

Online Readings for TRA #2b

Essential Elements of Culture (@ course content site):

1. "Describing the Unseen" (section III)
[+ review "The Dynamic, Unseen Element" (section II)]
2. "Dimensions & Layers" (section IV)

Supplementary Background Reading (in SacCT):

3. "Tools of the Mind" (p.44-50)

READING GUIDE KEY:

RED = study questions for each section of the reading

GREEN = terms for TRA

reviewing basic terminology for the academic study of **culture**
“Essential **Elements of Culture**” (@ course content site)

(a) What precise terminology exists for describing **unseen things**, religious & non-religious, about which people **reflect** as they practice? (sections II & III)

unstated beliefs

trust

awareness

faith

invisible beings

cosmic forces

worlds

personification

mystics

verbal vs. symbolic depictions

(b) “How do the **analogies of dimensions and layers** help picture the relationship between **reflection and the other two elements of culture**?” (section IV)

invisible vs. visible elements

3 dimensional graph

soil layers

determinism vs. instrumentalism in the history of technology
“Tools of the Mind” (in SacCT)

(a) “What is the intellectual ethic of a technology and to what extent is it important?” (p.44-46)

map & clock intellectual technologies

mind/way of thinking inventors & users

(b) “What debate about technology’s role in shaping civilization has been going on for centuries, and why is the debate unresolved?” (p.46-50)

determinists vs. instrumentalists conscious decisions/choices

tools toolmakers & tool users

thought/mind/thinking brain neuroplasticity metaphors

Dubois' \$0.02: “Daoism” vs. “Three Religions”

- “Dao-ism” named after the mysterious “way” (*dao*) of the primordial wholeness from which everything evolves, encompassing BOTH
 - formal ritual traditions allied with the *Daodejing* of Laozi (3rd BCE), most usefully viewed as a shen whose revelations advocate for sagely rule on earth, supported by collective power of folk spirits
 - less formal reflective philosophy stemming from Zhuangzi (4th BCE), urging retreat from society to nature, embodied in the ideal of the immortal, & inspiring close observation of physiology & nature.
- The later “Three Religions” movement equates realization of dao with Buddhist *nirvana* & stresses the importance of Confucian ethics.

Content Objectives for Unit 2b: Modern China

By the end of this introduction you should be able to (1-2) describe, and also (3) apply to real-life situations, what you have learned about:

