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Livia Kohn is professor emerita of religion and East Asian studies at Boston University and now lives in Florida. Her specialty is medieval Daoism and the study of Chinese longevity practices. She...

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Livia Kohn, Ph.D., is professor emerita of Religion and East Asian Studies at Boston University. The author or editor of over 40 books, she now lives in Florida, serves as the executive editor of the Journal of Daoist Studies, and runs various workshops and conferences. Her specialty is medieval Daoism and the study of Chinese longevity practices.

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Bio. Livia Kohn, Ph. D., graduated from Bonn University, Germany, in 1980. After six years at Kyoto University in Japan, she joined Boston University as Professor of Religion and East Asian Studies in 1988. She has also worked variously as visiting professor and adjunct faculty at Eötvös Lorand University in Budapest, the Stanford Center for Japanese Studies in Kyoto, Union Institute in Cincinnati, Ohio, San Francisco State University, and the Taoist College Singapore.

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Prof. Livia Kohn (Department of Religion, Boston University) discusses the Daoist dimensions of Tai Chi and the Daoist path to better health and spiritual transcendence. This interview took place...

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Conceived in close cooperation with Ute Engelhardt, master of Chinese dietetics, the book draws on resources from many different countries, periods, and academic disciplines. A pathbreaking venture, it opens new insights into the longevity methods and religious technology of traditional China. --

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Like an ancient river, Daoist traditions introduced from China once flowed powerfully through the Japanese religious landscape, forever altering its topography and ecology. Daoism’s presence in Japan still may be discerned in its abiding influence on astrology, divination, festivals, literature, politics, and popular culture, not to mention Buddhism and Shint?. Despite this legacy, few English-language studies of Daoism’s influence on Japanese religious culture have been published. Daoism in Japan provides an exploration of the particular pathways by which Daoist traditions entered Japan from continental East Asia. After addressing basic issues in both Daoist Studies and the study of Japanese religions, including the problems of defining ‘Daoism’ and ‘Japanese,’ the book looks at the influence of Daoism on ancient, medieval and modern Japan in turn. To do so, the volume is arranged both chronologically and topically, according to the following three broad divisions: "Arrivals" (c. 5th-8th centuries CE), "Assimilations" (794-1868), and "Apparitions" (1600s-present). The book demonstrates how Chinese influence on Japanese religious culture ironically proved to be crucial in establishing traditions that usually are seen as authentically, even quintessentially, Japanese. Touching on multiple facets of Japanese cultural history and religious traditions, this book is a fascinating contribution for students and scholars of Japanese Culture, History and Religions, as well as Daoist Studies.

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An introduction to Daoism as a living and lived religion, covering key themes and topics as well as its history.

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Daoism is a global religious and cultural phenomenon characterized by multiculturalism and ethnic diversity. Daoism: A Guide for the Perplexed offers a clear and thorough survey of this ancient and modern religious tradition. The book includes an overview of Daoist history, including key individuals and movements, translations of primary Daoist texts, and discussions of key dimensions of Daoist religiosity, covering primary concerns and defining characteristics of the religion. Specifically designed to meet the needs of students and general readers seeking a thorough understanding of the religion, this book is the ideal guide to studying and understanding Daoism as a lived and living religious community.

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The field of religion and science is one of the most exciting and dynamic areas of research today. This Companion brings together an outstanding team of scholars to explore the ways in which science intersects with the major religions of the world and religious naturalism. The collection provides an overview of the field and also indicates ways in which it is developing. Its multicultural breadth and scientific rigor on topics that are and will be compelling issues in the first part of the twenty-first century and beyond will be welcomed by students and scholars alike.

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Traveling in China today and walking about in various cities, it is easy to observe the continued unbridled construction of huge, megalithic high-rise complexes in vast stretches of the country, complete with the untrammled despoiling of nature and intensification of pollution, as well as the ever increasing vibrancy of the Chinese people, glued to their cell phones and actively connected online, always moving about and hustling for yet another deal. At the same time, using the internet without a VPN and talking to academics at various universities, it becomes obvious that there is a massive increase in repressive measures by the state, the tightening of the intellectual control of both content and expression, the fluctuating inaccessibility of information sources that used to be perfectly fine. What, the question arises, is going on here? Where China stands today and where is it headed from here? And what, in all of this, is the role and place of Daoism? These sixty vignettes on "Daoist China" present different aspects of life in China, in each case describing the current situation and connecting it to the role and changing facets of Daoism today, focusing in turn on dimensions of governance, economics, and culture.

