簡述道教齋醮科儀法事與內修的“內煉外用”的關係 - *Daoist Ritual and Internal Cultivation's exteriorization*

道教，是中國土生土長的本土宗教，以“道”為最高信仰。

“齋醮科儀”是指齋醮活動所依據的法規，所有的道教宮觀裡每逢朔月望日、重要的宗教節日、以及各派的祖師聖誕時，都要舉行祝壽、慶賀等典禮，這些常行的儀規都屬於齋醮科儀。

道教的內煉，廣義上講，泛指所有道教的內修、內煉之術；狹義上講，現在普遍認為是“三元丹法”中“人元丹法”一類裡的“金丹法”。

在簡單的瞭解了道教、道士、齋醮科儀法事、內修內煉及在齋醮科儀法事中使用的常見重要法器和符咒訣罡後，我們基本可以對於兩者的關係有了一個更進一步的認識。

上述種種，無不是道教的內煉之法、入門築基、修煉的功夫。服氣、導引、吐納、行持、存思、觀想、存神等方法，皆可以通過道人們的齋醮科儀法事得到鍛煉和提升。

**Hong Baijian 洪百堅 - 道教學術資訊網站 Daoist Studies Website (China)**

淺論雷法、丹道的內修與外用關係 - *Thunder Rites in Relation to Self-Cultivation and Outer Application of Internal Alchemy*

自那北朝以來外丹向內丹逐漸演化，漢天師開啟的符籙科儀也這一時期從早期的無序化轉變成為有序，到宋末元初雷法大興一枝獨秀。全真北宗興起之後內丹成為道教內修的主流而雷法逐漸演變成符籙科儀的主流內前者被視為“與天地造化同途”的至秘仙道，後者被奉為‘安民濟國’、‘接物利生’的萬法至尊，皆以其玄秘至靈而並稱於世，可謂道教的兩大絕學。本文從《黃庭經》為起點，參考《清微丹訣》中提出的“正心誠意，神氣沖和，故道即法也”的修煉思想以及《道法會元》中雷法“升降陰陽”而至“凝聚規中”的應用方式，一方面引述古人的思想及修煉途徑的同時，再代入現代雷法應用實例詳盡論述丹道及雷法演變的過程探討雷法中的內丹科儀符籙關係。

**Liu Yuantong** 刘圆通道长 – *Yunnan Daoist Association (China)*

内丹與變化 - *Internal Alchemy and Transformation*

L'alchimie Interne Neidan 内丹 est une composante importante du système de pratiques taoïstes qui grâce a une transformation profonde des constituants corporels, psychiques, émotionnels et spirituels de l'adepte lui permet d'atteindre l'immortalité, mais aussi certains pouvoirs et influences sur le monde dans lequel il vit. Les processus alchimiques deviennent alors des outils qui permettent aux prêtres d'aider à soulager les souffrances des personnes qu'ils rencontrent ; ainsi l'alchimie interne est utilisée dans le cadre de la médecine taoïste, des rituels, des divinations, etc. Les maitres taoïstes de la montagne sacrée Weibaoshan 巍宝山 de l'école Quanzhen de la porte du dragon de la sous branche Wuji utilisent les procédés d'alchimie interne a diverses fins ; cette article vise à présenter les différentes techniques et utilisations de l'alchimie interne de la tradition de la montagne Weibaosahn (Province du Yunnan)

**Thursday, 18<sup>th</sup> – 16:00-17:45**

<b>7-D</b>	<b>WORKSHOP</b>	<b>Khokhlov, Aleksey</b> <i>Daode De Center (Russia)</i>	The Basic Methods of <i>the Daoist Center "Dao De"</i> in Russia: Methods, Research, and Qigong Practice
------------	-----------------	---	--

Over 25 years the Daoist Center "Dao De" explores the Daoist tradition studying directly from Daoist masters in China. During the years of searching we found outstanding masters in Martial Arts, Daoism and Daoist Alchemy. We studied many of the methods and we are authorized to teach them in the West. In this workshop we will practice together the "Daogong" - a highly effective complex, composed of the best exercises we studied in China.

**Thursday, 18<sup>th</sup> – 16:00-17:45**

<b>7-E</b>	<b>CONCERT</b>	<b>Firebrace, Peter</b> <i>Chiway: Academy for Acupuncture and Asian Medicine (USA)</i>	Dao Blues: A Musical Celebration of the Teachings of Laozi and Zhuangzi
------------	----------------	--	---

Much has been written about the less-is-more quietism of Laozi, sage of the non-dual, champion of silence, simplicity and serenity and the wild extravagance of Zhuangzi, the irreverent non-sage sage, champion of the limitless, of barrier-breaking transcendence, of irrepressible spontaneity. But not so much has been written in song—until now! Today Peter Firebrace will present, explain and entertain using the medium of poetry, video and song and the language of jazz, blues and folk.

From the surreal story-telling of *Butterfly Blues* (<https://www.youtube.com/watch?v=R9BC4fd4jil>) to the thoughtful simplicity of *Only The Dao*, from the quest for tranquility in *Art of the Heart* to the search for longevity in *Yang Sheng Way*, Peter will express his own version of these teachings. Searching for the Dao itself in *Dao Blues*, for the raw beauty of nature in *Without The Wild*, for the transition from shaking to stillness in *After The Thunder*, for alchemical transformation in *Three Treasures Waltz*, these songs all leave their tell-tale signs behind them. As an acupuncturist, Peter blends Daoist dreams with Chinese medical themes in the vehemence of *Chinese Medicine Blues* (<https://www.youtube.com/watch?v=eDh6rTJnmvQ>) and the exuberance of *Body Map Rap* ([https://www.youtube.com/watch?v=QfFW61txC\\_E](https://www.youtube.com/watch?v=QfFW61txC_E)).

The teachings of Laozi and Zhuangzi weave the fabric of Daoism, sketching its essentials in a few master strokes in the *Daodejing* and the *Inner Chapters*, unhinging the mind from its habitual dusty complacency and opening the door to freshness, insight, inspiration, beauty and creativity. Mixing live performance with recorded video, presentation with discussion, seriousness with humour, Peter Firebrace will give his own innovative, inimitable take on these timeless teachings.

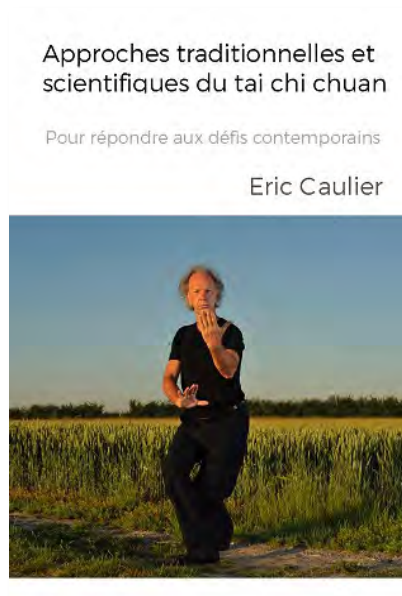
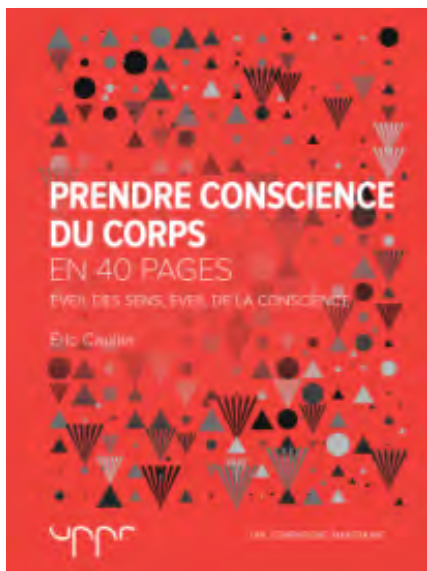
**Thursday, 18<sup>th</sup> – 19 :00**

	<b>BANQUET in PARIS</b>
--	-------------------------

## Eric Caulier

Docteur en anthropologie. Il a été initié aux cinq styles majeurs de taijiquan (6ème duan) et aux principaux arts internes (diplômé de l'Université d'Education Physique de Pékin). Ses deux derniers livres sont disponibles à la Conférence Taoïste.

Blog : <http://www.eric-caulier.be/>



## La première école de Qi Gong en France DIRIGÉE PAR LE DR YVES RÉQUÉNA



Des formations complètes  
et approfondies

Des enseignants de qualité

Cursus diplômants

Professorat de Yang Sheng Qi Gong

Formation en Tuina

Master Praticien de Qi Gong  
thérapeutique en Qi Gong et Tuina

Formation en acupuncture

Lieu des stages :

Yenne

(près de Chambéry)

Navette gratuite mise  
à disposition au départ  
et retour gare de Lyon  
Part-Dieu

RENSEIGNEMENTS & INSCRIPTIONS

INSTITUT EUROPÉEN DE QI GONG

06 15 28 72 58

[www.ieqq.com](http://www.ieqq.com)

[info@ieqq.com](mailto:info@ieqq.com)

ou [direction@ieqq.com](mailto:direction@ieqq.com)



Vient de paraître :  
À la découverte  
de la médecine chinoise  
Dr Yves Réquena  
éditions Guy Trédaniel

**Friday, May 19, 2017 - Vendredi 19 mai**  
**星期五 2017年5月19日**

**Friday, 19<sup>th</sup> – 9:00-10:45**

8-A	Master's Portraits	Pan Cunjuan 潘存娟	白云深处传道业: 记陕西佳县白云山张明贵老道长 Daoist Transmission of the White Clouds: Remembering Abbot Zhang Minggui of Mt. Baiyun in Shaanxi	Chair:  Adeline Herrou  Discussant:  Wang Huayan 王華艷
		Meng Zhiling 孟至岭	道教是以践行为主的宗教 Daoism is an action-directed religion	
		Video projection of Patrice Fava's film : <i>L'investiture du 23<sup>ème</sup> Abbé du Monastère des nuages blancs, Maître Xie Zongxin</i> 谢宗信方丈升座庆典 (26 min., Chinese 中文)		

**Chair: Adeline Herrou – CNRS / LESC - Paris Nanterre University (France)**

**Discussant: Wang Huayan 王華艷 – École Normale Supérieure de Lyon (France)**

**Pan Cunjuan 潘存娟 - Shaanxi Academy of Social Sciences (China)**

白云深处传道业: 记陕西佳县白云山张明贵老道长 - *Daoist Transmission of the White Clouds: Remembering Abbot Zhang Minggui of Mt. Baiyun in Shaanxi*

张明贵老道长是陕西佳县白云山常住道士，他在新中国成立之前就已出家，并在改革开放后对当代陕西道教的恢复发展发挥过极大的推动作用，是当代道教重要的传承人之一。张老道长的一生有着传奇的经历，笔者曾经对他进行长达 30 小时的口述访谈，本报告将从以下几个方面向大家展示张老道长的人生故事：1、从小体弱多病，按照当地习俗出家入道，学习修行的经历；2、青壮年时期为了保护庙产、恢复落实宗教政策所做出的努力，同时在培养道教人才、弘传道教文化方面发挥出的个人价值；3、张老道长在道教诗词、道教乐舞等方面的艺术造诣。张老道长已于 2016 年 1 月羽化，享年 85 岁。本报告中将展示张老道长接受访谈时的部分录像资料以及他的诗词作品。

**Meng Zhiling 孟至岭 - China Daoist Academy (China)**

道教是以践行无形世界为主要内容的宗教 - *Taoism : the religion of practicing the invisible world*

践行无形的神灵世界是道教最重要的内容，践行成功就叫“得道”。道教的祖师和真人，都是践行成功的人，被后人供奉为神灵。所以道教是多神教。

“道”不是三维世界的范畴，而是“多维世界”，人类感官无法认识。道教对这个超出三维范围的“道”，有一套超感官的、系统的、完善的、严密的践行方法。

按照这个方法长年持久的打坐、入静、入定、停止思维、模糊知觉、心神寂静不动，终究会在自身中感受到“道”的存在。这时就会发现，在人的感官认识以外，还有一个更高级、更灵妙、更真实的认识方式。

师父的生活特点和得道的初步特征（略）

自己对无形世界的一点体会（略）

目前，还有极少数的年轻教徒，在偏僻落后的山里，在极艰苦的条件下修道。

目前的道教已经不是传统道教。

Video projection of **Patrice Fava's EFEO (Beijing) film** *L'investiture du 23<sup>ème</sup> Abbé du Monastère des nuages blancs, Maître Xie Zongxin* 谢宗信方丈升座庆典 (26 mn., 中文)

Le film sur l'investiture de Xie Zongxin 谢宗信 le 15 juillet 2000 fait partie d'une série de films de Patrice Fava sur le Baiyunguan de Beijing. Il n'a jamais été projeté. Les années passant, c'est devenu un document. Maître Xie au moment de son investiture avait 87 ans. Il décède en 2005 à l'âge de 92 ans. Originaire du Hubei, il entre dans un monastère des Monts Mulanshan en 1927. Il appartient à l'ordre Longmen. Lors de son investiture, des taoïstes de plusieurs monastères sont venus participer à cet évènement et ont fait des rituels dans les différentes salles du Baiyunguan. Les familiers du Baiyunguan y retrouveront avec émotion quelques personnages qui, comme Min Zhiting, appartiennent à l'administration de l'au-delà, mais également beaucoup d'autres que nous avons toujours la chance de côtoyer.

**Friday, 19<sup>th</sup> – 9:00-10:45**

<b>8-B</b>	<b>Ritual Medicine</b>	Shen Chen 申琛	从瑞草到仙药: 早期道教服芝艺术 From Wondrous Herbs to Immortal Remedies: Early Daoist Pharmacology	Chair Li Guoqiang 李国强  Discussant: Stéphanie Homola
		Benaicha, Lokmane	Zhu You: From High Antiquity Chinese medicine to Daoist medicine 祝由: 从远古中医到道医	
		Jackowicz, Steve	Huangdi and the Heroic Cycle	

**Chair: Li Guoqiang** 李国强 — *Paris Nanterre University (France)*

**Discussant: Stéphanie Homola** – EPHE, Paris (France)

**Shen Chen** 申琛 - *Peking University (China)*

**从瑞草到仙药: 早期道教服芝艺术- *From Wondrous Herbs to Immortal Remedies: Early Daoist Pharmacology***

芝草作为上古神话中的神草，历来被当作吉祥福瑞的象征，《汉书·五帝本纪》中记载汉武帝时期始，出现以产芝而盛典的先例。先秦时代开始，就有服芝草可以益寿延年的传说记载。文本从“芝”的训诂入手，将古代文献中对于芝释义的记载进行了梳理，从“芝”到“灵芝”命命的转化，结合六朝时期的道经与医书，从灵芝的分类；灵芝的产地；灵芝的栽种；灵芝的采摘与服用几个面向，试图厘清芝草从福瑞现象到成为灵芝的一个过程。结合早起中医典籍，对其仙草性状与药草性状做一对比。区分出灵芝与其他服食草药的特殊性。

**Benaicha, Lokmane** - *Peking University (China)*

**Zhu You: *From High Antiquity Chinese medicine to Daoist medicine*** 祝由: 从远古中医到道医

Zhu You is a primary form of medicine in China from ancient times with shamans who used prayers, incantations, talismans and mudras. It was at the first mentioned in the 《Huang Di Nei Jing》 as a precursor to Chinese medicine before the use of acupuncture and herbs. Over time, however it was criticized by Chinese doctors and was no longer considered as a part of Chinese medicine. Since the Eastern Han dynasty, Zhu You talismans started to get associated with Daoism with the “Tai Ping Jing”. As a result, it became a spiritual and medical practice of Daoism, especially in the Zheng Yi Pai. According to tradition, Zhu You allows one to communicate in the invisible world with ghosts and demons. It can also treat diseases, which is why Zhu You became an imperial medicine during the Tang and Yuan dynasties. Furthermore, Zhu You can give practitioners access to super powers and cast spells (black magic curses). The prevalence of superstitions and dangers are two of the mains reasons why it has been looked down upon in Chinese history. For their believers, Zhu You is considered the ancestor of (Chinese) medicine, Qi Gong, psychology and hypnotherapy and makes use of the hidden capacities of the mind.

