

HPPH 5015/6015 YANGSHENG (NOURISHING LIFE) AND DAOIST BODY PHILOSOPHY

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ASSIGNMENTS AND DEADLINES

○ **HPPH5015 Assessments:**

- ASSIGNMENT 2: 15 MINUTES PRESENTATION (50%)

- ASSIGNMENT 1: 2500 WORDS ESSAY (50%)

○ **Submission Deadlines:**

- ASSIGNMENT 2: 15 MINUTES PRESENTATION (50%)

- 19TH APRIL 2021: ORAL PRESENTATION + SUBMISSION OF BOTH PPT AND WRITING MATERIAL OF THE PRESENTATION

- ASSIGNMENT 1: **2500 WORDS ESSAY:**

- 30TH APRIL 2021: SUBMISSION OF THE LONG 2500 WORDS ESSAY

○ **HPPH6015 Assessments**

- Two 3000 words essays (worth 50% each)

○ **Submission Deadlines:**

- FIRST ESSAY: 30TH APRIL 2021

- SECOND ESSAY: 30TH APRIL 2021

TEACHING ARRANGEMENT

- ◉ **Week 1: Online Only**

- ◉ Thursday and Friday (8-9th April 2021)

- ◉ **Week 2 + Week 3: half online half in class**

- ◉ Mondays(12th, 19th) and Thursdays(15th, 22nd): Online
- ◉ Tuesdays (13th, 20th) and Fridays (16th and 23rd): at Arts 5
- ◉ **Note: 19th April Level 5 doing presentation; level 6 preparing assignments**

- ◉ **Week 4: online only**

- ◉ Monday(26th) and Tuesday (27th): online
- ◉ Thursday(29th) and Friday (30th): writing up assignments
- ◉ **27th is an tutorial session for those who has questions, please sign your session in week 3**

WHY DAOIST BODY PHILOSOPHY CONNECTED TO CHINESE YANGSHENG THEORY AND EXERCISES?

◉ **Multi-Faceted Daoism:**

- ◉ Contribution to Philosophy: Daoist nature Centred Philosophy
- ◉ Contribution to Chinese Religion: Daoist Religion(native indigenous religion thrived from Chinese land)
- ◉ Contribution to Chinese Medicine: Daoist Medicine (wholistic health enhancement from Jing-qi-shen, healing illness as the lowest function)
- ◉ Contribution to Chinese ideas of Government: Daoist Style of Management (none-action action; water-like leadership)
- ◉ Contribution to Chinese Art of War: The 'Arts of the War' (Win without Military Battle)

Daoist Religion

Daoist Philosophical principles
 Skills of Yellow Emperor and Laozi
 Belief in Immortals
 Alchemist /prescription scholars (Fangshi)
 School of Medicine: Dealing illness before it has symptoms
 Zou Yan (Tsou Yen,350 BC - 270 BC)'s Yin-yang and Five Phases theories

老子河上公注 (Riverside Sage, who supposedly lived during the reign (202-157 BC) of Emperor Wen of Han
 He Shang Gong's Commentary on *Laozi*, is *important reading second after Dao de jing* in Five Peck Rice Daoism

Zhang Daoling 张道陵 (34-156 CE): THE WAY OF FIVE PECKS RICE (Founder of Heavenly Master Daoism)

Zhang Lu 张鲁 (dead 216)'s Laozi Xianger commentary /Zhang Jiao 张角 (Dead 184): Scripture of Great Peace (Established Daoist State)

Wei Boyang 魏伯阳 (the first person to have documented the chemical composition of gunpowder in 142 AD)

Lady Wei Huacun 魏华存夫人 (252-334) *The Yellow Court Classic* 《黄庭经》

Ge Hong (284-364): *Bao puzi* 抱朴子 (The Master Who Embraces Simplicity (promoter of both Highest Clarity 上清 and Numinous Gem or Spiritual Treasure 灵宝

陆修静 (406-477) and Numinous Gem or Spiritual Treasure 灵宝 / Tao Hongjing (456-536)'s Contribution to Shangqing (Upper Clarity)
 Daoism = Zhengyi dao 正一道 (Orthodox Unity, Centered at Dragon and Tiger Mountain)

Chen Tuan 陈抟 (d. 989): Taiji Diagramme / Zhang Boduan (张伯端; 987?-1082): Wuzhen pian 悟真篇 (Awakening to Reality);

Wang Chongyang (1113-1170) Quanzhen Dao 全真道 (Completion of Authenticity; Complete Reality; Complete Perfection)

