DAOIST CONFERENCE • 2-Day Online Event

Saturday 7 August, 9 - 11 am & 2 - 4 pm (EST)
Sunday 8 August, 9 - 11 am & 2 - 4 pm (EST)

EXPLORING DAOISM:
Philosophy, Rituals, Scholarship, Healing Arts, and Healthy Living

Join Zoom Meeting
Meeting ID: 945 4194 8410 Passcode: 670631

EXPLORING DAOISM:

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PROGRAM

Saturday, AUGUST 7, 2021, 9:00 AM (New York EST)

9:00 AM - Zoom link opens

9:15 AM - Welcome

9:30 AM - PANEL 1

UNDERSTANDING THE RITUALS OF MORNING AND EVENING CHANTING

Sander Vink, Daoist Scripture Translator, Toronto

10:30 AM - Q&A

Saturday, AUGUST 7, 2021, 2:00 PM (New York EST)

2:00 PM - Zoom link opens

2:15 PM - Welcome

2:30 PM - PANEL 2

DAOIST CULTIVATION ACCORDING TO NINE PRACTICES

Louis Komjathy 康思奇, Ph.D., CSO, Daoist Foundation 道教基金會, Chicago

3:30 PM - Q&A

Sunday, AUGUST 8, 2021, 9:00 AM (New York EST)

9:00 AM - Zoom link opens

9:15 AM - Welcome

9:30 AM - PANEL 3

CLASSICAL DAOIST MEDITATION

Larson Di Fiori, Assistant Professor in Religious Studies and Contemplative Studies at Brown University

10:30 AM - Q&A

Sunday, AUGUST 8, 2021, 2:00 PM (New York EST)

2:00 PM - Zoom link opens

2:15 PM - Welcome

2:30 PM - PANEL 4

A PERSONAL REFLECTION: BECOMING A DAOIST AND THE PRACTICAL WISDOM TO HELP NAVIGATE LIFE

Master Zhou Xuan Yun, Founder of Daoist Gate and Daoist Benevolent Association

3:30 PM - Q&A

4:00 PM - Closing

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ABSTRACTS & BIOS

PANEL 1

Undestanding the Rituals of Morning and Evening Chanting in Daoist Temples

Imagine that you are a Daoist nun, or monk or priest, living in a temple on a sacred mountain in China. What's the first thing you do when you get up at daybreak every morning? You hurry (carefully) to the main hall of the temple; you drape your red or yellow cloak over your standard blue robe and wait until the percussion starts to begin reciting the daily Daoist liturgy - as you do every morning and every evening of every day that you live in the temple or monastery. The Morning and Evening Recitations of Merit is a collection of short texts divided into two parts, one to be recited in the morning, the other in the evening. It accounts for the core of daily Daoist practice, but not much is known or published about this practice in the West. I will give an introduction about the how, who and why of reciting texts in a religious Daoist setting, and follow that up with a short overview of the content of the Morning and Evening Recitation's constituent parts.

Sander Vink is a translator of Daoist texts with a special interest in the 早晚壇功課經 (*Zaowantan Gongkejing*), or in English, the Morning and Evening Recitations of Merit that are performed daily by every temple dwelling Daoist in China and communities of Daoist practitioners all over the world.

Sander Vink
Daoist Scripture Translator, Toronto

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ABSTRACTS & BIOS

PANEL 2

DAOIST CULTIVATION ACCORDING TO THE NINE PRACTICES

The Nine Practices (*jiŭxing* 九行) are the earliest known Daoist precepts (*dàojiè* 道戒), that is, guidelines for a Daoist way of life. Derived from the *Dàodé jīng* 道德經 (Scripture on the Dao and Inner Power), these nine Daoist principles are associated with the early *Tiānshī* 天師 (Celestial Masters)movement and possibly date to around the early third century CE. In this talk, Dr. Komjathy will draw attention to the ways in which the Nine Practices offer important insights into classical and foundational Daoist views, values, and qualities, ones that may be explored as both the root and fruition of dedicated Daoist practice-realization. He will specifically emphasize an applied approach to scripture study in which the Nine Practices may inform one's reading of the *Dàodé jīng*, and vice versa. In the process, he will not only provide guidance on how to cultivate such Daoist approaches and commitments, but also reveal important connective strands throughout the Daoist tradition as a whole.

Louis Komjathy 康思奇, Ph.D. (Religious Studies; Boston University) is a leading Daoist scholar-practitioner and translator of Daoist literature. An ordained Daoist priest (26th generation) of the *Huàshān* 華山 (Mount Hua) lineage of *Quánzhēn* 全眞 (Complete Perfection) Daoism, he is the founding Co-director and senior teacher of the Daoist Foundation 道教基金會, a US-based non-profit educational and religious organization dedicated to fostering authentic Daoist study and practice and to preserving and transmitting traditional Daoist culture. He researches and has published extensively in Contemplative Studies, Daoist Studies, and Religious Studies, including ***The Way of Complete Perfection*** (State University of New York Press, 2013), ***The Daoist Tradition*** (Bloomsbury Academic, 2013), and ***Taming the Wild Horse*** (Columbia University Press, 2017). He also is the featured Daoist scholar-practitioner in ***Dream Trippers*** (University of Chicago Press, 2017). He lives in semi-seclusion on the Northshore of Chicago, Illinois.

Louis Komjathy 康思奇, Ph.D., CSO
Daoist Foundation 道教基金會

ABSTRACTS & BIOS

PANEL 3
CLASSICAL DAOIST MEDITATION

Texts like the *Daode jing* and the *Zhuangzi* are famed for their striking ideas, paradoxical language, and profound imagery, but they also show evidence of being formed around a contemplative practice tradition involving a form of quietistic meditation. Reframing our understanding of this earliest period of *"Classical Daoism"* around contemplative practice rather than exclusively written texts and intellectual debates can give us a better sense of how the tradition developed and what other texts were connected with or influenced by it. Centering on the groundbreaking research of Harold Roth, this talk will explore not just what Classical Daoists thought, but what they did to experience the kinds of *"naturalness," "effortless action,"* and *"free and easy wandering"* depicted in their texts.

Larson Di Fiori, PhD is a visiting assistant professor in Religious Studies and Contemplative Studies at Brown University.

Larson Di Fiori

ABSTRACTS & BIOS

PANEL 4

A PERSONAL REFLECTION OF BEING A DAOIST AND THE PRACTICAL WISDOM TO HELP NAVIGATE LIFE

Daoism is a special religion. In many ways it resembles an academy of life sciences in its search for methods that will solve the problems of our lives. Unlike some religions, Daoism does not encourage people to escape from society, nor does it provide people with a lot of spiritual chicken soup. Rather, Daoism understands that our destiny is determined in large part by our character. If we are not satisfied with our lives, we must change our perspective towards it. Only in this way, will our life trajectory change. It is my mission to help people understand Daoism and the ways people can benefit from Daoism culture. In this talk, I will share my personal stories as a disciple in the temples of Wudang, my years as a wandering monk all over China, and the practical lessons learned that still guide my life as a Daoist.

Master Zhou Xuan Yun is the founder of Daoist Gate and Daoist Benevolent Association. He lived and trained on Wudang mountains. He belongs to the Orthodox Unity sect (正一道 *Zheng Yi Dào*) of Daoism and is trained in ritual arts, chanting, divination, and internal alchemy.

Master Zhou Xuan Yun