This presentation will introduce the origins of Zhu You, its characteristics, its connection with Daoism and its place in Daoist practices.

**Jackowicz, Steve** - *Institute for Classical Asian Studies, University of Bridgeport (USA)*  
*Huangdi and the Heroic Cycle*

This paper examines the Yellow Thearch's Inner Canon (Huangdi Neijing) as a literary text wherein the Yellow Thearch follows the heroic cycle from naiveté to mastery. Based on these schemata, literary theory is applied to analyze the character of the Yellow Thearch and his advisor and develop an appreciation of structural and deconstructural dynamics intrinsic to the text. These dynamics yield insight into the forces that have acted to create a relevance and immediacy within the text, as well as illuminating ways to approach the text for deciphering of its medical information. The character of the Yellow Thearch is further explored in corollary literature of the Chinese tradition and compared to his image in the Inner Canon, developing a composite of the character's breadth in the traditional imagination of the Chinese.

**Friday, 19<sup>th</sup> – 9:00-10:45**

<b>8-C</b>	<b>Long life &amp; Immortality</b>	Zhu Hu 朱浒 & Zhu Cunming 朱存明	“房中”与升仙—汉代“容成”及其图像 Sexual Practices and Being celestial: A Study of Rongcheng's Conceptions and Images (Han Dynasty)	<b>Chair &amp; Discussant:</b>  <b>Gabriele Libera</b>
		Zhong Zhimin 钟治民	司马承祯《坐忘论》的长生久视之道 Long Life and Eternal Vision in Sima Chengzhen's <i>Zuowanglun</i>	
		Ma Lin 馬琳	以天合天：道家式的艺术本体论初探 Art as Harmony between Heaven and Heaven: A Daoist Ontology of Art	

**Chair & Discussant: Gabriele Libera** - *Peking University (China)*

**Zhu Hu 朱浒** - *East China Normal University, Shanghai (China)*

**Zhu Cunming 朱存明** - *Jiangsu Normal University, Xuzhou (China)*

“房中”与升仙—汉代“容成”及其图像 - *Sexual Practices and Being celestial: A Study of Rongcheng's Conceptions and Images (Han Dynasty)*

This essay focuses on the conception of Rongcheng and textual research of its images. Through the explanations between texts and archeological materials, we come to the conclusion as follows. Firstly, Rongcheng is a God-like figure in Chinese ancient history with continuous identity constructions. In the early of western Han dynasty, he played a celestial role of sexual practices influenced by the Huanglao's theory, and had finally become a god of primitive Taoism in eastern Han dynasty. Secondly, this essay focuses on a Han's pictorial art with inscriptions of Rongcheng' 榮成', and confirm his image performance. Through the study of its regions and periods, we ensure their image patterns and region distribution. Thirdly, this essay argues the cultural meaning of Rongcheng. Rongcheng's images originated from Bingfeng' 并封' with primitive fertility worship. Rongcheng is one of gods or guards in Kunlun fairyland, and has close relationship with the sexual practices school in Han dynasty. Through Rongcheng's sexual practice, Han people expect to reach the heaven and enjoy long lives. Finally, these images show the development of sexual practice school of primitive Taoism in east Han Dynasty in Shandong and northern Jiangsu in China.

本文是对汉代“容成”概念及其图像的考证。论文通过文献和考古材料的图文互释，得出以下结论。首先，“容成”是一位经过多次身份建构的中国上古史中的神人，受到西汉初年“黄老思想”的影响而成为司房中的神仙角色，东汉时被吸纳为原始道教的神祇。其次，文章通过

一例带有“荣成”榜题的汉画像石，确定了汉代“容成”的图像志表现，并对其进行了分区和分类研究，确定了其图像类型和地域分布。再次，文章论述“容成”的文化意涵，认为容成图像来源于“并封”，带有原始生殖崇拜的痕迹。“容成”是构成汉画像中昆仑仙境的诸神怪之一，与汉代房中流派有密切关系，承载了汉代人期冀通过修炼“房中术”而实现长生的目的。最后，这一图像反映了东汉原始道教中的房中流派在山东、苏北等地的发展。

关键词：汉画像 容成 道教 房中术

### Zhong Zhimin 钟治民 - Peking University (China)

#### 司马承祯《坐忘论》的长生久视之道- Long Life and Eternal Vision in Sima Chengzhen's Zuowanglun

报告摘要：本文通过对司马承祯《坐忘论》的深入分析，在理论层面梳理了《坐忘论》“长生久视”之道的七个阶段和步骤，对其中的关键之处和逻辑关系进行了重点阐释。从唐代中期内丹道修行节次功夫的形成背景出发，在与庄子、列子功夫次第和宋代《钟吕传道集》的比较中，定位《坐忘论》在内丹术发展中的思想地位。同时指出《坐忘论》主要继承庄子、列子得道成仙的思想，并大量吸收儒家正心诚意和佛教止观、禅定等修养方法，提出了一套融合儒释道三家思想资源的修道理论，推动了内丹术的丰富和发展。

### Ma Lin 馬琳 - Renmin University, Beijing (China)

#### 以天合天：道家式的艺术本体论初探

#### Art as Harmony between Heaven and Heaven: A Daoist Ontology of Art

The idea of “heaven joined with heaven” (*yitian hetian* 以天合天) occurs in chapter 19 of the *Zhuangzi* in the context of the story of Carpenter Qing, which Heidegger has cited. In this paper, I first explain the traditional understanding of this idea, which articulates the first layer of implication of *yitian hetian*: The harmony between the artist and the things s/he is work *with* not *on* or *at*. I then lay out a Heideggerian line of interpretation according to the schema of form and matter. Then I propose a third way of interpretation, that is, *yitian hetian* can be understood as letting the *tian(s)* of sculptures or engravings in different parts of the bell-stand comply with one another, and also with the *tian*, or the tonality of the bells as well. The second layer of the implication of *yitian hetian* is connected with the compliance of different portions of an artwork with each other. An artwork embraces a variety of elements that are considered to belong to separate types of artwork in the West. Proceeding from such a Daoist view, strictly speaking there is never just *an* artwork in ancient China, but *a stream of* artwork(s) resonating with and enhancing one another.

### Friday, 19<sup>th</sup> – 9:00-10:45

8-D	WORKSHOP	Réquena, Yves IEQG (France)	Wudang Neidan Gong
-----	----------	--------------------------------	--------------------

Ce Qi Gong daoïste des moines du Mont Wu Dang, du style Lun Men de la Porte du Dragon a été transmis pour la première fois aux laïcs en 1911 par Xu Beng Shan.

Bei Xi Rong de la 17<sup>ème</sup> génération l’a ensuite transmis à ses successeurs, comme Sun Hai Yun dont Yves Réquena a été le disciple.

Comme son nom l’indique, ce Qi Gong respecte le protocole de l’alchimie interne (Neidan) de sublimation du Jing en Qi et du Qi en Shen de fusion et de transmutation des 5 éléments et de purification des 5 Shen.

Il s’agit de 15 mouvements exécutés lentement en maîtrisant la respiration inversée subtile et les visualisations nécessaires à ces transformations

Friday, 19<sup>th</sup> – 11:00-12:45

9-A	Daoism in the West	Shabellova, Valeriya	Evgeniy Torchinov's (1956-2003): Contribution to the Study of Daoism in Russia	Chair & Discussant:  Marc Lebranchu
		Mourier, Nathalie	Comment certains arts taoïstes trouvent-ils leur place en Occident. Cette intégration peut-elle se faire sans dénaturation ?	
		Aspe, Philippe	État des lieux du <i>qigong</i> en France en 2017 ou "bienvenue au pays de la zizanie"	
		Faure, Sophie	Taoïsme, <i>taijiquan</i> et <i>qigong</i> : travailler et manager autrement en entreprise ?	

**Chair & Discussant: Marc Lebranchu – EPHE, Paris (France)**

**Shabellova, Valeriya - St. Petersburg State University (Russia)**

*Evgeniy Torchinov's (1956-2003): Contribution to the Study of Daoism in Russia*

A prominent Russian researcher in Daoism, Evgeniy Alekseevich Torchinov (1956-2003, Russia) graduated with honors the Faculty of Oriental Studies (Leningrad, now St. Petersburg State University), worked at the Institute of Oriental Studies and defended his dissertation. Dr. Torchinov founded the first in Russia Department of Philosophy and Cultural Studies of the Orient in 1998 at St. Petersburg State University). Torchinov was a complex researcher and one of the brightest pages of his biography is connected with Daoist Studies. He wrote many famous works, including numerous books and over 200 papers. He proved to be a bright researcher capable of analyzing complicated Sinological problems employing not only traditional methods of source studies but also up-to-date ones of Philosophy and Religious Studies. In 2003, Torchinov returned from France where he had been on the grant "Maison des Etudes de l'Homme" and finished his last paper in Daoism, which contains a program for further research not yet realized.

**Mourier, Nathalie – Marip, the feng shui firm (France)**

*Comment certains arts taoïstes trouvent-ils leur place en Occident. Cette intégration peut-elle se faire sans dénaturation ? - How do some classical arts expand in the west? Can we implement them without altering them?*

*Fengshui, bazi, Yijing, qimen dunjia ... ces arts traditionnels profondément ancrés dans la tradition taoïste trouvent peu à peu leur chemin vers l'occident. Plusieurs décennies après leur voyage vers l'Ouest, ils s'intègrent progressivement à nos pratiques courantes, signe qu'ils viennent répondre à un besoin qui dépasse largement la simple curiosité ou un penchant pour l'exotisme. Le Yijing questionne notre vision de la divination, le fengshui remet en cause la manière dont nous vivons dans l'espace et le temps, le bazi et le qimen dunjia nous proposent une vision élargie de ce que nous sommes et de notre relation au reste de l'univers. Fermement ancrés dans la cosmologie taoïste, ces outils sont infiniment plus raisonnés qu'il n'y paraît. On ne peut donc pas balayer leur intérêt d'un revers de manche au motif d'une pseudo rationalité. En revanche, ils se développent dans un cadre culturel totalement différent de leur territoire d'origine. Comment mettre en œuvre ces pratiques sans les dénaturer ? A quelles conditions peuvent-elles être acceptées ? Ethique, intégrité, diagnostic, résultats ... la créativité d'un praticien est largement sollicitée.*

Such arts like feng shui, bazi, yi jing and qi men dun jia are deeply rooted in the Chinese culture and daoist tradition. They have made their way in the West and after so many decades, they blend into our lives, which is a sign that they meet needs here that significantly exceed mere curiosity or a taste for exoticism. Yi jing questions our way to consider divination, feng shui challenges the way we consider locations and time, bazi and qi men dun jia offer a thoroughly different vision of who we are, what the universe is and how we interrelate.

Deeply rooted in daoist comology, those arts are for more grounded and reasoned than one may think here. We cannot therefore disregard them in the name of pseudo-rationality. But, as they develop in a cultural background thoroughly different from that of their native culture, how can

they be implemented without losing their gist? What does it take for them to be accepted as valid and operative tools? Ethics, integrity, diagnostic, results... the western practitioner's creativity is constantly tested.

**Aspe, Philippe – EPHE, Paris (France)**

*État des lieux du qigong en France en 2017 ou "bienvenue au pays de la zizanie" - The Qigong situation in France in 2017 or "welcome to the land of division (zizanie)"*

Actuellement plusieurs fédérations se disputent le monopole du *qigong* en France. Elles s'opposent idéologiquement aussi bien sur la définition du *qigong* lui-même que sur la question de savoir s'il s'agit ou non d'un sport. Nous présenterons les principaux acteurs ainsi que leurs définitions du *qigong* et leurs positions face à la sportivisation de la discipline. A savoir: la Fédération de Qi Gong (FEQGAE), la Fédération de Karaté et Disciplines Associées (FFKDA), la Fédération Sports Pour Tous (SPT) et la Fédération des Arts Énergétiques et Martiaux Chinois (FAEMC). Nous parlerons aussi de la Fédération Internationale de Qigong de Santé qui a créé depuis le début des années 2000 de nouvelles séries de *qigong*, instauré des passages de grades *duans*, des compétitions nationales et internationales et ambitionne de faire entrer le *wushu* et donc le *qigong* aux Jeux Olympiques. Entre les tenants d'un "*qigong* traditionnel" aux origines "multimillénaires et taoïstes" et ceux qui diffusent le Qigong de Santé moderne le conflit fait rage. Cette présentation succincte et sans prétentions sociologiques, est le fruit d'une observation participante active dans le milieu du *qigong* en France depuis 1990. Il serait intéressant de la prolonger en étudiant la situation du *qigong* dans d'autres pays européens afin d'en comparer les problématiques.

By these days several federations are fighting for the monopoly of qigong in France. They ideologically oppose both the definition of qigong itself and the question of whether it is a sport or not. We will present the main actors as well as their definitions of qigong and their positions regarding the "sport manifestations" of the discipline. This overview includes: the Qi Gong Federation (FEQGAE), the Karate Federation and Associated Disciplines (FFKDA), the Sports for All Federation (SPT), the Federation of Chinese Energetic and Martial Arts (FAEMC), the International Health Qigong Federation (IHQF), which has created new qigong series since the beginning of the 2000s, introduced *duans* exams, national and international competitions and aimed to bring wushu and qigong to the Olympic Games. Between the supporters of a "traditional qigong" with "multi-thousand-year-old and Taoist" origins and those who spread the Qigong of IHQF, the conflict is raging. This succinct presentation, with no sociological pretensions, is the result of an active participant observation in the qigong spheres in France since 1990. It would be interesting to extend it by studying the situation of qigong in other European countries in order to compare the issues.

