Key Themes from Unit 1b: Modern India

1. increasing separation of religious charisma & secular/government administration

2. women preserving religious customs

3. subtle shift in social categories (brahmins & rulers)
Reconsidering Logic from Unit 1 Application Exercises

1. enduring community = stronger practice
   --> e.g., Sikhs, Bengali Vaishnavas, Shobhag Kanvar
   (But what about when community disbands for reasons unrelated to strength of the practice, as with Akbar & Tipu?)

2. smaller, more limited community = weaker practice
   --> e.g., Jahangir, RK Narayan
   (But might not smaller group focus more intently on practice, as in Nanak’s 1st disciples & Mother Ten stories?)

3. political practice (Akbar’s exploits, Tipu’s tiger)
   weaker than spiritual (Sikhs, Vaishnavas, Mother Ten)
   (But are these really so separate?)
Content Objectives for Unit 2a: Late Medieval China

By the end of this unit you should be able to describe, for an interested peer unfamiliar with these topics:

1. the artistic, philosophical and social dimensions of landscape painting in 11\textsuperscript{th}-12\textsuperscript{th} century Song dynasty China, as explained by a leading scholar-artist of the period.

2. the influence of Indian customs on Chan Buddhist monasteries of the same period, as reflected in one popular set of monastic rules.

3. the revival of (Neo-)Confucian ritual during the same period, as illustrated by a leading scholar’s description of ancestor worship.

[+ see practice reinforcing & undermining reflection]
12th-13th CE China

Practice

Centers of Education, Art & Imperial Administration

Confucian Shrines & Ancestor Worship in the Home

Chan Monasteries
Guo Xi writes about the significance & techniques of his art (RDR, 54-63) [see also PPT slide 9 & EB photographs]

Northern Song* dynasty [emperor Taizu*] Neo-Confucianism* [dao*]
nature scholar-hermit = recluse scholar civil service*

(a) painters create & display their works (p.278-86, 289, 291-94)

mountain clouds & vapors/mists and haze figures

(b) scholar-officials place & view landscape paintings (p.280, 282-85, 290-91, 293)

pine tree gentleman* (=junzi) Dong Yu principles (=li*) [seasonal] mood

(c) Guo Xi (=Kuo Hsi) records his observations & others study them (p.289-94)

immortals* Xu You & Four Old Men four seasons
Wuliang Zhongshao records rules for novices of the Chan* lineage (RDR, 77-85) [see also PPT slides 3-13]

vinaya

Baizhang  Rules of Purity  Daily Life in the Assembly

abbot  chief seat  “great assembly”  Zen monks

(a) monks sleep, eat & tend other bodily needs (p.256-57, 259-69)

sangha hall  Manjusri*  common quarters  Avalokiteshvara*
bowls  spirit rice  tea  midday meal  evening meal
kasaya  area of threefold purity  bathhouse  wiping block

(a) monks read sutras* & site for meditation (p.257, 259-60, 262, 264, 266-67)

dharmas* (plural)  pure land*  emptiness (=shunyata*)  bell  incense
Buddha* = Tathagata*  bodhisattva*  supernatural powers

(b) chief seat trains novices in rules/verses & oversees behavior (p.257-68)

Baizhang’s standards  impurity  gathering of brahmans
Chu Hsi (=Zhu Xi*) observes & codifies ancestor worship (RDR, 64-76)

Family Rituals  Confucius*  Hsün Tzu  Northern Sung [=Song*]
sacrifice*  Neo-Confucian*  [li* & qi*]  family system

(a) eldest son leads family in seasonal offerings to ancestors (p.xxii-vi, 155-66)

(b) Chu Hsi (=Zhu Xi) observes & prescribes ideal procedure for rites (p.xiv, 155-66)

ancestor  soul cloth  [wooden/spirit] tablet
visits & reports  cappings & weddings
presiding man  presiding woman  liturgist  attendant
offering hall  main hall  second month of the season
official plaque  divining blocks  wine  liver  rice
Heaven* [=tian* + tianming*]  five blessings

(c) later scholars transmit, expand & comment on Chu Xi’s work (p.xiii-xv, xxvi-vii)

Hsü San-li  commentaries  Ch’en-Ch’un  Ming ritual regulations
passage to look for in these primary sources

"On the day of the new moon of this month of this year,...I...presume to report clearly to your honor...: The succession of atmospheric forces flows and changes. The time now is the middle of spring. When we think back with gratitude...we cannot overcome our long-term longings. We presume to take this pure offering of a soft-haired animal, a vessel of millet, and sweet wine, and respectfully present them.... Please enjoy them along with the associated spirits...' When finished, he rises...."

"Upon hearing the bell, Vexations are lightened' Wisdom is strengthened, Bodhi is produced; We escape from hell, Leaving the fiery pit. May I attain buddhahood, And save living beings."

"When you hear the long sounding of the [signal] board, take down your bowls. When raising your body, get up straight and stand still. Only then may you turn your body, making sure to follow the person above you...[Gesture with] palms joined and then take your bowls. One hand holds the bowls while the other hand releases the hook: the left hand holds [the bowls]. With the left hand holding [the bowls], turn your body. Lower your body in a proper crouch, and set down the bowls. Avoid bumping into others with your hips back."

"A great mountain is dominating as chief over the assembled hills, thereby ranking in an ordered arrangement the ridges and peaks, forests and valleys as suzerains of varying degrees and distances. The general appearance is of a great lord glorious on his throne and a hundred princes hastening to pay him court, without any effect of arrogance or withdrawal [on either part]. A tall pine stands erect as the mark of all other trees, thereby ranking in an ordered arrangement the subsidiary trees and plants as numerous admiring assistants."