A fully illustrated guide to the most advanced Kan and Li practice to birth the immortal spirit body and unite with the Tao
• Explains how to establish the cauldron at the Heart Center to collect cosmic light, activate the Cranial and Sacral Pumps, and align the Three Triangle Forces
• Details how to merge energy at the Heart Center to birth the immortal spirit body, allowing you to draw limitless energy from the Cosmos
• Discusses the proper Pi Gu diet and herbs to use with Kan and Li practice
• Reveals how to expel the three Worms, or “Death Bringers,” that can imbalance the three Tan Tiens, leading to misdirection in your sexual, material, and spiritual goals
After mastering the Inner Alchemy practices of Lesser Kan and Li and Greater Kan and Li, the advanced student is now ready for the refinement of the soul and spirit made possible through the practice of the Greatest Kan and Li. With full-color illustrated instructions, Master Mantak Chia and Andrew Jan explain how to establish the cauldron at the Heart Center to collect cosmic light, activate the Cranial and Sacral Pumps, and align the Three Triangle Forces. They detail how merging energy at the Heart Center then leads to the birth of the immortal spirit body, uniting you with the Tao and allowing you to draw limitless energy and power from the Cosmos. The authors explain the proper Pi Gu diet and herbs to use in conjunction with Kan and Li practice and provide warm-up exercises, such as meditations to expel the three Worms, or “Death Bringers,” that can imbalance the three Tan Tiens, leading to misdirection in your sexual, material, and spiritual goals. Revealing the ancient path of Inner Alchemy used for millennia by Taoist masters to create the “Pill of Immortality,” the authors show that the unitive state of oneness with the Tao made possible through Kan and Li practice represents true immortality by allowing past and future, Heaven and Earth, to become one.

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For too many students, Christian theology is learned in isolation from other religions traditions. With this, the second volume of her important work, Kristin Johnston Largen returns to expand the systematic theology she began in the original volume. Largen places the work of Christian theology soundly within the interreligious dialogue that is the defining feature of our time. In doing so, she prepares students of theology for the task of understanding and articulating their Christian beliefs in the context of a religiously and culturally diverse world. In the original volume, Largen focused her work on three loci—God, Creation, and Humanity. In this second volume she expands the project to include salvation, the Church, and the Holy Spirit. As before, each locus is set within the broader context of interreligious dialogue by considering how the varied beliefs of the world’s religious traditions inform our understanding of our own tradition. This volume explores indigenous religions, Sikhism, Confucianism, and Daoism, in particular.

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Daoism is the oldest indigenous philosophic-spiritual tradition of China and one of the most ancient of the world’s spiritual structures. The name Daoism comes from the term dao, which means a “way” or a “road” through the field or woods to one’s village. It is also means the “way” to do something, such as how a master craftsman carves wood, makes a bell, or even butchers an ox. But dao is also a nominative in the history of Daoism, referring to the energizing process

that permeates and animates all of reality and moves it along. However, both text and practice in this tradition insist that dao itself cannot be described in words; it is not God in the sense of Western philosophy or religion. Daoism has no supreme being, even if there is an extensive grammar about nominally self-conscious entities and powers for which the Chinese use the word “spirit” (shen). For example, the highest powers of Daoism are variously called Taishang Laojun (the deified Laozi), the Celestial Worthy of Primordial Beginning (Yuanshi tianzun), the Jade Emperor (Yuhuang Shangdi), or the Perfected Warrior (Zhenwu). But these are expressions of dao in specific shen; they are not identical to Dao, except in the most unique case—when Laozi, the putative founder of Daoism and author of its major work, Daodejing, is said to be one with the dao. Historical Dictionary of Daoism contains a chronology, an introduction, appendixes, an extensive bibliography, and more than 400 cross-referenced entries related to the Chinese belief and worldview known as Daoism, including dozens of Daoist terms, names, and practices. This book is an excellent resource for students, researchers, and anyone wanting to know more about Daoism.

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