**Faure, Sophie - Les Temps du Corps (France)**

*Taoïsme, taiji et qigong: travailler mieux, travailler autrement? Ou comment ces pratiques et philosophie d'hier nourrissent des compétences indispensables au monde d'aujourd'hui*

Pour gagner la course à la performance, c'est avant tout l'efficacité qui est attendue des salariés. Et c'est alors souvent leur esprit qu'on sollicite. Mais le fait de reléguer le corps au second plan, au détriment donc de l'équilibre corps-cœur-esprit stérilise une part importante de notre potentiel vital. Or, des disciplines comme le taijiquan et le qigong nous reconnectent avec notre cœur et, tout en construisant un Être complet et relié, nous amènent à écouter notre corps. Elles entrent ainsi peu à peu dans les usines, les cours de management et les pratiques de développement personnel. Quant au taoïsme qui les sous-tend, il ouvre des horizons intéressants. Mais les si séduisants *Calme* (qingjing 清静), *Non-agir* (wuwei 无为), *Voie* (dao 道), *Raffinement du cœur* (xiu xin 修心) ne seraient-ils pas illusoire ? Sophie Faure nous propose un retour sur des expériences pionnières et nous fera alors partager sa conviction sur l'émergence de compétences, dont l'exploration représente un challenge à relever, ensemble... au-delà des cultures.

Friday, 19<sup>th</sup> – 11:00-12:45

9-B	Health & Healing	Liu Jincheng 劉金成	马仙信仰与道教养生 - The Cult of Immortal Ma and Daoist Health Practices	Chair & Discussant:  Shen Chen 申琛
		Liu Yin 劉胤	道醫: 祝由術與內煉 - Daoist Medicine: Incantations and Internal Cultivation	
		Liou Tong-Min 劉通敏	天人炁功的原理與操作 Principle and Practice of Cosmic Ch'i Healing	

**Chair & Discussant: Shen Chen 申琛** — *Peking University (China)*

**Liu Jincheng 劉金成**- *Sichuan University (China)*

马仙信仰与道教养生 - *The Cult of Immortal Ma and Daoist Health Practices*

深受民間虔信的馬仙信仰深植於神話傳說、靈驗事蹟等的廣泛流傳，更與其深蘊的道教養生文化不無關係。本文將馬仙信仰置於道教養生文化的背景中進行考察，梳理馬仙信仰與道教“主陰”觀念之間的密切關聯，探析馬仙遇異人傳授仙術背後的養生智慧，並說明馬仙孝親養老的功德修持。

**Liu Yin 劉胤** - *Tianjin Zhenwu Temple, Tianjin (China)*

道醫: 祝由術與內煉 - *Daoist Medicine: Incantations and Internal Cultivation*

祝由之術存在已久，幾可遠溯上古。《古今醫統大全“卷之一“歷代聖賢名醫姓氏“五帝“苗父》：“上古神醫，以菅為席，以芻為狗。人有疾求醫，但北面而咒，十言即愈。古祝由科，此其由也。”《黃帝內經素問“移精變氣論篇第十三》：“黃帝曰：余聞古之治病，惟其移精變氣，可祝由而已。”通過這段文字不難看出古代祝由術以祭祀為核心配合符咒使用達到給人卻病的目的。

作為中醫十三科的祝由科有著悠久的歷史傳承跟獨立於其他醫科的特徵，不需藥石不動針灸。

簡述古代醫學文獻中對祝由科的記錄大致從這些我們不理解祝由術的起源治病方式與傳承歷史。在祝由術演變的過程中逐漸融入道教元素祝由醫師會修煉到家金丹會學習符咒逐漸祝由科與道教醫學合流。

祝由和道醫在治療上最大的一個共同點就是運用內丹功、類的養生康復方式，甚至還使用畫符、占卜、求籤、咒語等具有神秘色彩的方式。這也是道醫學在在治療方式上最具特色、也是最玄秘的地方。其中導引術內丹術是作為基礎科目來修習對的也可以說是使用醫療手段的基礎。

**Liou Tong-Min 劉通敏** - *Society for the Study of Religious Philosophy (Taiwan)*

天人炁功的原理與操作 - *Principle and Practice of Cosmic Ch'i Healing*

“天人炁功”或稱“天帝教之精神療理”，乃人類之親和力加入與神之親和力之作用而成。其要訣為被調理者及調理者均須竭誠為之，方可達到熱準(善之誠心臨界值)而生效，否則無效。此一精神能量來源非出自調理者個人修煉的“後天氣(qi)”，而是源自被調理者與調理者經由廿字真言為媒介，所至誠祈禱下來的“先天浩然正炁(ch'i)”。此炁在調理者體內歷經炁氣轉換後，以金光與金針形式分別由其左手掌心與右手中間三指射出正交於被調理者的松果體，引發靈肉共振，使具有禱詞中所述疾病的指向性調理炁氣下傳至下視丘與腦下垂體，從而應用量子糾纏機制影響神經與內分泌系統。綜言之，天人炁功乃以具有療理訊息的宇宙浩然正炁來調理人之身、心、靈疾病。

“Cosmic Ch'i Healing (CCH) ” or “Tiandi Jiao's Spiritual Healing” is accomplished by adding the effect of human-divine sympathetic resonance to the sympathetic resonance between humans. The key is that both patient and healer need to put forth the utmost sincerity. Only then can it reach re-zhun, the state above the-sincere-heart-of-goodness threshold, and take effect. Otherwise it will be ineffective. The source of spiritual energy is not inner qi cultivated by the healer but primordial ch'i drawn down by the sincere prayers of both healer and patient through

the intermediary of Twenty Words of Truth. The invisible golden light and golden needles, i.e. the transformed primordial ch'i, are emitted respectively from healer's left palm aiming at patient's Xingqiao and right middle fingers aiming at the Tianman node. They perpendicularly intersect at the pineal gland of the patient and subsequently activate the resonance between the unseen spirit-being (soul) and physical body. By this resonance the healing-directed ch'i is transferred to the hypothalamus and the pituitary glands and in turn affects the nervous and the endocrine systems via quantum entanglement. In sum, the CCH uses healing-directed universal righteous ch'i to heal illnesses of human being's body, mind, and spirit-consciousness.

**Friday, 19<sup>th</sup> – 11:00-12:45**

<b>9-C</b>	<b>Daoism in Asia</b>	Yang Yan 杨妍	神圣与世俗之间：新加坡的道教与中医 Sacred and Secular: Taoism and Chinese Medicine in Singapore	<b>Chair &amp; Discussant:</b>  Zhang Wanrong 張琬容
		Kang Jiyeon	Revolutionary in <i>Ssial</i> Thought	
		Chang Fiona Hsin-Fang 張馨方 Lee Gyoung- won 李京源	The Thought "Solving Grievance" of Traditional Daoism and East Asian New Religions: On Taiwan's Weixin Shengjiao and Korea's Daesoon Jinrihoe 道教解冤釋結思想的傳統與東亞新宗教的創新- 以臺灣唯心聖教和韓國大巡真理會為中心	

**Chair & Discussant: Zhang Wanrong 張琬容 — Peking University (China)**

**Yang Yan 杨妍 - National University of Singapore (Singapore)**

神圣与世俗之间：新加坡的道教与中医 - *Sacred and Secular: Taoism and Chinese Medicine in Singapore*

本文以新加坡真人宫为个案，讨论宗教对新加坡中医发展的影响。真人宫供奉保生大帝吴仞，香火从福建南来新加坡，已有百多年历史。真人宫以神轿问诊、施医赠药为主。近年来，庙宇推出治疗非典药方和常见方剂、举办新加坡保生大帝文化节及草药展，针对新加坡的社会情境，开展社会化和理性化运动。

笔者将按照时间顺序，从真人宫历年来的医疗仪式、活动变化来研究新加坡道教的包容性、多样性和创造力，讨论真人宫如何适应当地现代社会，利用现代化力量，在神圣与世俗之间重新定位。同时与新加坡其他华人宗教的医疗机构——善堂（修德善堂养心社）和佛教（佛教施诊所、慈济义诊中心）进行比较研究，探讨三者的定位差异。

This article discusses the influences on Taoism on Chinese medicine in Singapore using Zhen Ren Gong Temple as a case study. Singapore Zhen Ren Gong Temple was originated from Fujian Province, China. Bao Sheng Da Di, the god of medicine, is the primary deity worshipped in the temple. Over the past hundred's years, the temple offers consultation regarding illness and distributes Chinese herbs & magic spells. In recent years, the temple organizes the cultural festivals and TCM exhibition events responding to the modern needs and aspirations in Singapore.

Comparing Zhen Ren Gong's case with Singapore Buddhist Free Clinic and Singapore Seu Teck Sean Tong Medical Centre, this article shows the creativity of Zhen Ren Gong Temple undergoing modernization in Singapore's social context. These three cases, representing different types of relations between religion and medicine, fall into three categories: Sacred, Secular and in-between.

**Kang Jiyeon - Changwon National University (Korea)**

*Revolutionary in Ssial Thought*

The thought of *Ssial*, with its dual concepts encompassing divine and human aspects, has been manifested in both modern Korean democratic thought and modern transformation of traditional thought. In this article, I argue that *Ssial* thought has sustained and formed a lineage from Taejonggyo to Tasök RyuYöng-mo to Ham Sök-hön. Tasök, in his interpretation of *Samilsin'go*, understood the immanence of *Ssial* and construed it as abiding in the realm of the divine as a real ego of humanity, in juxtaposition with myriad things of the universe. Ham Sök-hön, Tasök's follower, put forth and embodied the idea that the political struggle for more freedom is paired with self-actualization recognized by any pursuer of the Dao. In this light, Ham Sök-hön's ideas and his emphasis on social engagement fully embodied and restored the inclination of Taejonggyo toward political reformation.

**Chang Fiona Hsin-Fang 張馨方 - National Chengchi University (Taiwan)**

**Lee Gyoung-won 李京源 - Daejin University (Korea)**

*The Thought "Solving Grievance" of Traditional Daoism and East Asian New Religions: On Taiwan's Weixin Shengjiao and Korea's Daesoon Jinrihoe - 道教解冤釋結思想的傳統與東亞新宗教的創新-以臺灣唯心聖教和韓國大巡真理會為中心*

「冤」之意識與概念在東亞國家之中具有普遍性和重要性，並成為在後世漢人文化中反覆出現的文化符號。《太平經》將「無冤結」視為天下太平的條件，並影響了後世的道教儀式。在當代的東亞國家之中，新宗教如何解釋「冤」的觀念以及如何面對其所帶來的天災人禍，反映了東亞國家的共同處境及各自的歷史背景。本文研究的台灣唯心聖教面對海峽兩岸歷史與世界局勢，提出以易經風水與宗教修行作為解除中華三祖（黃帝、炎帝、蚩尤）戰爭之冤做為世界和平的條件；而韓國的大巡真理會則認為人類的種種災劫來自上古堯帝之子丹朱所製造的冤結，必需以天地公事來進行地氣之統一，方使地球能量達到平衡。本文最後討論這二個東亞新宗教的於現代世界中的時代意義。

The concept and awareness of "Grievance" are important and universal in East Asian countries. It has become a cultural symbol, which re-appears in later Han Chinese Culture. *Tai Pin Jing* 太平經 sees "Resolving Grievance" as the condition of world peace. Such idea influences later Taoist rituals. In contemporary East Asian countries, how new religions explain the idea of "Grievance" and how they face natural or man-made disasters it has inflicted reflects the common situation and respective historical backgrounds of East Asian Countries. Taiwan Weixin Shengjiao, the subject of this research, proposes that I Ching Feng Shui and religious practice are means to Resolve Grievance among the Three Chinese Ancestors (Yellow Emperor, Yen Emperor and Chiyou). Resolving their Grievance is the condition of world peace when dealing with cross-strait history and the world situation. Korea's Daesoonjinrihoe considers that various disasters of human beings originate from the Grievance inflicted by Danju (丹朱), the son of Emperor Yao in ancient times. Therefore, reordering of the universe and unifying the Chi/Qi (氣) of the Earth are necessary to balance the energy of the Earth. This research will discuss the significance of the two new religions of Eastern Asia in a contemporary context in the end.

**Friday, 19<sup>th</sup> – 11:00-12:45**

9-D	WORKSHOP	<b>Gasser, Johannes</b> <i>Flow Akademie (CH)</i>	La pratique maîtresse de la communication non-violente sur la base de <i>wuwei</i> et <i>ziran</i> . Une expérience directe des effets communicatifs dus au <i>Flux vital (Flow)</i> .
-----	----------	--	--

Le partenaire est "difficile". L'enfant n'écoute pas. Le patron parle toujours d'une façon dure et de haut. Quoi faire? – La *communication à-la-Flow* voit un dénominateur commun: la circulation de *l'énergie vitale* est déroutée et a besoin d'une réorientation. Le Daoïsme appelle cette énergie «*chi*», la communication à-la-Flow parle de «*flux vital*» (*Flow*).

**But:** Expérimenter un langage dont l'énergie émet des invitations et gagne la collaboration du récepteur.

**Contenu:** Pratique de deux outils daoïstes qui favorisent cette transformation : - "**Wuwei**" (non-action): Les mots agissent sans avoir besoin de leur montrer le chemin.

- "**Ziran**" (par soi-même, naturel): Le récepteur d'une communication suit naturellement la ligne de vitalité. S'il se montre "difficile", c'est parce qu'il sent que son intégrité est menacée. Si l'émetteur offre un flux vital positif, alors le récepteur suit naturellement cette invitation.

**Exemple:** - Remplacer «Tu n'es pas... » par «Il appartient...»

**Procédure:** - des exemples concrets proposés par les participants

- beaucoup d'expériences directes- explication de cette logique: comment le *flux vital* (chi, flow) affecte la communication verbale.

### Friday, 19<sup>th</sup> – 11:00-12:45

9-E	VIDEO	<b>Herrou, Adeline</b> CNRS (France)	Master Feng. Portrait of a Daoist Monk restorer of temples in China Today- 冯道长——当代中国一位重修庙观的全真道士 <i>Film in Chinese, subtitles in English and French, 79 minutes</i> – 中文原音, 英、法文字幕, 时长 1 小时 19 分	<b>Discussant:</b> <b>Catherine Despeux</b> INALCO (France)
-----	-------	---	---	--

This ethnographic film paints a portrait of a Daoist monk from Ziyang in Shaanxi province, central China. Not just a practitioner of self-cultivation, a geomancer and master in the art of divination, he is a builder too. He became a monk at the end of the 1950's, and was trained in Daoist religion « in the old China ». He was forced to return to lay life during the Cultural Revolution (1966–1976), sent to work in the fields for fifteen years.

At the beginning of the 1980s he was able to resume his life as a monk, dedicating himself again to the study and the practice of Daoism. He spent time with some distinguished masters as Min Zhiting, and was chosen to participate in the ordination ritual in Beijing in 1989, organized for the first time for almost 60 years. Himself soon considered an eminent master, he chose to decline offers of prestigious positions in order to devote himself to the rebuilding of temples destroyed during the long period of religious suppression.

