

Online Readings for TRA #2b

Essential Elements of Culture (in the course content site):

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

Supplementary Background Reading (*new* RDR/ @ library reserve counter):

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” as a Unified Tradition

- “Dao-ism” named after the mysterious “way” (*dao*) of the primordial wholeness from which everything evolves, encompassing BOTH
 - informal 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.

(free-form exploration critical of Confucian formality)
 - 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

(outward actions parallel to those of Confucian rituals)

Content Objectives for Unit 2b: Medieval China

By the end of this unit you should be able to (1-2) describe, and also (3) apply to local cultural situations, what you learned about:

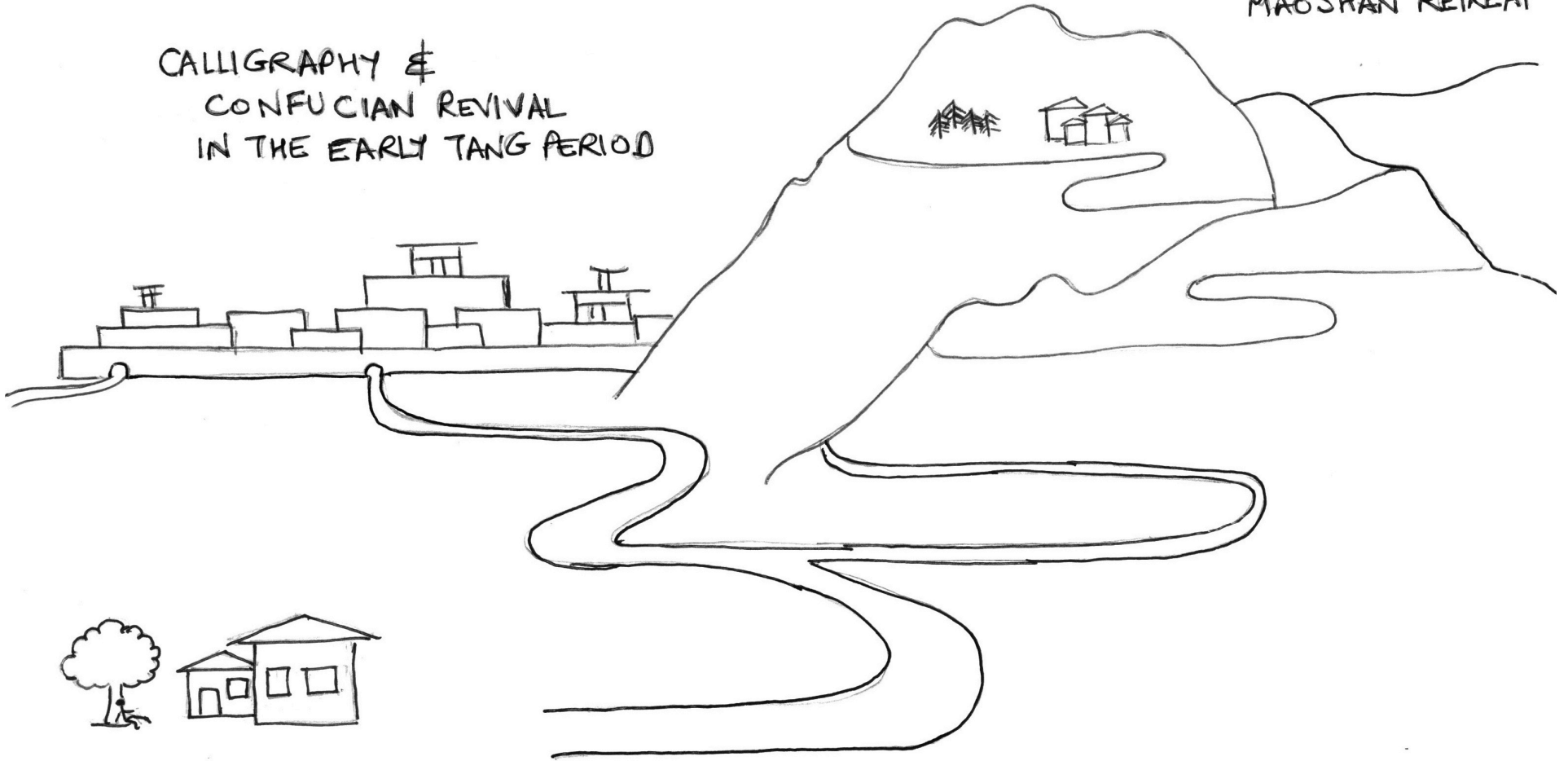
1. the fascination of the influential 3-4th century Maoshan Daoist movement, as glimpsed through visualization of "body gods."
2. rural life outside of the Confucian academies and courts, as reflected in the 4th-5th century CE poetry of a disillusioned civil servant.
3. revival of Confucian culture under the 7th century Tang emperor Taizong, as illustrated in selective study of earlier calligraphists.

****w/spotlight on reflection motivating and focusing practice****

REFLECTN ← [4TH - 7TH CE CHINA] → PRACTICE

ENVISIONING
THE BODY'S INNER
LANDSCAPE AT
MAOSHAN RETREAT

CALLIGRAPHY &
CONFUCIAN REVIVAL
IN THE EARLY TANG PERIOD



POEMS OF A DISILLUSIONED CIVIL SERVANT
TURNED FARMER & DAOIST RECLUSE

Thinking As You Annotate (part 1)

What you think about as you annotate should go beyond summarizing.
Consider one analogy that symbolically describes such thinking.

In putting together a puzzle, one **first looks for**

(a) the details of each puzzle piece & how it fits with others

but then also

(b) forms and colors that appear on different pieces;
similar looking pieces that are hard to distinguish;
and finally the whole picture of the assembled puzzle.