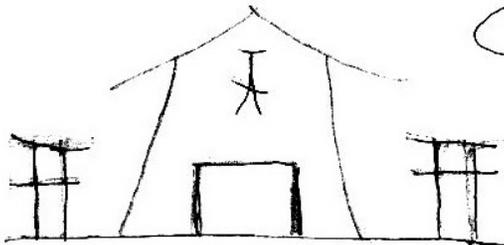
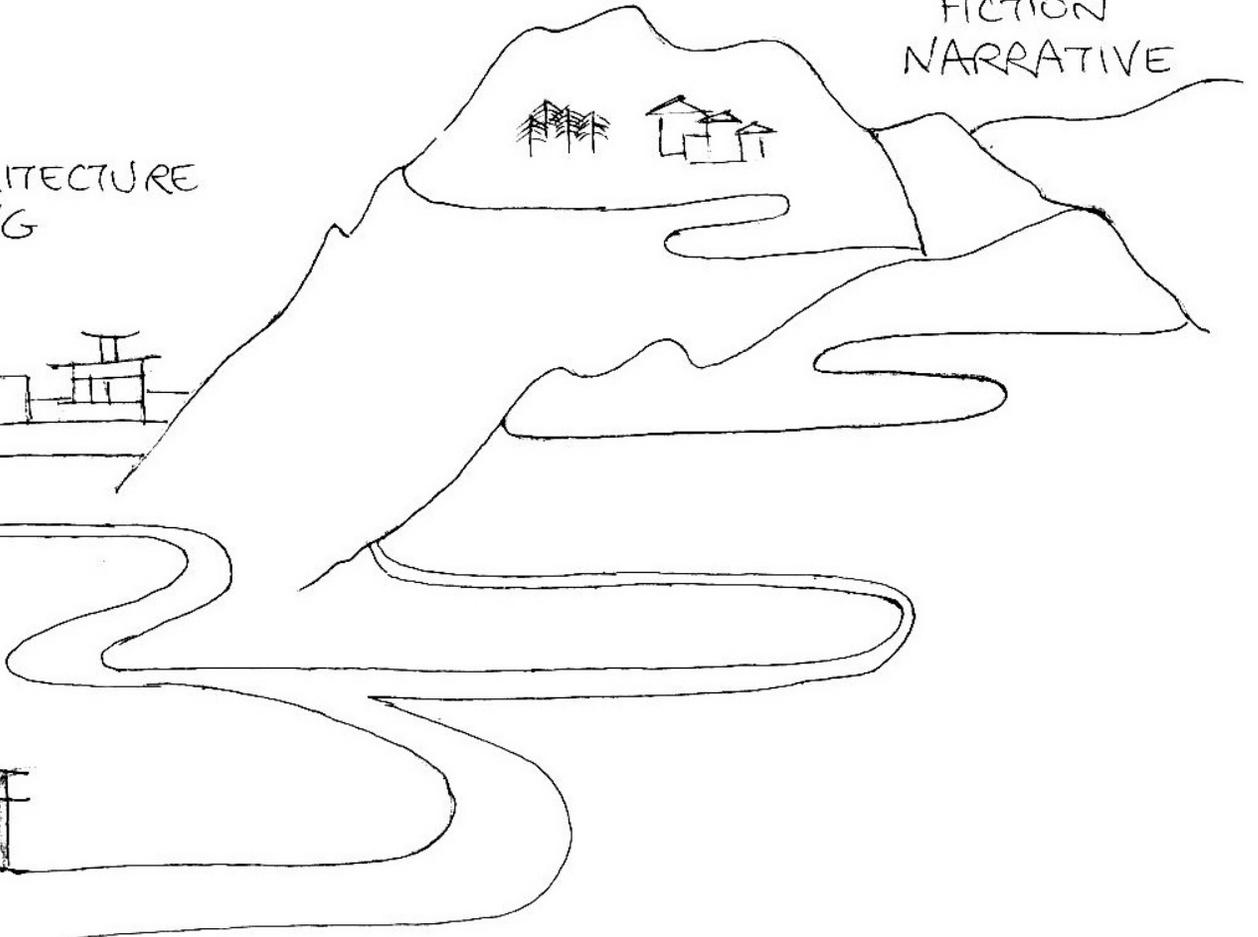
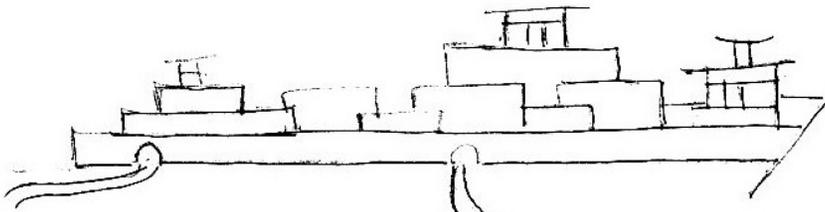
- A. the increasing status of non-elite social classes during the 17th-18th centuries, reflected in stories of widespread printing and distribution of “morality books” attributed to mediums channeling spirit guides.
- B. long-standing Chinese cosmological and ritual principles, embodied in the imperial architecture of Beijing (13th-19th centuries CE).
- C. the increasing influence of the concept of “three religions,” reflected in a popular fiction narrative of the early 20th century.

****w/focus on reflection motivating &/or focusing practice****

PRACTICE 18TH-19TH CE CHINA R/R/T

SYMBOLIC
MOUNTAINS
IN 20TH CENTURY
FICTION
NARRATIVE

IMPERIAL ARCHITECTURE
OF BEIJING



SPIRIT WRITING ‡

PRINTING MORALITY BOOKS

‡ TESTIMONIAL STORYTELLING

Overview of Historical Sources for Unit 2b

Primary Sources (in course reader, or optional anthologies/on reserve)

- A. "Lord Zitong" & "Tract of the Most Exalted" (**RAP**: RDR, 86-93)
- B. *Chinese Imperial Planning* & "A Jesuit in Beijing" (**ASA**: RDR, 94-102)
+ "Forbidden City" (arial view, courtesy of EB)
& "Chinese Art of the Late Imperial Court" (online PPT)
- C. selections from *Travels of Lao-Tsan* (**MOO**: RDR, 103-17)

EB articles (see links online & locate **terms marked with *** on pages below):

- A. "shen," "Wendi," "Chengdu," "Printing: Origins in China," "Daoism"
- B. "Yuan dynasty," "Beijing," "Taiji"
- C. "Huang He," "Boxer Rebellion," "Periods of Development of Chinese Philosophy," "Communal folk Daoism," "Daoist Contributions to Chinese Science" & "Daoist Imagery," "Confucianism & Buddhism," "nirvana"

passages to locate in these primary sources

"...its beauty lies not so much in the separate pieces of architecture of which it is composed as in an impressive array of buildings and an infinite series of courtyards and gardens neatly laid out, where everything is truly magnificent and shows the power of the master who lives there....in the middle of one of these vast courtyards, one sees a base, or a solid mass of extraordinary magnificence, square and isolated on all sides, with a balustrade, worked in a manner similar to our own taste, running all around its pedestal. This initial base is surmounted by another smaller one, embellished with a second balustrade similar to the first. The construction rises in this manner to five tiers, each one smaller than the others."

"By this time the tea was ready. The traveler filled a small cup and asked Zhou to drink. Zhou declined, saying, 'For many days I have not been able to consume even small amounts.' The traveler replied, 'This tea is not the same. Please try it.' Zhou then drank two cups without any trouble. He felt his energy suddenly renewed. The traveler advised him, saying: 'When you return home, it is best to drink rice soup at first, then eat only diluted rice gruel. After seven days you can eat and drink normally.'"