As the film begins, he has finished restoring his third temple and, without benefiting from the facilities that he has installed there, he starts elsewhere with another temple and begins the whole process again. He speaks about the geomancy (*fengshui*) « which changes with time » and lays marble on the floor of the main worship hall of this monastery lost in the very remote mountains of the Ankang region, because "today we are living in good times". Unexpectedly, the temple becomes « a driving force for the local economy » : its presence allows a local touristic development project to be launched for the area. Very quickly, a new village is built from scratch in front of the temple. Many people, both locals and from further afield, come to consult this Daoist monk for all sort of requests, notably for the interpretation of oracles through divination blocks (*wengua*) which are very popular in this area. More simply, he helps them to adapt to the rapid changes of Chinese society. And he perpetuates old traditions as the one of burning incense night and day without interruption "so as not to break the connection with the gods".

这部民族志纪录片记录了中国陕西省紫阳县的一位全真道士。他懂风水，晓占卜，勤修炼，更是擅长修庙观。他于上世纪 50 年代末出家入道，接受了传统的道教师徒传授。然而随着文化大革命（1966-1976）的开始，他被迫还俗务农，前后长达十五年。

上世纪 80 年代，他终于恢复出家生活。于是他走访名师，重新研习道教理论与实践方法，并得到闵智亭等老一辈道教宗师的传授。1989 年，他被推荐到北京白云观参加 60 多年来在中国首次举行的道教传戒仪典。很快他便被人们视作一位杰出的道长，但他谢绝了在大庙中担任要职的邀请，潜心致力于重修那些在宗教遭禁的十余年中受到毁坏的庙观。

本片开头所展示的是他修复的第三所庙观，但他并不满足于这里相对安逸的条件，而是重整行装，走进大山，开始另一处古庙的修复工程。正如他所言，风水轮转不息，“和时间钟点一样”；虽然该工程地处陕西安康地区最偏远贫困的大山里，但既然有“现在这么好的社

会”，修庙就一定要高起点，比如要在大殿地板上铺满大理石。让人未曾想到的是，这一修复工程成为了拉动地方经济发展的“增长点”。当地政府借古庙重修之良机，拨出专款启动了居民安置和旅游开发项目。于是在古庙山门的正对面，一片崭新的民居短时间内竣工落成。重新开放的古庙引来了本地村民以及不少远道而来的信众，香客们依照当地的习俗，请道长为他们的疑难问题解签问卦，而他也在无形中帮助了香客们适应中国社会的快速变迁。此外，他让庙里供奉的香火保持日夜不断，在他传承道教古老传统的背后，是对这一行“离了神就不行”的深刻理解。

## Lunch - 午餐 - Déjeuner

**Friday, 19<sup>th</sup> – 14:00-15:45**

<b>10-A</b>	<b>Masters Disciples &amp; Transmission</b>	Graziani, Romain	The Debate on the Usefulness of Masters in Early Daoist Fiction	<b>Chair &amp; Discussant:  Thomas Michael</b>
		Zhang Chao 張超	Disputed Heritages: the Master-disciple Relationship in Pre-Modern Chan Buddhism 嗣法之爭：前現代佛教禪宗師徒關係考論	
		Liu Xun 劉迅	To Heal People and Save the World: The Supreme Unity Daoist Religious Activities and Transmission during the Jin-Yuan Era 濟民拯世：金元時期太一道的宗教活動與傳承	

**Chair & Discussant: Thomas Michael - Beijing Normal University (China)**

**Graziani, Romain - Ecole Normale Supérieure de Lyon (France)**

*The Debate on the Usefulness of Masters in Early Daoist Fiction*

The *Zhuangzi* and *Liezi* describe rather eerie forms of relationships between masters and disciples, ranging from sheer rebuke to ambiguous acceptance. The best masters, it seems, have no students, while the best students are not eager to know anything. Many intriguing or playful descriptions of these interactions seem commanded by one implicit problem, i.e., the function of language and the position of the master preclude the possibility of creating a state of ease, enlightenment, bliss, or graceful autonomy in the disciple's mind. Indeed, such optimal states can only occur once the mind is freed from its desire to attain them. The Way itself is the epitome of these optimal states, which shy away the moment you want to lay your hands on them. Given this obstacle in the pursuit of a flourishing life, the authors of early Daoist texts, among others, reimagined the possibility of fertile instruction while sidelining language and refusing the dual hierarchical relationship between masters and disciples. As I will outline, there is not one simple answer, but a rich gamut of twists and turns in order to solve the paradox of the will in a pedagogic context. The talk will present some of the solutions devised by Daoist authors, and offer a brief categorization of these psychological and rhetorical strategies.

**Zhang Chao 張超 - INALCO/CRCAO, Paris (France)**

*Disputed Heritages: the Master-disciple Relationship in Pre-Modern Chan Buddhism* - 嗣法之爭：前現代佛教禪宗師徒關係考論

This study demonstrates the unequalled value of the Chan miscellanea literature by revealing numerous accounts on a subject mostly avoided by Chan formal histories: contested religious heritages and multilateral relationships between masters and disciples of the Song Chan. I assert that this confusion in the mutual recognition of Chan transmission links resulted, on the

one hand, from the adaptation made by the monastic community faced with secular authority's interventions, and on the other hand, from Chan monks' high level of mobility under the Song.

佛教禪宗主流史籍一般刻意迴避有關禪宗嗣法爭執和多元師徒關係的敘事。本論通過列舉一系列圍繞這一主題展開的宋代禪林筆記敘事，展現了筆記文學的巨大價值。筆者進一步指出禪宗師承關係確認中出現的這些紊亂，一方面是禪林對俗世政權干預適應的產物，另一方面則可以由宋代禪僧的高度流動性來解釋。

**Liu Xun 劉迅** - *Center for Chinese Studies, Rutgers University (USA)*

*To Heal People and Save the World: The Supreme Unity Daoist Religious Activities and Transmission during the Jin-Yuan Era* - 濟民拯世: 金元時期太一道的宗教活動與傳承

This paper reconstructs and examines the history of the early ritual activities and the transmission of the Taiyi (Supreme Unity) Daoism in North China from the 1130s to 1280s. Based on temple steles, literati writings, local gazetteers, and dynastic histories, and drawing on early pioneering studies by the eminent Professor Chen Yuan and others, I show that contrary to the traditional image of being a new loyalist Daoist religion resistant to the Jin and Yuan regimes, early Taiyi masters developed close cooperation with Jin and Yuan states in North China, and relied on such close ties as well as their ritual efficacy to successfully expand their temple network, lay communities of followers, and political influences throughout the North China region. I also argue that given the ritual similarity of the Taiyi Daoism to the early Celestial Masters and the Lingbao traditions, the Taiyi Daoism is most likely a new Daoism reconstituted and revived by Xiao Baozhen and others by appropriating from the traditional Lingbao and Celestial Masters traditions rooted in North China. Lastly, I further argue that in light of the established pattern of the Taiyi Daoist close cooperation with the Jin and the Yuan states, we need to revise the picture which Professor Chen Yuan and others painted of the early Taiyi Daoism and other new Daoist movements as being made of Song loyalists and the dissenters resistant to the Jin and the Yuan regimes in North China.

**Friday, 19<sup>th</sup> – 14:00-15:45**

<b>10-B</b>	<b>Body in Movements</b>	Gorelik, Monya	The Secret Treasure of Fuxi: Harmony in Motion	<b>Chair &amp; Discussant:  Eric Caulier</b>
		Lu Gaoxue 路高学	孙禄堂“拳与道合”的武学理论与实践: 以八卦拳学为例 Sun Lutang's "Boxing in Oneness with Dao" in Theory and Practice: Eight Trigrams Boxing	
		Phillips, Scott Park	Baguazhang: Dance of an Angry Baby-God	
		Khokhlov, Aleksey	Ancient Daoism approaches in the 21 <sup>st</sup> Century: Application and Results	

**Chair & Discussant: Eric Caulier** - *Université Nice Sophia Antipolis (France)*

**Gorelik, Monya** - *Natural Motion Center (Israel)*

*The Secret Treasure of Fuxi: Harmony in Motion*

Our investigation shows that the general form of the natural motion of living beings and specifically that of humans is similar to Taiji symbol. The natural motion trajectories of the different body parts produce a repeating fractal general Taiji pattern. The eight trigrams and hexagrams of Fuxi describe synchronization between different parts of the body moving naturally along these Taiji-formed trajectories. The names of trigrams reflect the character of the natural motion and the sounds it can produce. The natural motion makes maximal usage of relaxation and of inertial and reaction forces. These principles correspond to Pu and Wu Wei principles in Daoism. The body proportions, which provide this kind of motion, correspond to Golden Ratio,

the etalon of beautiful proportions. The fractal structure of the natural motion corresponds to Hundun in Daoism and Oneness. Our research also provides a new possible way of developing Wen Wang and Mawangdui Bagua. Together Taiji symbol and Fuxi Bagua provide a detailed description of the natural motion and practical guidelines to its practice. The research leads to the creation of natural exercises for the cultivation of harmony and health and for the implementation of them in Natural Martial Arts and other natural skills.

**Lu Gaoxue 路高学 - South-East University (China)**

**孙禄堂“拳与道合”的武学理论与实践：以八卦拳学为例 - Sun Lutang’s “Boxing in Oneness with Dao” in Theory and Practice: Eight Trigrams Boxing**

孙禄堂（1860—1933）是中国近现代内家拳的集大成者，出于艺而进于道，在《八卦拳学》中首次提出了“拳与道合”的武学理念。孙禄堂根据易学八卦理论，将人身体分为内八卦和外八卦，认为八卦拳是以“以八卦之身，练八卦之数”；根据道学丹道思想，主张以“九要”为准则的身体训练模式；根据八卦演化规律，提出八卦拳“四德、八能、四情”的应用规则。在身体运动方面，就是腹（无极）生脐（太极），脐生两肾（两仪），两肾生四肢（四象），四肢生八节（八卦），八节中有六十四节（六十四卦）。展现于拳术，为无极式、太极式、两仪式、四象式、八卦式：乾卦狮形式、坤卦麟形式、坎卦蛇形式、离卦鸮形式、震卦龙形式、艮卦熊形式、巽卦凤形式、兑卦猴形式。

**Phillips, Scott Park - Northstar Martial Arts (USA)**

**Baguazhang: Dance of an Angry Baby-God**

In this paper I show that the Chinese martial art *baguazhang* 八卦掌 is a performance of the god Nezha. Implausible histories of baguazhang appeared in the aftermath of the Boxer Rebellion to hide the humiliation, which the Nezha territorial-cults experienced in failing to protect Beijing from foreign occupation. Drawing on the fictional epic *Fengshen yanyi* (Canonization of the Gods), I explore the idea that *baguazhang* is an art developed to portray the rebellious child-god Nezha 哪吒 as the leader of the Thunder Gods in ritual-theater staged for the invocation of invisible armies of shadow soldiers (*yinbing*). Investigating the art’s thematic narratives, unique weapons, improvisational practice, mud-stepping, and signature dragon-twisting movement; I propose a unifying cosmology that explains all the unique characteristics of *baguazhang*.

**Khokhlov, Aleksey - Dao De Center (Russia)**

**Ancient Daoism approaches in the 21<sup>st</sup> Century: Application and Results**

It is not a secret that Daoism professes lifestyle different from commonly accepted in the modern world. Even more differences from the modern way of life - in Ancient Daoism. For 25 years of research the Daoist Center “Dao De” selected the most important, in our opinion, approaches of Ancient Daoism to the live and practice that can be effectively applied in the modern life. In this paper we would like to share these Ancient Daoism approaches and the results achieved by our students following these approaches.

**Friday, 19<sup>th</sup> – 14:00-15:45**

<b>10-C</b>	<b>Daoism &amp; Music</b>	Searle, Callisto	Learning to “Husband Nature's Riches”: Husbandry and Its Application in <i>Guqin</i> Music	<b>Chair &amp; Discussant:</b>  Sabine Trebinjac
		Zhu Kunrong 朱坤容	中國士大夫的出仕與退隱:以古琴中的道教文化為中心- Withdrawal and Eremitism among Chinese Scholars: The Daoist Culture of <i>Guqin</i>	
		Picard, Francois	Daoist Ritual and Music	
		Jones, Stephen	Daoist Priests of the Li Family	

**Chair & Discussant: Sabine Trebinjac - CNRS (France)**

**Searle, Callisto - Renmin University, Beijing (China)**

*Learning to "Husband Nature's Riches": Husbandry and Its Application in Guqin Music*

Husbandry (se 蓄), glossed in a commentary to the *Shuowen* simply as "More in, Less out", appears once in the *Laozi*, never in the *Zhuangzi* and resurfaces in texts such as the *Liezi* and *Baopuzi*. From its practical origins in agriculture, to discussions of statecraft, eventually coming to describe prudence in personal cultivation, the term Husbandry proves to be versatile and broadly applicable, although it is rarely pointed to as a key technique in Daoist practice. Reviewing its historical connotations, we find that it may offer a practical approach to understanding more abstract and theoretical precepts such as: stillness, quietude and nonaction. The *guqin* 古琴 (zither) is closely associated with Daoist cultivation, and much writing on the instrument shows clear Daoist tendencies, where increasing proficiency is characterized by a process of decreasing effort and reducing superfluous movement. Based on personal experience with the instrument, in addition to reviewing theoretical precepts in historical treatises on *guqin* playing, this paper presents the physical reasons that economy of action in fingering is essential to accomplish the sounds unique to the instrument, thus illustrating with specific examples that husbandry can be a very useful concept in understanding how to act-less and not-act.

**Picard, Francois – Université Paris-Sorbonne (France)**

*Daoist Ritual and Music*

The relation between the aural part of Daoist ritual and music as art will be scrutinized through material produced by the Daoist themselves: cassettes and CDs recordings, scores. The case of Shanghai Baiyun guan, observed over 30 years, will be at the center of the study. The tour that a group from that temple did in Europe (France, Italy, Swiss) in 1998 has been a special occasion of discussions, evaluations, negotiations, and choices revealing the respective spiritual and artistic aspect of the sonorous dimension of Daoist practice.

**Zhu Kunrong 朱坤容 - Sun Yatsen University (China)**

中國士大夫的出仕與退隱:以古琴中的道教文化為中心 - *Withdrawal and Eremism among Chinese Scholars: The Daoist Culture of Guqin*

古琴自古為道器，擔當著禮樂教化之功能。同時，也是中國古代文人修養心智、陶冶性情、抒發胸臆之重要樂器。但目前所見的古琴曲目中，道教元素的古琴曲遠超過志在出仕濟天下的儒家琴曲，大多表達出隱逸山林的高士心境。那麼對於儒家文化熏陶下的古代士大夫而言，道家琴在其思想與生命中扮演了怎樣的角色？本報告通過選取代表性的曲目，試圖從文人出仕與退隱之間的心態演變的角度來對這一現象做一分析，進而說明古琴在士大夫出仕與退隱之間所承載的象征意義。

**Jones, Stephen – School of Oriental and African Studies (UK)**

*Daoist Priests of the Li Family*

*In preparation for the screening later in the day of my film Li Manshan: portrait of a folk Daoist, and a concert by the Daoists themselves, I will provide some basic material.*

The Li family is one of several household Daoist groups in Yanggao county, north Shanxi, and among innumerable such groups throughout Shanxi and north China. Known as *yinyang*, they are Lingbao Zhengyi Daoists with a tradition of some nine generations. Their tradition consists of three types of ritual: temple fairs, earth scriptures (for Thanking the Earth), and funerals, but their livelihood is now based largely on the latter.