Daoist Philosophy

Laozi: *Dao De Jing* 老子道德经

The Book of Zhuangzi: 庄子

Guanzi 管子, especially Chapters of Neiye and Xinshu

Huainanzi 淮南子

Liezi 列子, especially chapter of Yangzhu 杨朱

I Ching / Yi Jingjing / The Book of Change 易经

Yellow Emperor's Inner Cannon 黄帝内经

Daoism

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graph LR; Daoism --> Daoist_Medicine[Daoist Medicine]; Daoism --> Daoist_Government[Daoist Government]; Daoism --> Daoist_Arts_of_War[Daoist Arts of War]; Daoist_Medicine --> Daoist_Medicine_Details[Daoist understanding of the Universe: Taiji, Five Elements, yin-yang, Eight Trigramms, Nine Palaces<br/>Daoist Principle: Tian-ren -he-yi: Unification between the nature and humans<br/>Daoist Understanding of Life and Death<br/>Daoist understanding of the structure of human body<br/>Daoist understanding of health and illness<br/>Daoist understanding of Qi, food, and energy<br/>Daoist Nourishing life yangsheng and Daoist medicine]; Daoist_Government --> Daoist_Government_Details[The Skills of Huang (Yellow Emperor) and Lao (Laozi)<br/>The Book of Daode jing: The Virtue of Water<br/>The Yellow Emperor's Inner Cannon<br/>Ge Hong: The Body is like a state, the state is like a universe]; Daoist_Arts_of_War --> Daoist_Arts_of_War_Details[The arts of the War];
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Daoist Medicine

Daoist understanding of the Universe: Taiji, Five Elements, yin-yang, Eight Trigramms, Nine Palaces

Daoist Principle: Tian-ren -he-yi: Unification between the nature and humans

Daoist Understanding of Life and Death

Daoist understanding of the structure of human body

Daoist understanding of health and illness

Daoist understanding of Qi, food, and energy

Daoist Nourishing life yangsheng and Daoist medicine

Daoist Government

The Skills of Huang (Yellow Emperor) and Lao (Laozi)

The Book of Daode jing: The Virtue of Water

The Yellow Emperor's Inner Cannon

Ge Hong: The Body is like a state, the state is like a universe

Daoist Arts of War

The arts of the War

DAOIST PHILOSOPHY (DAO JIA) AND DAOIST RELIGION (DAO JIAO)

- ◉ **Dao/Tao Jia 道家** (school of Taoist philosophers or theorists):
- ◉ refers to those philosophers who believed in, and practised, Dao, such as Lao Tzu / Laozi 老子 and Chuang Tzu / Zhuangzi 庄子 in the pre-Qin/Chin period (before 221 BCE) 先秦 and Neo-Taoists in the period of Wei-Ch'in/Wei-Jin Dynasties (220-420CE) 魏晋时期.
- ◉ **Dao/Tao Jiao 道教** (the tradition of Daoist religious practices) :
- ◉ refers to the theories, practices and movements of Daoist religion which arose in the first century CE, initiated by Zhang Daoling 张道陵 including religious ceremony such classes recitation/chatting, worship and other religious ceremonies, magic incantations,

DAOISM AS A PHILOSOPHICAL SYSTEM

- ◉ Daoism has its own system of philosophical thinking, its reasoning logic, terminology: Tao/Dao, Tai Chi, Chi/Qi, Yin and Yang, the Five Elements, Nature, Non-Action, Simplicity.
- ◉ Taoism has its **metaphysics**: The origin of the cosmos is Dao: Dao produces the One (None-differentiated Qi/ Wuji), the One produces the Two (Yin-Yang, Harmony of Yin-Yang: Taiji), the Two produce the Three (Heaven-Earth-Qi, Jing-Qi-Shen), and the Three produce the ten thousand thing (chapter 42)
- ◉ It has its **epistemology or theory of knowledge** which deals with the limit of human knowledge and language, and the relativity of human ability to know the true nature of things, and which also distinguishes two kinds of knowledge, the ordinary knowledge (the knowledge of things) and the true knowledge (the knowledge of Dao): Dao cannot be told but can be experienced (chapter 1)
- ◉ It has its **ethics** or moral philosophy which discusses human virtues and the cosmos virtues.

TAOISM IS NOT SIMPLY A PHILOSOPHY

- ◉ Because the interests of Daoism are not in philosophical reasoning, deduction, or logic.
- ◉ Its aims at finding an ideal life, which is to be lead by a natural life in order to be able to return to one's origin: Humans follows the way of Earth, Earth the Heaven, Heaven the Dao, and Dao follows the way of Nature (chapter 25).
- ◉ In many ways Daoism is also a practical system, teaching people how to live a long, happy even immoral life through theories and exercised called as Yangsheng, or Nourishing Life;
- ◉ around this coming the rituals and organisations called Daoist religion.