"The three schools--Confucianism, Buddhism, Daoism--are like the signboards hung outside three shops. In reality they are all sellers of mixed provisions; they all sell fuel, rice, oil, salt. But the shop belonging to the Confucian family is bigger; the Buddhist and Daoist shops are smaller. There is nothing they don't stock in all the shops....All teachings have two layers: one can be called the surface teaching, one the inner teaching. The inner teachings are all the same: the surface teachings are all different. So Buddhist monks shave their heads; Taoist priests do their hair up in a coil; you can tell at a glance which is Buddhist and which is Taoist. If you ask the Buddhist monk to keep his hair and do it up in a coil and wear a feather-trimmed coat, and the Taoist priest to shave his hair and put on a gown of camlet, then people will call them by the opposite names."

"That night I went to the edge of the river to throw in a memorial to the Earl of the Sea on which I had written the name of the office which I held in my dreams, but my heart failed me and I was too embarrassed to do it. Suddenly clouds converged swiftly from the four directions and wind and thunder roared. A clerk bowed before me, saying, 'The Judge of Fates should transfer his residence.' I said, 'That is not me. I am the son of old Mister Zhang, named Ya...!' The clerk said, 'I have been commanded to speed you on your way.' I said, 'What about the members of my family?' The clerk said, 'Let us first go to your headquarters.' I was confused and had not yet made up my mind. The clerk with a bow bade me mount a white donkey and I was gone."

mediums channel/ scribes record stories & commands of **shen [r]*** (RDR, 86-88)
Zhengyuan promotes printing & distribution of **morality books** (RDR, 89-93)

“god” = **shen* [r]** Zitong = Wen[chang] Di[jun] = **Wendi* [r]** Chengdu* [s]
spirit writing *Esoteric Biography of Qinghe* *Tract on the Hidden Administration*

Tract [of the Most Exalted] on Action & Response Daoist* [& dao*] Laozi* [r]
[Qing dynasty* [s]] causes & effects = “action & response” virtue & retribution

(a) Which **shen*** speak via mediums whose words are recorded here? (p.342-45, 348-49)

scholar-official [=“government office”] Jin dynasty Heaven* Water Office
hidden administration [r] Elder Yu field of blessing weights & measures

(b) Who collected stories to inspire dissemination of morality books & why? (p.439-42)

non-elite social classes [s] mass printing/ movable type*
ledgers...of merit & demerit Confucian sages Confucian moral ethos

(c) What kind of patrons copy/ sponsor/ distribute morality books? (p.442-47)

salt business Guandi Shan Yangzhu Taizu “treasure of the nation”
Ji Yunhe Tao & Xu Temple Wujiang River/ royal temple Fu Youcai

**Chinese emperors commission & builders construct imperial cities (RDR, 94-102)
[+ “... the Late Imperial Court” (on-line PPT) & “Forbidden City” (EB image)]**

Yuan dynasty* [s] Beijing [Boxer Rebellion* [s]] [Son of] Heaven* [r]

(a) What kind of city buildings & paths did emperors
commission & builders design? (p.365-74)

gates outer walls north-south orientation Taiji* [r] [& dao* [r]]
wards moat fengshui*

(b) What did courtiers & citizens see as they moved in the imperial city? (p.366, 368-74)

palace gong plan imperial- vs. administrative-city [s]
suburban altars Ancestral Temples Confucius* [r] Guandi [r] Temple Ling Tai
freestanding tower imperial garden market areas royal necropolis

(c) What highlights of the Forbidden City did foreign visitors observe? (p.376-79)

courtyards stream emperor's throne gateways

Liu T'ieh Yün imagines & writes about turmoil in modern China (RDR, 103-17)

Kiangsu medicine* “sect that combined...” [= three religions* [s]]
Yellow River* (=Huang He) Boxer Rebellion* [s] traditional Chinese novel*

(a) Who in China read T'ieh Yün's story & how? (p.496-508, 516-30)

weeping *Dream of the Red Chamber*
eight-legged essays Taoist [=Daoist*] priest Huang household

Confucius* = “the Sage” Ch'ang-chü, Chieh-ni/ heterodoxy Sung scholars li & yü

(b) Why do the story's Daoist* characters retreat to mountains? (p.502-3, 518, 522, 527-30)

Huang household [r] P'englai Pavilion Wen Chang-po [r] & Te Hui-sheng
steamship = “ship of state” compass foreign devils

Shen Tzu-p'ing *chien k'ang* Liu Jen-fu Yü Ku = Miss Jade
Palace of Colored Clouds immortal* [r] tea tiger zither & lute

(c) What insights does a Daoist* poet convey via secret symbols? (p.519-23, 528-29)

“grass” characters Yellow Dragon nirvana* [r] lead & mercury