Individually they determine the date, write a wealth of ritual documents, site dwellings for the dead and the living, and decorate coffins. But their main work is as a group, performing a sequence of rituals for funerals lasting over two or three days. Their liturgy consists of *chuidanian*, in reverse order of importance: vocal liturgy, ritual percussion, and *shengguan* wind ensemble music

### Sources

Stephen Jones, *Daoist priests of the Li family: ritual life in village China* (Three Pines Press, 2016)

Stephen Jones, *Li Manshan: portrait of a folk Daoist*, <https://vimeo.com/155660741>

See also my blog, <https://stephenjones.blog> full of further information on the Li family, ritual in China, performance—and jokes.

### Friday, 19<sup>th</sup> – 14:00-15:45

10-E	VIDEO		Video projection of Ji Yiwen 季怡雯 film : Hainan Ritual Theater (30 min. Chinese with English subtitles 中文-英文字幕)	Chairs & Discussants:  Wu Yijie 吳宜桔 National Chengchi University & Yang Yan 楊研 National University of Singapore
		Cheynet-Cluzel, Véronique	Video projection of : L'histoire du Grand dictionnaire Ricci de la langue chinoise 利氏漢法辭典 (17 min., French with Chinese subtitles 中文字幕)	
			Video projection of Patrice Fava, film : <i>Daozang</i> 道藏. Le Canon taoïste (10min., French 法文)	

**Chairs & Discussants: Wu Yijie 吳宜桔 - National Chengchi University & Yang Yan 楊研 - National University of Singapore**

**Video projection of Ji Yiwen 季怡雯 (National University of Singapore) film : Hainan Ritual Theater (30 min. Chinese with English subtitles)**

**Video projection of Cheynet-Cluzel, Véronique - Ricci Dictionary Association (France)**  
*L'histoire du Grand dictionnaire Ricci de la langue chinoise 利氏漢法辭典 (17 min., French with Chinese subtitles 中文字幕).*

*Le Grand dictionnaire Ricci de la langue chinoise 利氏漢法辭典*, banque de données encyclopédique de 13 500 caractères, est le plus grand dictionnaire au monde du chinois vers une langue occidentale. Composé de 7 volumes de plus de 1200 pages dont un volume d'annexes de près de deux cents « branches du savoir », lesquelles couvrent aussi bien le vocabulaire propre à la culture chinoise (Littérature, Peinture, Astronomie, Mathématiques et Médecine chinoises...) que la traduction en chinois des arts et sciences occidentaux. Plus que d'une œuvre académique, *le Grand Ricci* est directement issu du prolongement du travail d'inculturation et d'approfondissement du dialogue avec la civilisation chinoise et est le fruit du labeur accompli par des jésuites et des chercheurs associés ; il tire ses origines entre autres du premier dictionnaire de Nicolas Trigault, s.j. l'historiographe de la mission de Ricci, achevé en 1626, de celui de Séraphin Couvreur de 1884, et du Wiegier en 1899. Cinq équipes multilingues qui avaient rassemblé dès le départ près de deux millions de coupures de dictionnaires collées sur fiches, avaient été transférées à partir de 1952 à Taichung dans le centre de Taïwan, et étaient installées autour de grandes tables tournantes équipées de pupitres à huit faces sur deux étages sur lesquels étaient montés les ouvrages de référence. C'est après les publications en quelque sorte préparatoires d'un « petit » dictionnaire de 6 000 caractères et 50 000 expressions en 1976, puis, du *Dictionnaire des Caractères Chinois* en 1999, un an après le décès d'Yves Raguin, qu'enfin le Grand Dictionnaire est paru juste avant la mort du Père Claude Larre qui avait rapatrié en France la partie française des travaux et créé l'Association Ricci afin que soit financée la dernière tranche des recherches. Le film interroge plusieurs des principaux protagonistes des travaux de la dernière décennie et relate une partie de l'histoire du *Grand Ricci*.

**Video projection of Patrice Fava's (EFEO, Beijing) film : Daozang 道藏. Le Canon taoïste (10mn., French)**

Une fois par an, le 6ème jour du 6ème mois lunaire, les moines du Monastère taoïste des nuages blancs à Pékin "aèrent" les livres anciens de leur bibliothèque et en particulier le Canon taoïste des Ming, édité en 1445 sur ordre impérial. Cette cérémonie est l'occasion de présenter l'histoire de cette grande collection de livres taoïstes et d'évoquer son rôle majeur dans les études chinoises.

**Friday, 19<sup>th</sup> - 16:00 – 19:00**

**SPECIAL EVENT : SHANXI DAOIST MUSIC**

<b>16:00</b>	<b>PLENARY FILM PROJECTION</b> <i>AMPHI B2</i>	Jones, Stephen	Daoist Priests of the Li Family
<b>17:30</b>	<b>MUSICAL STROLL</b> <i>CAMPUS &amp; FERME DU BONHEUR</i>	<b>Li Manshan's Band</b> Li Manshan 李滿山, Li Bin 李斌, Zhang Shiyu 張世宇, Wu Mei 吳美, Huang Shuangping 黃雙平 and Wang Ding 王頂	
<b>18:15</b>	<b>MUSICAL PERFORMANCE</b> <i>MAISON DE L'ETUDIANT</i>		

**Friday, 19<sup>th</sup> – 19:15 - midnight**

<b>19:15</b>	<b>OPTIONAL: BAL'À'FOND (Live World Music)</b> <i>MAISON DE L'ETUDIANT</i>
--------------	---

## Saturday 20 May 2017 - Samedi 20 mai 2017

星期六 2017年5月20日

Saturday, 20<sup>th</sup> – 9:00-10:45

11-A	Daoist Comedies	Bikir, Radu	Eccentric Masters of Divination and Their Identification with Transcendent Beings: Reading from Hong Mai's 洪邁 (1123-1202) <i>Yijian zhi</i> 夷堅志	Chair & Discussant:  Gil Raz
		Durand-Dastès Vincent	Challenged Exorcists in Vernacular Novels	
		Lucas, Aude	When an Eccentric Taoist Becomes Involved in Mundane Affairs: A Fantasy	
		Zanzottera, Lucrezia	Comedy in Yin-Yang Battles: Defeating the Orthodox by Its Contamination's Fear	

**Chair & Discussant: Gil Raz - Dartmouth College (USA)**

*Showing a challenged – or even defeated – Taoist master (daoshi 道師, fashi 法師) has sometimes been deemed as betraying an hostile attitude towards Taoism from the authors of late imperial chinese narratives. Our panel will argue that it is not the case. In the three/four communications, we will encounter famous figures such as Lü Dongbin – the patriarch of many neidan school and a major immortal cum divinity of late Imperial China, but also the hero of many problematic tales in non-canonical narrative literature (Bikir, Zanzotterra), as well as a purely fictitious Taoist priest (Lucas), or anonymous fashi (Durand-Dastès) appearing in classical and vernacular stories written from the Song to the late Qing. All of those Taoists will be shown facing derision, criticism or incredulity. Their abilities are not shown to be overpowering; in some ways they fail to achieve their goals, and they may very well be laughed at in the process of the confrontations they go through. Yet, the outcome of the stories never really weakens their stance. Their very failures reinforce their humanity as well as their sanctity: thus female power and pollution appear as a kind of an ultimate test to the powers of the fashi (Zanzoterra, Lucas); the very powerful Five thunder magic appears as a component of dramatic episodes with an overall comic tone (Durand-Dastès). As comic fantasies created by lay people, these scenes help showing us how the performative aspects of the actual rites they refer to were perceived and reinterpreted by some of the lay “spectators” of those dramatic rituals. In the Taoist comedies, laughter comes as a challenge, but eventually as an adjuvant to the power of the holy eccentric, and as a way for the « spectators » of the rituals to further assimilate and bring closer to their daily lives the miraculous power of the saints.*

**Bikir, Radu - Université Paris-Diderot (France)**

*Eccentric Masters of Divination and Their Identification with Transcendent Beings: Reading from Hong Mai's 洪邁 (1123-1202) Yijian zhi 夷堅志*

The market place of divination was increased in Song 宋 (960-1279) times: people lived in a society of growing doubts, imperial examination being a matter of life and death just as much as the war with the invading Jürchen empire. The need to solve this terrible anxiety about a reality increasingly unpredictable naturally created a demand for a cure such as divination. Even if many of so called masters of the mantic art were crooks, their were also many examples of masters being capable of predicting the future “as gods” *ru shen* 如神, to the point where some of them where assimilated with immortals, or to people who had a direct privileged contact with them.

In some short narratives taken from the famous *Yijian zhi* written by Hong Mai, I would therefore analyze what are the main characteristics of those diviners, and how their eccentricity made them appear as transcendent beings.

**Durand-Dastès Vincent – INALCO, Paris (France)**

*Challenged Exorcists in Vernacular Novels*

**Thunder magic as a public show of strength: some reflections about exorcism and comedy in two seventeenth century vernacular novels**

This paper looks at two scenes taken from relatively obscure vernacular novels of the 17<sup>th</sup> century. The first one, *Zhou zao ji*, may be properly described as an hagiographic novel about a Taoist saint, Sa Shoujian, but the second, *Qu toutuo zhuan*, is rather different, being a variation by a literati author on the legend of the holy eccentric monk Jidian. In those two episodes, both the Taoist saint and the Buddhist eccentric will gain the upper hand against opponents by using the “Five thunder method” *Wulei fa*, which may be deemed one of the most well-known rituals used by Taoist exorcists after the Song dynasty. Rather interestingly, in the two novels, the thunder magic is used in a context of comedy: Sa Shoujian uses it to put an end to the ordeal of a group of vanquished ritual masters *fashi*, who’ve just been publicly ridiculed by a powerful spirit. Jidian employs it to publicly expose a phony doctor who’s trying to cheat his customers. In both cases, the *Wulei fa* is depicted as extremely powerful and puts an end to the confrontation of the religious specialist with the demon or the fraud. But in both cases also, the comic atmosphere of the scenes that surrounds the use of the Five thunder method makes it a part of a show. In the *Qu toutuo* episode, the Five thunder method is even called *Wulei xifa* “on stage method of the Five thunders”. We will ask ourselves to what extent those vernacular narratives did reflect the way the 17<sup>th</sup> century “lay” public may have perceived the spectacular, even comic side of the exorcisms: couldn’t the noisy ritual of the Five thunders in himself be described as a kind of show?

**Lucas, Aude - Université Paris-Diderot (France)**

*When an Eccentric Taoist Becomes Involved in Mundane Affairs: A Fantasy*

Both a comical and mysterious Taoist magician, “Immortal Gong” 鞏仙 is at the core of one of Pu Songling 蒲松齡’s stories recorded in *Liaozhai zhiyi* 聊齋誌異 (17<sup>th</sup>-18<sup>th</sup> c.). As a true master of illusion, he is a prankster who ridicules those whose despise his boorish attire and diverts the king and his court. But Immortal Gong is first and foremost an enigmatic character who defines himself more by what he lacks –a surname– and what he is not –according to his own words, he is not an immortal. He clearly belongs to the divine world: he shows the king a seamless dress that can only be that of a goddess. He himself wears a robe which sleeve possesses supernatural capacities: he can make a whole bunch of people enter it or go out of it. Through this means he helps a scholar rejoin a courtesan who was taken to the king’s palace. In the Taoist’s sleeve, the couple conceives a child that is also delivered there. Although Gong gets involved in these mundane matters, he remains related to the sacred: when blood from the childbirth soils his sleeve, he soon disappears and leaves his still magical robe to the scholar. Maybe is it from the latter’s perspective that we should view the Taoist: Immortal Gong seems to be part of the scholar’s fantasy. It is thanks to his magical art that the scholar accesses the object of his desire –the courtesan–, but above all gets an heir that is all the more part of the scholar’s fantasy as he later replaces the latter’s eldest son who eventually dies prematurely. In this interpretation, the eccentric Taoist is not so much the main character of the story as the imaginative metaphor through which a most ordinary scholar fulfills his most impossible desire.

**Zanzottera, Lucrezia – INALCO, Paris (France)**

*Comedy in Yin-Yang Battles: Defeating the Orthodox by Its Contamination’s Fear*

In 1888’s late Qing fantasy novel *Huliyuan Quanzhuan* 狐狸緣全傳 [The Complete Story of the Karmic Predestination of the Fox-woman], written by the anonymous author Zuiyue Shanren 醉月山人 (probably Shanghai’s Dust’s Zou Tao 邹弢) we find a very interesting chapter concerning one yin/yang battle between the Daoist Immortal Lü Dongbin and a group of heretic fox-women. After

have tried to de-legitimize his authority by questioning his past and attributing him in particular some sexual evil actions against women (Mudan and Guanyin), vixens use exactly his inner contamination fears toward themselves to defeat him: they blow their own yin fetid breath upon him and, to not to be contaminated, he immediately goes to take a bath in the Milky Way's River. Orthodox patriarchal authority's contamination ideas linked to female pollution are so here used by the heterodox female counterpart to trap and defeat the male antagonist. The comic issue is here clearly related to the creative use of inner pollution fears, a use made by the object incarnating these same fears, so thus employing the polluting potential they're believed to have as an effective power upon the other. How does this mechanism work as a comedy tool in the chapter? And more globally in the battle scenes in the novel?

**Saturday, 20<sup>th</sup> – 9:00-10:45**

<b>11-B</b>	<b>Economy and Management</b>	Meunier, Marjorie	Economic Creativity and Diversity in Contemporary Daoism	<b>Chair &amp; Discussant:</b>  Shen Ming-Chang 沈明昌
		Arandelovic, Miomir	Continuous Knowledge Development in Organizations and Taoist Wisdom	
		Zhou Yixuan 周毅璇	道家思想與商業運用 Daoist Thought and Its Application in Business	
		Cheyne-Cluzel, Véronique	Mindfulness and Dao: A State of Spirit for Life and in Management	

**Chair & Discussant: Shen Ming-Chang 沈明昌** — *Society for the Study of Religious Philosophy (Taiwan)*

**Meunier, Marjorie – CLERSE (France)**

*Economic Creativity and Diversity in Contemporary Daoism*

Religious ethics and economic necessities can often seem irreconcilable as suggests the numerous criticisms and recurring corruption or embezzlement accusations. However in many cases the two have to be reconciliated as daoist masters manage whole temples, provide for their disciples and even fund other temples' projects in order to transmit the daoist practices. From the disciple's point of view, developing one's own practices through travels and learning from different masters requires for their needs to be met during this long lasting practicing time. In different lineages, these economic demands don't compete with religious norms. On the contrary they seem to be set in order to comply with daoist norms and particularly with those valued in the specific lineage. What are those economic models and principles allowing masters to develop their own practices, temples and even fund other projects while still complying with religious and spiritual rules? This question will be examined through data from an 18-month PhD fieldwork, analyzing how some masters develop specific economic models purposely adjusted to their own form of practice.