DAOISM IS A RELIGION

- ◉ Since Daoism is not a purely philosophy but also a practical tradition with its particular spiritual pursuit, later on in the end of Han Dynasty (202BC-220AD) its religious organization, its clergy, its liturgies, its temples, and its doctrine were fully developed for religious purposes.
- ◉ Its religious function is to relieve pains from suffering, to bring the hope of eternal happiness to the people
- ◉ The early form of these functions appeared to be carried out by the medicine practitioners

DIFFERENCE BETWEEN PHILOSOPHICAL AND RELIGIOUS DAOISM

Daoist Philosophy	Daoist Religion
Philosophical Daoism showed a strong moral and political indifference, if not a total ignorance and objection	Religious Daoism, for their need to appeal to the people, stressed the importance of morality and politics
Philosophy commits itself to no spiritual power, but to Dao itself	religion worships any of spiritual beings, or taking them as the anthropomorphic embodiments of the Dao
The philosophy takes life and death as natural processes	religion tries to avoid death and prolong life, and death is to go somewhere in hell which never heard in classical Daoism
Daoist philosophy takes natural way as their highest ideal	the religion takes living forever and never dying as their ideal

MULTIFACETED NATURE OF DAOISM

- ◉ The multi-faceted and complex nature of Daoism has only been recognized since 1950s.
- ◉ Nineteenth Century missionaries was the first Westerners to come in contact with materials considered Daoist, but they did not see Daoism in this complex light at all and divided Daoist Philosophy represented by Laozi and Zhuangzi from Daoist religious tradition

DAOISM IN THE EYES OF 19TH CENTURY MISSIONARIES

- ◉ They fascinated by the subtle and high inspirational value of the Daoist philosophical work;
- ◉ Latinizing the names of Chinese thinkers, they created Laocius out of Laozi and integrated his ideas into a western frame of thought.
- ◉ Where Dao become another expression for God, and the teachings of non-action and going along the flow were understood as a way to achieve union.
- ◉ A notion of transcendence was attached to Dao, and a Christian sense of meekness and turning the other cheek was seen in descriptions of its weakness and softness.

DIFFERENT ATTITUDE TOWARD DAOIST PHILOSOPHY AND RELIGION

- ◎ The ancient Daoist thinkers were treated with reverence and politeness. In such condition, *Dao De jing/ Tao De Ching* 道德经 was translated into different languages and become the second popular book only after the *Holy Bible*
- ◎ Not so the religious practice.
- ◎ Any ritual or cultivation activities, associated with organized communities or lineages, were considered nonsensical and superstitious, a danger to the Christian mission that had to be extirpated or at least ignored.

NEW RECOGNITION OF DAOISM

- ◉ Daoism and Chan Buddhism
- ◉ Daoism and Enviromentalism/Green Movement
- ◉ Daoism and Feminism
- ◉ Daoism and Health Care and Wellbeing movement
- ◉ Daoism and Alternative Medicine
- ◉ Daoism and Spirituality
- ◉ Daoist style of government and management
- ◉ Chinese Martial Art and Daoism: Taichi/Taiji

HEALTH PRACTICE AND DAOIST RELIGION

- ◉ Daoism is the indigenous organized religion of traditional China.
- ◉ It is getting gradually known for its best combination of Daoist philosophy and Chinese Medicine and Chinese health practices.
- ◉ For example, Dao De Jing (Tao Te Ching) is not only treated as a philosophical book but also a handbook of Daoist Yangsheng/ Nourishing life exercise.
- ◉ The Book of Zhuangzi is the first one to use discuss yangsheng and skills of yangsheng.
- ◉ Among 10 of Daoist Monks, 9 of them are Chinese Doctors:
 - ◉ king of Chinese Medicine 药王: Sun Simiao 孙思邈 (Prescriptions Worth a Thousand in Gold),
 - ◉ Tao Hongjing 陶弘景: 导引养生图 (Daoying Yangsheng Diagramme)、养性延命录 (Records of Nourishing the Body and Extending Life), 神农本草经 (Shen Nong Classic of the Materia Medica)
 - ◉ Ge Hong 葛洪 (Handbook of Prescriptions for Emergence Usage) 肘后备急方 / 肘后救卒方