So too your annotation addresses different levels as you
prepare for the TRA, Application Exercises & Unit “Challenges.”

Overview of Historical Sources for Unit Challenge #2a

Historical Records (in RDR or anthologies):

1. "Body Gods & Inner Vision: *the Scripture of the Yellow Court*"
(**RAP**: RDR, 89-92)
+ "Master Zhuang" (YouTube video)
2. "Three Poets: T'ao Ch'ien" [selections] (RDR, 93-101)
[=**MOO**, p. **432-39, 442-47, 453-55**]
+ "Buddhas & Bodhisattvas in China" (online PPT)
3. "Wang Xizhi and Calligraphic Gentrification" (**ASA**: RDR, 102-8)

EB articles (see links in on-line schedule & locate **terms marked with ***):

1. "shen," "dao," "yinyang," "Shang-ch'ing," "Lingbao," "Tao Hongjing"
2. "Tao Qian," "tian,"
3. "Wang Xizhi," "Taizong," "Tang dynasty"

passages to locate in these primary sources:

"One's body will engender a lighted florescence, breath redolent as orchid;
One turns back, extinguishes the hundred malignities--one's features refined in jade.
With practice and attention, cultivate this, climbing to the Palace of Ample Cold.
Not sleeping either day or night, you will achieve then full perfection;
When thunder sounds and lightning spurts, your spirits are placid, impassive."

"I draw the bottle to me and pour myself a cup;
Seeing the trees in the courtyard brings joy to my face.
I lean on the south window and let my pride expand,
I consider how easy it is to be content with a little space. "

"Too much thinking harms my life;
Just surrender to the cycle of things,
Give yourself to the waves of the Great Change
Neither happy nor yet afraid.
And when it is time to go, then simply go
Without any unnecessary fuss..."

"Amidst the extremity of chaos, my ancestral tombs have once again been ravaged. My heart goes out toward them, and I wail, rant, and choke to death. I am filled with pain, my heart is broken. Tormented as I am, what can I do? What can I do? Though they were repaired in no time, I have not had the chance to rush there...The grief gnaws deeply into me. What can I do? What can I do? Faced with the paper, choking with tears, I do not know what to say."

1. Maoshan [s] adepts envision body gods (=”indwelling/body spirits,” shen [r]*)
(RDR, 89-92 + “Master Zhuang”**—> on-line video)

Daoism* *Scripture of the Yellow Court* inner vs. outer scripture
Shangqing* [r] embryo = etherealized self [r] inner vision

(i) What are the Shangqing* [r] revelations & how were they revealed? (RAP, 359 & EB)

(ii) How Maoshan* [s] practitioners envision body gods (=”spirits”) [r]? (RAP, 360-65)

(iii) What role do Daoist masters play in communal ceremonies? (“Master Zhuang”)

1. **Maoshan [s] adepts envision body gods (=”indwelling/body spirits,” shen [r]*)**
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dao* [r] celestial worthies* Yang Xi’s* [s] Tao Hongjing* [s] Maoshan* [s]

(ii) How Maoshan* [s] practitioners envision body gods (=”spirits”) [r]? (RAP, 360-65)

 yin & yang* rhythm & end-rhyme incense medieval commentators
Dao Lord eyes cinnabar fields [r] nine palaces (=”Heavens”) breaths = pneumata
saliva “hut” Palace of Ample Cold Yellow Court “Mother of the Dao”

(iii) What role do Daoist masters play in communal ceremonies? (“Master Zhuang”)

Zhuangzi (=Chuang-tzu)

2. Tao Qian* (=T'ao Ch'ien) composes and shares poems with others (RDR, 93-101)
[+ “Buddhas & Bodhisattvas in China”** → on-line PPT]

fu/regulated verse Taoist recluse [s] government official [s] Confucian ideals wine

(i) What specific occasions inspired Tao Qian's poetry? (MOO, 434-37, 439, 444-45, 447)

(ii) What philosophical ideas inspired him? (MOO, 437-38, 442-43, 445-46)

(iii) What does he experience coming home after serving as a magistrate? (MOO, 453-55)

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clouds seasons farmers [s] T'ao-t'ang Lord Min
Tiered Wall Cypress trees Nine Regions

(ii) What philosophical ideas inspired him? (MOO, 437-38, 442-43, 445-46)

 Lord Millet emperors Shun & Yü
Heaven (=tian*) [r] shadow [r] substance spirit [r]

(iii) What does he experience coming home after serving as a magistrate? (MOO, 453-55)

boat dawn son garden nature heart homecoming

3. Wang Xizhi* [s] & admirers study emotion through calligraphy (RDR, 102-8)

*Preface to the Orchid Pavillion**
cursive vs. running script

Letter on the Disturbances
tracings & rubbings

(i) What did Wang Xizhi* [s] write about and when? (ASA, 247-51, 253, 256)

(ii) What values did Taizong* [s] promote after uniting China (ASA, 254-55)

(iii) What did Tang* & later scholars see in calligraphy (ASA, 248, 252-53, 255-57)

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Period of Division [Spring Purification Festival*] tombs *tong* (=pain) [r] brush

(ii) What values did Taizong* [s] promote after uniting China (ASA, 254-55)

Tang period/dynasty* [s] [Luoyang*] civil order = civility [r] = civil virtues
Confucian temples National University *Book of Rites*

(iii) What did later admirers see in Wang's calligraphy? (ASA, 248, 252-53, 255-57)

“brave warrior” backbone vs. gentility [r] official biography
Equilibrium & Harmony [r] Confucian standards moods & manners