**Arandelovic, Miomir - Tao Science Institute (USA)**

*Continuous Knowledge Development in Organizations and Taoist Wisdom*

Fast technological development and worldwide operation integration had imposed a strong pressure on modern companies to stay competitive, and continue producing positive business results in the fast changing market. To achieve these goals, companies needed to adopt the continuous improvement of its operations. However, due to difficulties to continually grow internal know-ledge, the organizations often rely on renting the expertise through outsourcing or purchase of the external services. While such policies could bring temporary success, it has also been proven that they could weaken the organizational identity and the position in the field. A number of scholarly works have been dedicated to an achievement of the sustainable knowledge growth; however, a universally accepted integrative view of the problem has not been

established. Based on the inspiration from an ancient Taoist wisdom, the present study thus will attempt a coordination of multiple prior findings and best practices, in a holistic framework for the continuous knowledge development in organizations that is both mathematically rigorous and intuitive. The proposed model postulates knowledge generation as one of the core elements of a self-organizing system that contributes to more sustainable operations within an organization as well as to its sustainable success in the field.

**Zhou Yixuan** 周毅璇 - 桂林易玄堂 *Yixuan tang, Guilin (China)*

道家思想與商業運用 - *Daoist Thought and Its Application in Business*

道家思想與商業運用摘要：道家思想的最高境界是什麼？《道德經》中曰：一生二，二生三，三生萬物，到底代表者什麼？與社會發展商業運用有什麼關係？如何發展道教？這是我們每一位道教信眾都要清晰思想，只有正確的認識道---自然的規律，就知道如何在歷史的長河中發展壯大道教。

**Cheyne-Cluzel, Véronique** - Ricci Dictionary Association (France)

*Mindfulness and Dao: A State of Spirit for Life and in Management*

Qu'est-ce qui peut émerger en 2017 d'une pratique dite du Dao ? Quelle est, au plus près de la Voie, une pratique actuelle qui ne s'en éloignerait pas ? Etre dans une pratique qualifiée de taoïste qui intègre aussi ce qui nous est offert en soutien d'une recherche de sa vraie nature, relève d'une démarche critiquable parce que pas originelle. C'est à la lumière de cette tension paradoxale - et si elle ne l'était plus parce-que devenue doctrinale, serait-ce encore la Voie ? - que nous réfléchissons à trouver une intégration au plus juste. Certaines pratiques chinoises parce-que ancestrales sont généralement attestées comme faisant partie du patrimoine du Dao, comme le Taijiquan, le Qigong ou encore la vie à l'ermitage. Ces pratiques ne sont pas à exclure et le plus souvent à intégrer, mais celui ou celle qui veut avancer dans sa voie, dans la Voie, peut-il exclure les pratiques de développement telles que celles qui apaisent la psyché, affermissent le leadership et connectent à une transcendance qui ne serait pas en lien directement avec le taoïsme ? Nous verrons, dans une conférence-atelier, comment il est possible d'intégrer le champ du développement personnel et comment la méditation – condition d'une plus grande transparence à l'être – restent appropriés car sans le silence, la Voie ne serait plus la voie. Il faut pourtant discourir malgré que, tel que le dédicait Claude Larre, traducteur du Daodejing, « On n'écrit plus après Laozi ». Quelques exercices de pratique de renforcement de la qualité de présence et du sentiment de plus de totalité seront proposés en abordant notamment la pleine conscience, les intuitions, les insights, la révélation, l'agir et le non agir, l'acceptation radicale, l'intelligence émotionnelle.

**Saturday, 20<sup>th</sup> – 9:00-10:45**

<b>11-C</b>	<b>Aesthetics influence on Practice</b>	Pi Jijia 皮佳佳	瑞鹤图与宋徽宗的道教审美思想 Painting of Auspicious Cranes and Emperor Huizong's Taoism Aesthetic Thoughts	<b>Chair &amp; Discussant:</b>  Ma Lin 馬琳
		Jiang Yongshuai 姜永帅	从服饰层面看宋元时期的士大夫与道教 Scholar-Bureaucrats and Taoism in Song and Yuan Dynasties through their Costumes	
		Laurent, Cédric	Peinture et poésie de méditation aux XVI <sup>e</sup> et XVII <sup>e</sup> siècles	

**Chair & Discussant: Ma Lin 马琳** — *Renmin University, Beijing (China)*

**Pi Jiajia 皮佳佳** - *Peking University (China)*

*瑞鹤图与宋徽宗的道教审美思想 - Painting of Auspicious Cranes and Emperor Huizong's Taoism Aesthetic Thoughts*

瑞鹤图为宋代传世名画，以其高妙的审美价值成为北宋院体画的代表之作。此画传为宋徽宗所作，画面描绘了皇宫端门四周云雾缭绕，群鹤飞鸣于空中的景象，整个画面呈现出一种端庄而又空灵的祥瑞之气。画上有宋徽宗题跋及诗句，记载了政和壬辰年间出现的这次祥瑞，《宋史》等典籍也有记载。宋徽宗崇信道教，曾多次亲注道经，体现出浓厚的道教美学思想，提出了以“神”为核心的宗教审美思想，“道深微妙，以神为一”。本文从这幅《瑞鹤图》出发，从瑞鹤本身的宗教意味和美学意涵进行讨论，全面探索内化于宋徽宗的艺术创作中的道教审美思想。

**Jiang Yongshuai 姜永帅** - *Zhejiang university (China)*

*从服饰层面看宋元时期的士大夫与道教 - Scholar-Bureaucrats and Taoism in Song and Yuan Dynasties through their Costumes*

学界一般认为，北宋中期出现三教圆融现象，一些士大夫崇信佛教的同时也信仰道教。但究竟士大夫与道教的联系在日常生活中怎样体现，尚未得到进一步澄清。本文以宋元时期道教服饰与士大夫服饰的图像为例，通过对两者常服的细节比较研究，发现三教圆融下的士大夫虽然信奉儒释道，但服饰却与道家服饰保持一致，进而观察宋元时期士大夫的日常生活，实与道家崇尚的生活方式保持密切的关系。

The scholars generally hold the belief that the harmonious phenomenon of three religions (Confucianism, Buddhism and Taoism) harmoniously coexisted in the middle Song Dynasty. Some scholar-bureaucrats believe Buddhism as well as Taoism, but how the relationship between scholar-bureaucrats and Taoism appears in the daily life remains to be further clarified. This essay will focus on the costume image of Taoism and scholar-bureaucrats. Through a comparative study of the details of the two kinds of costumes the author get the information that in spite of the harmonious phenomenon, some scholar-bureaucrats costumes are consistent with the Taoist costume. After a further observation, the author found that the daily life of scholar-bureaucrat keeps close relationship with the advocated lifestyle of Taoism.

**Laurent, Cédric** - *Université Rennes 2 (France)*

*Peinture et poésie de méditation aux XVI<sup>e</sup> et XVII<sup>e</sup> siècles*

Parmi les peintres de l'École de Wu (dont Wen Zhengming, 1470-1559), il est possible de distinguer un type iconographique habituellement confondu dans le vaste genre *shanshui* (paysage). Il s'agit en effet d'un paysage dans lequel un homme assis a pris place, parfois sous un kiosque près d'un brûle-parfum, parfois au bord d'un cours d'eau. Ce type iconographique n'est pas fréquent avant le XVI<sup>e</sup> siècle et les spécialistes ne se sont pas suffisamment penchés sur les colophons: les poèmes inscrits relèvent pourtant d'un genre particulier (notamment Gao Panlong, 1562-1626) qui narre des expériences de méditation ou expose une conception de cette pratique très répandue aux XVI<sup>e</sup> et XVII<sup>e</sup> siècles. Dans ces images, bien différentes des gravures contemporaines qui décrivent les postures de méditation, le paysage prend une valeur métaphorique; il représente la continuité entre l'individu et son environnement, et révèle l'état intérieur du méditant. S'il convient de replacer cet art poétique et pictural dans le contexte syncrétique de l'École de l'Esprit, l'apport taoïste reste néanmoins souvent explicite: le registre alchimique est utilisé, faisant de la recherche du cœur céleste une autre quête d'immortalité.

**Saturday, 20<sup>th</sup> – 9:00-10:45**

11-D	WORKSHOP	Gorelik, Monya <i>Natural Motion Center (Israel)</i>	Formless Flow™ : Natural Wake-up Exercises and Natural Games
------	----------	---	--

FORMLESS FLOW™ is a time-tested and highly effective system for the cultivation of harmony and health, including the practice of Natural Martial Art and other skills. The system is based on the principles of Daoism and on decoded secret messages concealed in its symbols, on the theory of Prof. Bernstein, the founder of Soviet biomechanics and on my own theoretical research and practical work for the past twenty-five years. Every movement of Wake-Up Exercises reflects the movements of all our predecessors throughout millions of years of human evolution. Every motion of every body part and of the body as a whole travels along the lines of Taiji symbols. The movements' synchronization is concealed in the trigrams and hexagrams of the ancient Chinese emperor Fuxi. The exercises generate in the practitioner spontaneous pandiculations and feelings of energy, lightness and joy like waking up after a refreshing night's sleep. They are highly effective in relieving chronic stress, developing great posture, effortless motion and exceptional strength and in curing numerous health disorders. Natural Motion games and inborn motion patterns are the natural extensions of the pandiculations while waking up. All activities are performed effortlessly, with ease, relaxation, fluidity and vibrancy.

**Saturday, 20<sup>th</sup> – 11:00-12:45**

<b>12-A</b>	<b>Daoist Steles</b>	Wong Junfu Rey 黃君搏	The Invisible Vision: Stone Steles as a Means to Form Sacred Sphere in Northern Wei China	<b>Chair &amp; Discussant:</b>  Marianne Bujard
		Wu Chia-Yun 吳佳芸	試析唐代五方鎮墓石之雲篆真文 A Tentative Analysis of Wufang Town Tombstones from the Tang Dynasty	
		Zhang Zexun 張澤珣	南宋大足南山三清古洞再考 A Further Study of the Sanqing Ancient Cave of the Southern Song at Nanshan of Dazu	

**Chair & Discussant: Marianne Bujard – EPHE, Paris (France)**

**Wong Junfu Rey 黃君搏 - Peking University (China)**

*The Invisible Vision: Stone Steles as a Means to Form Sacred Sphere in Northern Wei China*

This paper discusses the ways for using religious stone steles to form sacred sphere in Northern Wei Dynasty in China. Before the appearance of stone steles, sacred spheres in ancestral worship were usually enclosed by multiple doors and tall walls. However, according to inscriptions, we realize that most of the stone steles were placed in an open area located in the middle of the road, where was also the center of the town. The literally open area was considered to be sacred in terms of geomantic and geographic concerns. Beyond that, the iconographic images on a stone stele would contain certain features that enabled it to be regarded as an altar, which transformed it into a place for local rites. This paper will discuss in what ways the sacred sphere gets manifest by stone steles in ritual activities. Built on this, we will explore the reasons behind this transformation of the understanding of the sacred sphere. Moreover, this transformation, which appears to imply certain influences by the Daoist cult named Northern Celestial Masters, an important origin for the emergence of stone steles, is worth more discussion.

**Wu Chia-Yun 吳佳芸 - Ludwig-Maximilians-Universität München (Germany)**

*試析唐代五方鎮墓石之雲篆真文 - A Tentative Analysis of Wufang Town Tombstones from the Tang Dynasty*

可用以稱之道經中似篆體但無法釋讀之文字，據稱乃出自空洞自然之中，由先天元氣凝結而成。二十世紀中期以來，陝西、洛陽及四川的唐墓及宋墓出土不少刻有雲篆真文的五方鎮墓石，其底本大多來自《太上洞玄靈寶滅度五鍊生尸妙經》及《元始五老赤書玉篇真文天書經》，二書皆屬東晉成書之古靈寶經。中國社科院王育成教授藉由出土之唐、宋鎮墓文，確認這些真文之正音，從而了解雲篆各字意義。本文欲奠基於其基礎之上，將唐代鎮墓文與道藏所載之兩部道經進行構字比對，進一步探析此二部經典之雲篆是否可系統性地

釋讀。由於正統道藏多有訛誤，故比對時亦輔以敦煌文書中所存二書之殘卷，期以正確地辨識真文中的各篆字。

**Zhang Zexun 張澤珣 - University of Macau (China)**

南宋大足南山三清古洞再考 - *A Further Study of the Sanqing Ancient Cave of the Southern Song at Nanshan of Dazu*

三清古洞在玉皇閣內，開鑿於南宋紹興年間(公元 1131-1161 年)。洞中雕有數百尊道教尊神。關於洞中的造像題材內容，已有學者作了討論和研究。但是，仍有諸多問題有待探究，根據碑文記載，此地舊時稱東洲道院，留有許多遺跡，晉時葛玄曾在昌州修煉。三清古洞的捐助者又稱佛弟子。因此，在討論三清古洞時，碑文和地方史料尤為重要。本文將透過可視的藝術材料，結合史料、經典，討論三清古洞的形制及其道教的象征意義。三清古洞的中心柱正是舉行祭祀儀式的禮儀之柱，反應了實現地上世界與神聖的天上世界相連的宇宙柱，這正符合洞中供養人題記的祈願。根據碑文的記錄，探討三清古洞作為一個家族供養或是合資鑿洞供養，其背後的宗教社會含義

**Saturday, 20<sup>th</sup> – 11:00-12:45**

<b>12-B</b>	<b>Expressions of Daoist Art</b>	Bai Xiantang 白嫻棠	永乐宫重阳殿重阳画传地狱思想的可能影响因素分析 - Hell Conceptions in Paintings at the Chongyang Hall of the Yongle Palace	<b>Chair &amp; Discussant:</b>  Pénélope Riboud
		Gesterkamp, Lennert	Hiding in Plain Sight: Daoist Images and Images of Daoism in the Netherlands of the 17 <sup>th</sup> Century	
		Cheng, Emily	Visualizing the Invisible: Daoist Concepts in Modern and Contemporary Art	

**Chair & Discussant: Riboud Pénélope – INALCO (France)**

**Bai Xiantang 白嫻棠 - Shanxi Normal University (China)**

永乐宫重阳殿重阳画传地狱思想的可能影响因素分析 - *Hell Conceptions in Paintings at the Chongyang Hall of the Yongle Palace*

从地狱的名称与警戒的内容上看永乐宫重阳殿重阳画传中的地狱思想的可能影响因素，既接受了道教、佛教的影响，也可能接受了民间说唱、戏剧、笔记小说等地狱思想的影响，尤其是元杂剧众神仙道化剧的影响。在道教内部，直接的影响因素是全真教，也可能受到全真教之前的道教的地狱思想的影响。重阳画传中地狱经变图中的地狱名受到佛教地狱思想的影响，一方面表现在包括全真教文献的道教文献没有记载的地狱名称，而在重阳画传中地狱经变图与佛教中出现的地狱名称与警戒内容，另一方面表现在重阳画传中地狱经变图的地狱思想吸收了包括全真教文献在内的道教文献对佛教地狱思想的吸收。反过来，重阳画传的地狱思想又广泛而深刻地影响了道教、佛教、民间、文学等诸多领域。

From hell's name and the alert content, the possible influence factors of Hell's thoughts of Chongyang painting in the Chongyang Hall of the Yongle Palace were multifarious. It was influenced by the hell thoughts of Taoism and Buddhism, and folk rap, drama, literary sketches, especially the hell thoughts of Yuan drama. Conversely, the thoughts of hell of Chongyang painting influenced the Taoism, Buddhism, folk, literature and other fields extensively and profoundly.