THE FIRST APPEARANCE OF YANGSHENG

- ◉ *Yangsheng terminology has been used by Yang Zhu according to the Book of Liezi, however, academic usually regard chapter Yangzhu in the Book of Liezi is not authentic one.*
- ◉ *Yangsheng appeared in **The Book of Zhuangzi**, (320 B.C.) for three times in three different chapters:*
 - ◉ **Chapter 3 养生主**
 - ◉ James Legge: 'Nourishing the Lord of Life';
 - ◉ Burton Watson: 'The Secret of Caring for Life';
 - ◉ Lin Yutang: 'Preservation of Life';
 - ◉ Martin Palmer and others: 'The Nurturing of Life'.
 - ◉ **Chapter 19 达生**
 - ◉ James Legge: 'The Full Understanding of Life';
 - ◉ Burton Watson: 'Mastering Life';
 - ◉ Martin Palmer and others: 'Grasping the Purpose of Life'.
 - ◉ **Chapter 28 让王**
 - ◉ James Legge: 'Kings Who Have Wished to Resign the Throne';
 - ◉ Burton Watson: 'Giving Away a Throne',
 - ◉ Martin Palmer and others : 'Abdication'

TREASURE LIFE IN DAOIST RELIGION

- ◉ Treasure life in Lv's Spring and Autumn (Lushi Chunqiu (吕氏春秋))
- ◉ Treasure life in Yangzhu 杨朱
- ◉ Treasure life in Great peace scripture 太平经
- ◉ Treasure healthy life in Zhonglu chuandoji 钟吕传道集

TREASURE LIFE IN LUSHI CHUNQIU

- ◉ The sages pondered over all things in the world and found that nothing is treasured more than life.
- ◉ Physical organs such as ears, eyes, nose, and mouth, they are merely servants of one's life. Thus, although ears like sound, eyes like colours, nose likes fragrance, and mouth likes flavour, they would be prohibited if they are going to harm one's life. ...
- ◉ Regarding to benefit, gaining a world is great enough yet one will not harm one's life to gain it, how could one let other things be prior to one's life? (Chen Qiyou 2002, 75)

THE WAY OF LONGEVITY AND SUSTAINABILITY OF A STATE

- The *Scripture of Great Peace* suggests that ‘to enjoy life’ should be regarded as ‘the highest virtue’ and ‘to pursue the Dao of longevity as a treasure-worth weapon of the country.
- Thus, the individual pursuit of healthy longevity not only becomes the necessary precondition of individual spiritual transcendence, but also foundation of social sustainability.
- Scripture of the Great Peace(Taiping Jing 太平经), vol.40: 人最善者，莫若常欲乐生，汲汲若渴，乃后可也”，王明：《太平经合校》，中华书局，1997年版，第80
- Scripture of the Great Peace(Taiping Jing 太平经), vol.34: 但聚众贤，唯思长寿之道，乃安其上，为国宝器。王明：《太平经合校》，中华书局，1997年版，第18

DAOIST WAY OF PROLONG LIFE 长生久视

- ◉ If one want one's human life cut off from the forever lasting incarnation wheel and therefore avoid from enter a body shell of other species,
- ◉ **one have to** try to let one's body in a no-sickness,
- ◉ never getting old and far away from suffering condition;
- ◉ **one has to** enlarge oneself in order to be connected and unified with the Heaven on high and the Earth below,
- ◉ **one has to** be a person carries the Yin and embrace the Yang.
- ◉ Shi jianwu's Zhong Lv Chuan Dao Ji 钟吕传道集, quoted from Zhang Zhijian's, Daojiao Shenxian and Neidan Xua, Beijing: zongjiao wenhua chubanshe, 2003, p.210.

WHY WE SHOULD NOURISHING LIFE

- ⦿ It is not merely because Life is a treasure for both individual and sustainability of a state
- ⦿ It is also because that
- ⦿ We have ability to care, to nourish and to prolong our own life

DIFFERENCES BETWEEN MODERN MEDICINE AND TCM

Modern Medicine	Daoism
Life is in the hands of Doctors or in the hand of God	Life is in my own hands (Ge Hong: 我命在我不在天My life is in my hands not in the hand of Heaven)
Healing is the job of medical experts	Self Care our own health is our responsibility not doctors DIY your own health through doing Yangsheng Exercise & living in a wellbeing lifestyle
Deal with symptoms of illness	Prevention from being illness
Life is exquisite machine	Life is an unification of the physical body (xing形), the life energy (qi 气) and the spirit/mind/soul (shen神)

HOMEWORK:

- ◉ What is the feature of Daoism in comparison with Confucianism?
- ◉ What is the feature of Daoism in comparison with Christianity?
- ◉ What is the feature of Daoism in comparison with Buddhism?