**Gesterkamp, Lennert - Utrecht University (Netherlands)**

*Hiding in Plain Sight: Daoist Images and Images of Daoism in the Netherlands of the 17<sup>th</sup> Century*

A greatly popular and lavishly illustrated work on Chinese culture, Olfert Dapper's *Gedenkwaardig Bedryf* (Amsterdam, 1670), contains many prints depicting Chinese deities. While most of the prints are imaginative elaborations of faint Asian models, a small number of images are clearly, but previously unnoticed, Daoist deities and immortals. Their inclusion suggests that the prints

were copied or composed from original Chinese images, which must have been among the first Daoist images collected in Europe. Interestingly, several other Daoist images have been preserved from that period, which can provide us with a small, tentative overview of the earliest Daoist images collected in Europe. Besides images, Dapper's *Gedenkwaerdig Bedryf* also contains a chapter describing Chinese religions as understood in seventeenth-century Europe, and similarly gives a perfect opportunity to pair the views on Daoist images to Daoist religion in a period before Daoism, the religion, its art, or even the term, existed in the West.

**Cheng, Emily** - *School of Visual Arts, New York (USA)*

*Visualizing the Invisible: Daoist Concepts in Modern and Contemporary Art*

Historically, art originating from Taoist philosophy imagined with a recluse' vision of a mountain landscape, man's relation to this vastness of nature, or perhaps an abstraction of the primordial chaos. In religious Taoism it took the form of recorded events, rites, images of the Taoist Pantheon or one of the Eight Immortals. But how do the ideas and philosophies that Taoism seeks to transmit, be given form in a contemporary visual vocabulary without resorting to clichés and illustrations? How can a painting include large ideas of vastness, unity, timelessness, grace, chaos, interconnectivity, cosmic structure, man's relation to the universe, the nature of qi, the void and intuition? In my talk, I will discuss how some of these ideas have been woven not only into my own paintings over the last 20 years, but other contemporary and modern artists as well.

**Saturday, 20<sup>th</sup> – 11:00-12:45**

<b>12-C</b>	<b>Theater, Exorcism &amp; Local Religion</b>	Ruizendaal, Robin	Zhong Kui: Transmission of an Exorcistic Marionette Tradition in Modern Taipei	<b>Chair &amp; Discussant:</b>  Vincent Durand-Dastès
		Yang Xiujuan 楊秀娟	《勅水禁壇》科儀的詮釋與想像: 以台南善化道壇鍾昂翰道長為主 <i>Interpretation and Imagination of Daoist Ritual: With Focus on Abbot Zhong En'han of the Shanhua Dao in Tainan</i>	
		Wang Fangni 王芳妮	陕北榆林地区民间信仰现状调查与研 Research on the current situation of popular beliefs in the Yulin area (Shanbei)	

**Chair & Discussant: Vincent Durand-Dastès – INALCO (France)**

**Ruizendaal, Robin** - *Taiyuan Asian Puppet Theatre Museum (Taiwan)*

*Zhong Kui: Transmission of an Exorcistic Marionette Tradition in Modern Taipei*

This paper will chart the process of transmission of the exorcistic ritual with the marionette puppet of Zhong Kui from specialist Lin Jinlian (80) to his grandson Lin Chengde (16). This process started while Lin Chengde was still in elementary school. We will explore the motivation behind the selection of the grandson and the stages of the process of transmission, as well as the attitudes of a young modern Taipei citizen towards the ritual.

**Yang Hsiu-Chuan** 楊秀娟 - *Taipei National University of the Arts (Taiwan)*

《勅水禁壇》科儀的詮釋與想像: 以台南善化道壇鍾昂翰道長為主

*Interpretation and Imagination of Daoist Ritual: With Focus on Abbot Zhong En'han of the Shanhua Dao in Tainan*

勅水禁壇》為道教醮儀類的法事節目之一，多用在重大祭典或三朝以上的醮科。「勅水」即以法水灑淨，目的在掃除壇場一切邪魔穢氣，使醮主、會首等參拜人員可以一身清淨、滌除邪慮、齋心侍帝；「禁壇」則是將壇之五方結界，使凡境轉化為聖境，恭迎上聖高真降臨壇場。通過實地調查研究方法，以台南善化道壇鍾昂翰道長所科演之《勅水禁壇》為

主要觀察對象，依其祖父鍾作人道長所抄《龍虎山正乙留侯張天師真人玉訣全集》，詳實記述單一道壇、道長之科儀文本、演法與過程，藉由鍾道長文化內在的立場與角度來分析、詮釋科儀內容，研究者文化外部的觀察與參與，與先前《勅水禁壇》相關之研究及在地社群之地方傳統進行對話，對演法的想像、理解作出回應，試圖為《勅水禁壇》科儀提供另外一種釋義的可能，為道教儀式研究之地方個案作出基礎的貢獻。

**Wang Fangni 王芳妮 - Shaanxi Academy of Social Sciences (China)**

陕北榆林地区民间信仰现状调查与研

*Research on the current situation of popular beliefs in the Yulin area (Shanbei)*

陕西榆林地区民间信仰文化非常发达，庙宇遍布全境各处，形成了具有地域性、分散性、自发性、民间性的非制度化的自然宗教现象和信仰习俗。榆林地区民间信仰的主要特点有：第一，寺庙的名称极为随意繁杂。第二，各庙宇供奉的神像五花八门。第三，将名人(伟人)纪念与宗教祭祀交织在一起。其基本的组织活动形式则为庙会，榆林各地庙会从组织形式上可划分为两类：第一类为宗教活动场所举办的庙会，以佳县白云观为代表。其它大的庙会还有榆阳区青云山、卧云山、黑龙潭、戴兴寺和绥德合龙山、靖边祭山梁（乌云山）等处。在这些寺观庙会期间除僧道举行法事外，一般进香群众以求神问卜为主，物资交流和戏剧演出为辅助形式。第二类为民间传统习惯举办的庙会，它与第一类庙会有一种历史渊源关系和现实带动关系，并常常以著名寺观为依托。很多小庙会就与白云观有密切联系，其主奉神仙和庙会日期均与白云观一致。

**Saturday, 20<sup>th</sup> – 11:00-12:45**

<b>12-D</b>	<b>WORKSHOP</b>	<b>Favraud, Georges</b> <i>Université Toulouse Jean Jaurès</i> <i>(France)</i>	Wudang Hunyuan Boxing: bodily exploration of social interactions
-------------	-----------------	--	--

Hunyuan boxing 混元拳 articulates martial, physical, and breathing techniques based on *daoyin* 导引, *xingyi quan* 形意拳, and *longhua quan* 龙华拳.

It is primarily represented by Daoist master Li Jiazhong (1967-), who lived and practiced on Mounts Wudang (Hubei), Lao (Shandong) and Heng (Hunan). The techniques we practice in the workshop are inspired both by animal movements and abstract forms of circles and spirals. They allow multiple variations and transformations. By slowing down and internalizing, we experiment with activities in body and person. By externalizing, we experiment with different relationships - collaboration, confrontation, and play. The simple structure of the movements, moreover, allows participants to explore multiple modalities of circulating the vital flow inside the body and in social interactions.

**Saturday, 20<sup>th</sup> – 12:45 - 13:30: Closing Session**

<b>AMPHI S3</b>	<b>PLENARY CLOSING SESSION</b>
-----------------	--------------------------------

**Saturday, 20<sup>th</sup> – 15:00 - 16:30 : OPTIONAL: Guided visit of Notre Dame de Paris**

<b>OPTIONAL: Guided Visit of Notre-Dame de Paris 选择：带领参观巴黎圣母院</b>	Organized by the Association C.A.S.A., visit in English and 中文.  Free gift to the Association (3 to 5 euros) 向协会自愿捐助（3到5欧） Please register to <a href="mailto:daoconfparis@yahoo.com">daoconfparis@yahoo.com</a> 请到 <a href="mailto:daoconfparis@yahoo.com">daoconfparis@yahoo.com</a> 注册报名
---	---

# Participant's List – 与会者名单

## Liste des participants

Nom Name 姓名	Institution – 机构	Nom Name 姓名	Institution – 机构
Alcon Marie-Laure	Paris Nanterre University	Delaplace Grégory	Université Paris Nanterre
Amison Heather	independent	Despeux Catherine	INALCO (Paris)
Angles Jean	EPHE (Paris)	Durand-Dastès Vincent	INALCO (Paris)
Arandelovic Miomir	Tao Science Institute	Dutournier Guillaume	EFEO (Paris)
Aspe Philippe	Ecole du Centre Tao	Fan Chun Ming 范俊銘	National Chengchi University
Assandri Friederike	Universität Leipzig	Faste Robert	Independent
Bae Kyuhan	Daesoon Jinrihoe	Faure Sophie	Les Temps du Corps
Bai Xiantang 白娴棠	Shanxi Normal University	Favraud Georges	Université Toulouse Jean Jaurès
Baptandier Brigitte	CNRS (France)	Feng Wen 馮文	Chunqiu daotang (Shenzhen)
Barbier Renée	Independent	Filipczuk Magdalena	Jesuit University, Krakow
Barreno José	Associação Daoista de Portugal	Firebrace Peter	Chiway: Academy for Acupuncture and Asian Medicine
Béchet Nathalie	Paris Nanterre University	Flaumenbaum Danièle	Jardin d'Idées
Behuniac James	Colby College	Friedrichs Elisabeth	Medical Association for Qigong Yangsheng
Benaicha Lokmane	Peking University	Friedrichs Michael	Independent
Bikir Radu	Université Paris Diderot	Gasser Johannes	Flow Akademie
Bloch Hélène	Université Paris Nanterre	Geng Xing 耿星	EPHE (Paris)
Bock-Moebius Imke	Deutsche Qigong Gesellschaft	Gesterkamp Lennert	Utrecht University
Bosman Marie-Thérèse	Ecole de Taijiquan Eric Caulier	Gisin Franziska	Medizinische Gesellschaft für Qigong Yangsheng (Germany)
Bujard Marianne	EPHE (Paris)	Goossaert Vincent	EPHE (Paris)
Bunkell Christopher	Daoist Medicine Institute	Gorelik Monya	Natural Motion Center
Caulier Eric	Université Nice Sophia Antipolis	Graziani Romain	ENS Lyon (France)
Cava Alessandra	Paris Nanterre Confucius Institute	Gruber Claire	Independent
Cha Ik-ye	Daesoon Jinrihoe	Gsaller Harald	Independent
Chaine Joëlle	LaoZhuang Institute	Halaire Ophélie	Paris Nanterre University
Chang Chingming	Xiamen University	Hamayon Roberte	EPHE (Paris)
Chang Fiona Hsin-Fang 張馨方	National Chengchi University	Han Dong 韓冬	Yizhen daotang
Chao Min-Heng 趙敏亨	Society for the Study of Religious Philosophy	Harley Anne	Scripps College
Chardon, Patricia	Independent	Hayek Matthias	CRCAO (France)
Che Zhirong 車志榮	Guangzhou Taoist Association	Hemm Dagmar	Independent
Chen Leyun 陈乐韵	Université Paris-Sorbonne IV	Herrou Adeline	CNRS (France)
Chen Xia 陈霞	Chinese Academy of Social Sciences	Homola Stéphanie	EPHE (Paris)
Cheng Di 程狄	South-East University	Hoogcarspel, Erik	Internationale School voor Wijsbegeerte
Cheng Emily	School of Visual Arts, New York	Hsieh Shu-wei 謝世維	National Chengchi University
Cheyne-Cluzel Véronique	Ricci Dictionary Association	Hsiung Wei-chun 熊偉均	National Taiwan University
Chiu Elena Suet-Ying 趙雪瑩	University of Massachusetts	Hsu, Hui-Ping 許慧萍	Daoist Studies Website
Cui Xiaojiao 崔晓姣	Peking University	Huang Shuangping 黃雙平	Li Manshan's band
De Meyer Jan	KU Leuven	Hung Pai-Chien 洪百堅	Daoist Studies Website

Hung Shu-Hua 洪淑華	Daoist Studies Website	Møllgaard Eske	University of Rhode Island
Jackowicz Steve	University of Bridgeport	Mollier Christine	CNRS (France)
Ji Yiwen 季怡雯	National Univ. of Singapore	Moscarillo Thomas	Three Pines Press
Jiang Yongshuai 姜永帥	Jiangsu University	Mourier Nathalie	Marip, the feng shui firm
Jones Stephen	SOAS (London)	Mozias Ilia	Hebrew University, Jerusalem
Kang Jiyeon	Changwon National Univ.	Murray Daniel M.	McGill University, Montreal
Kazan Maroussia	Paris Nanterre University	Mutti Flora	Paris Nanterre University
Ke Wen 柯文	Les Temps du Corps (France)	Naparstek Michael	University of Wisconsin
Khokhlov Aleksey	Dao De Center (Russia)	Noll Andreas	China Research Munich
Kim Dong-hwan	Daesoon Jinrihoe	Nuernberger Marc	Ludwig-Maximilians-Universität München
Kim Ji-min	Daesoon Jinrihoe	Pan Abraham 潘樹仁	Hong Kong Polytechnic University
Kim Tae-soo	Daesoon Jinrihoe	Pan Cunjuan 潘存娟	Shaanxi Academy of Social Sciences
Kim Wook	Daesoon Jinrihoe	Park Yong-cheol	Daesoon Jinrihoe
Kohn Livia	Boston University	Phillips Scott Park	Northstar Martial Arts
Kong Qingmao 孔慶茂	Nanjing Arts Institute	Pi Jiajia 皮佳佳	Peking University
Laurent Cédric	Université Rennes 2 (France)	Picard François 皮卡爾	Université Paris-Sorbonne
Le Clément	Paris Nanterre University	Pignan Christiane	Independent
Lebranchu Marc	EPHE (Paris)	Plet Nathalie	Université Diderot Paris Cité
Lee Gyoung-won 李京源	Daesoon Jinrihoe, Daejin University	Raphaël Van Daele	ULB (Belgique)
Lei Yang 雷陽	EPHE (Paris)	Raz Gil	Dartmouth College
Lemaire Dominique	Independent	Renard Ingrid	LaoZhuang Institute
Li Bin 李斌	Li Manshan's band	Réquena Yves	European Qigong Institute
Li Guoqiang 李国强	Paris Nanterre University	Riboud Pénélope	INALCO (France)
Li Manshan 李滿山	Li Manshan's band	Roddy Ann	University of Colorado
Li Youkun 劉通敏	Dan Xin Zongtan	Roncero Mayor Luis	National Taiwan University
Libera Gabriele	Peking University	Rosenfeld Janelle	Independent
Liou Tong-miin 劉通敏	Society for the Study of Religious Philosophy	Ruan Li 阮莉	Jiangsu University
Liu Jincheng 劉金成	Sichuan University	Ruan Rongchun	East China Normal University
Liu Kangle 刘康乐	Chang'an University	Ruizendaal Robin	Taiyuan Asian Puppet Theatre Museum
Liu Sara	Independent	Searle Callisto	Renmin University, Beijing
Liu Xun 劉迅	Rutgers University	Shabellova Valeriya	St. Petersburg State University
Liu Yin 劉胤	Zhenwu Temple (Jixian, Tianjin)	Shadurski Arkadii Sergeevic	Dao De Center (Translator)
Liu Yuantong 刘圆通道长	Yunnan Daoist Association	Shen Chen 申琛	Peking University
Long, Junxi	EPHE (France)	Shen Ming-Chang 沈明昌	Society for the Study of Religious Philosophy
Lu Gaoxue 路高学	South-East University	Shih Kuo-Ching	Weixin Shengjiao College
Lu Yan	Paris Nanterre Confucius Institute	Sirvain Vanessa	Associação Daoista de Portugal
Lucas Aude	Paris Diderot University	Sjah Jildi Mohamad	independent
Luo Yanling 骆燕灵	Paris Nanterre University	Small Sharon	Peking University
Ma Lin 马琳	Renmin University, Beijing	Song Huiling 宋慧羚	Renmin University, Beijing
Marsone Pierre	EPHE (Paris)	South Ashley	Independent
Martin Karine	French Daoist Association	Stoloff Adrien	Brown University
Meng Zhiling 孟至岭	China Daoist Academy	Suarez Liliana	independent
Meunier Marjorie	CLERSE (France))	Tavor Ori	University of Pennsylvania
Meyer Anita	Association of Swiss Acupuncture Physicians	Thompson Kirill	National Taiwan University
Michael Thomas	Beijing Normal University	Toader Serban	Transilvania University, Brasov

Trebinjac Sabine	CNRS (France)
Vaillant Nathalie	independent
Vozar Cam	Independent
Wagner Markus	Taijiquan & Qigong Journal
Walker Dame Lillian	Luxiam Media
Walther Andreas	Independent
Wang Ding 王頂	Li Manshan's band
Wang Fangni 王芳妮	Shaanxi Academy of Social Sciences
Wang Huayan 王華艷	ENS Lyon (France)
Wang Shixiao 王诗晓	South-East University
Wang Xiaoyang 汪小洋	South-East University, Nanjing
Wang Yu-Cheng 王玉	Daoist Studies Website
Wells Marnix	SOAS (London)
Willmont Dennis	Willmountain Press
Wong Junfu Rey 黃君棹	Peking University
Wu Chia-Yun 吳佳芸	Ludwig-Maximilians-Universität München
Wu Mei 吳美	Li Manshan's band
Wu Sijia 吳思佳	Lanzhou University of Technology
Wu Yang 吳楊	Arizona State University
Wu Yijie 吳宜桔	National Chengchi University
Xiao Xi 蕭习	Sichuan University
Xu Li	Jiangsu University
Xu Xiaoyuan 徐小媛	LEAD C.T.School, Guilin
Yang Hsiu-Chuan 楊秀娟	Taipei National University of the Arts
Yang Yan 楊妍	National University of Singapore
Yang Zhiyu 楊治宇	Tianqi Temple (Yangquan, Shanxi)
York Betsy	Independent
You Liyu 遊麗玉	
Yunrou (Arthur Rosenfeld)	Pen and Sword Tai Chi
Zanzottera Lucrezia	INALCO (Paris)
Zhang Chao 張超	INALCO/CRCAO (Paris)
Zhang Muliang 張慕良	Jilin University
Zhang Shiyu 張世宇	Li Manshan's band
Zhang Wanrong 張琬	Peking University
Zhang Zexun 張澤珣	University of Macau
Zhang Zimiao 張紫淼	Université Paris-Sorbonne IV
Zhong Zhimin 钟治民	Peking University
Zhou Yixuan 周毅璇	Yixuan tang (Guilin)
Zhu Cunming 朱存明	Jiangsu Normal University
Zhu Hu 朱浒	East China Normal University
Zhu Kunrong 朱坤容	Sun Yatsen University
Zhu Lin 朱琳	University of Edinburgh
Zucchetti Monica	Independent
Zuern Tobias Benedikt	Washington University St. Louis



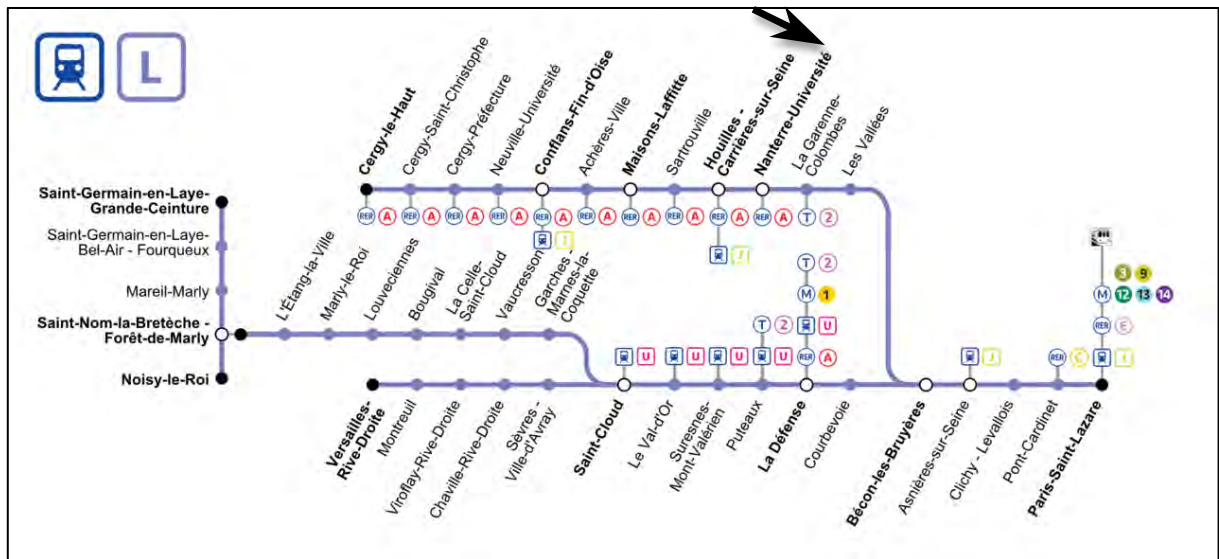
## 如何来会场

研讨会在拉德芳斯-楠泰尔市巴黎大学 Université Paris-Ouest Nanterre - La Défense 召开。大学位於巴黎西郊，靠近拉德芳斯商业区，离巴黎市中心 15-20 分钟车程。

到楠泰尔大学 Nanterre-Université 站可以乘坐郊区火車 L 线（建议住在圣拉扎尔火车站 gare Saint-Lazare 附近的与会者乘坐此线）以及 RER A。

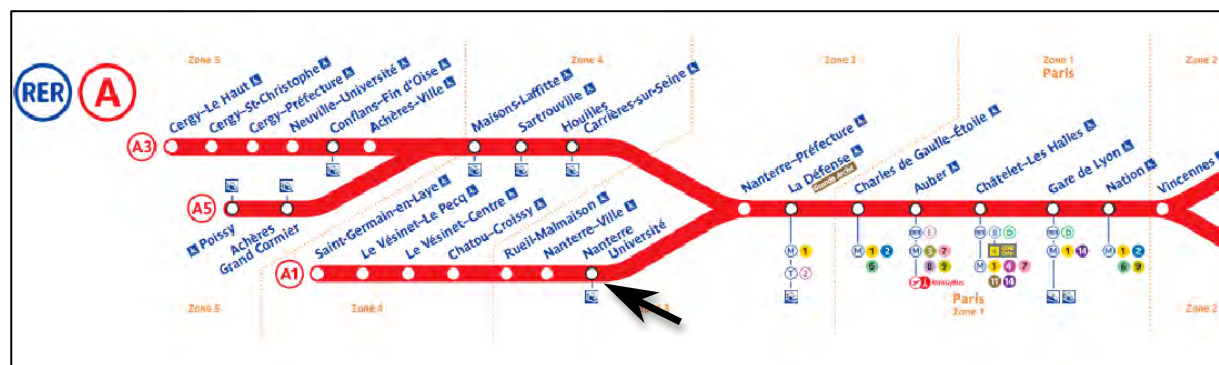
请仔细确认火车在 Nanterre-Université 这一站停靠，因为并非所有这两条线上的车都停靠这一站。（坐火车 L 线者请看站前的电子显示屏是否显示这一站名；坐 RER 者请注意站台电子显示屏上站名前的黄灯，亮时表明这一站停靠。乘坐 RER 的时候请务必注意车站指示牌的车行方向，以免走错站台。

自圣拉扎尔火车站 gare Saint-Lazare 出发，乘坐郊区火车 L 线（建议乘坐此线）方向 Cergy-le-Haut，在 Nanterre-Université 下车，每 10 分钟一趟车，行程大约 15-20 分钟。



从 Auber 站上车，乘坐 RER A，方向往西

方向 Saint-Germain en Laye 或者 Reuil Malmaison，到 Nanterre-Université 下车。RER 大概每 5 到 8 分钟一趟车。注意，这条线路因为经过拉德芳斯商业区和楠泰尔大学，所以早上高峰期乘客很多，请预留足够时间。



到达 Nanterre-Université 站后，走下层右出口，直接进入校园。然后请按箭头标识去往会场。

## Déjeuners / Lunches / 午餐 (周三、周四、周五)

---

Les déjeuners (Me, Jeu, Ve) se déroulent au restaurant universitaire, (voir plan d'accès) : 1<sup>er</sup> étage (salle Orientale). Le repas est un buffet en libre-service et comprend : une entrée (1), un plat chaud (2), un laitage (3), un dessert (4), un petit pain (boissons en supplément). Le café n'est pas compris. Il peut-être pris à la cafétéria au rez-de-chaussée. Le déjeuner de samedi est libre.

Lunches (Wed, Thu, Fri) are held at the university restaurant (see access map), 1st floor room (Oriental Room). The meal is a self-service buffet. It includes: entry (1), hot dish (2), dairy (3), dessert (4), a roll (drinks are extra). Coffee is not included. It can be taken at the cafeteria on the ground floor. Saturday: Free lunch on your own (*University restaurants are closed*)

午餐 (周三、周四、周五) 设在学校餐厅二楼 (请参考地图)。

午餐是自助套餐, 每人可以拿五样食品 (为便于辨识, 我们将“前餐”标为 1, “主菜”标为 2, “奶品”标为 3, “甜点”标为 4): 一道前餐 (1)、一道主菜 (2), 一份奶品 (3), 一份甜点 (4), 一块面包。餐桌上提供冷水, 若需其他饮料及食物, 费用自理。

午餐套餐内不包括咖啡, 若有需要, 请在餐厅一楼自行购买。

周六午餐自理 (学校餐厅关闭)。

## Banquet / 晚宴

---

Le banquet a lieu jeudi 19 mai à 19 h 00, au restaurant :

***Délices de Confucius, 68 Boulevard de l'Hôpital, 75013 Paris.***

(En fonction du nombre de participants, certains seront accueillis à *L'empire du ravioli*, 86 Boulevard de l'Hôpital, à 50 m en remontant l'avenue (Il s'agit de la même maison). Pour vous y rendre depuis l'Université de Nanterre : prendre le RER A, direction Paris.

A la station Gare de Lyon, changer et prendre la ligne 1, direction Grande-Arche / La Défense.

Descendre à la station suivante, Bastille, et prendre la ligne 5, direction Place d'Italie.

**Descendre à la station Saint-Marcel.** Le restaurant se trouve presque en face.

The banquet will take place on Thursday 19 may at 7:00 pm, at :

***The Délices de Confucius, 68 Boulevard de l'Hôpital, 75013 Paris.***

(Depending on the number of participants, some will be welcomed at *L'Empire du ravioli*, 86 Boulevard de l'Hôpital, 50 m up the avenue (this is the same chef).

To get there from the University of Nanterre: Take the RER A, direction Paris.

At the station Gare de Lyon, change and take line 1, direction Grande-Arche / La Défense.

Get off at the next station, Bastille, and take line 5, direction Place d'Italie.

**Get off at Saint-Marcel station.** The restaurant is located almost opposite.

晚宴设在 19 日周四晚 19 点, 在“山东小馆”

**(*Délices de Confucius*) 餐厅, 地址是 68 Boulevard de l'Hôpital, 75013 Paris。**

如届时与会者人数众多, 其中部分人将被安排到距离餐厅 50 米左右的“山东饺子馆”(为同一老板经营, 晚宴食物相同), 地址是同一条路的 86 号。

从楠泰尔大学去餐厅的交通:

乘坐 RER A, 方向“巴黎” Paris。坐到“里昂车站” Gare de Lyon 下车, 换乘地铁 1 号线, 方向“拉德芳斯” La Défense。坐一站, 到“巴士底” Bastille 站下车, 转乘地铁 5 号线, 方向“意大利广场” Place d'Italie。然后在 **Saint-Marcel 站** 下车, 餐馆几乎就在地铁站对面。

## OPTIONAL: Guided Visit of Notre-Dame de Paris 选择: 带领参观巴黎圣母院

---

Visit in English and 中文: Organized by the Association C.A.S.A.,

Free gift to the Association (3 to 5 euros)

向协会自愿捐助 (3 到 5 欧)

Please register to [daoconfparis@yahoo.com](mailto:daoconfparis@yahoo.com)

请到 [daoconfparis@yahoo.com](mailto:daoconfparis@yahoo.com) 注册报名

# Sitemap – 会场地图 - Plan du site

Salles / Room / 教室 : **A, B, C**      2<sup>ème</sup> étage / 2<sup>nd</sup> Floor / 2 楼

Salles / Room / 教室 : **D, E**      RdC / Ground Floor / 一楼



Wifi: UPO guest - Username: daoconf2017

Password: daoconf2017



*Creativity and Diversity - Paris Nanterre University*  
*11th International Conference on Daoist Studies - May 2017*