

The World behind the caves

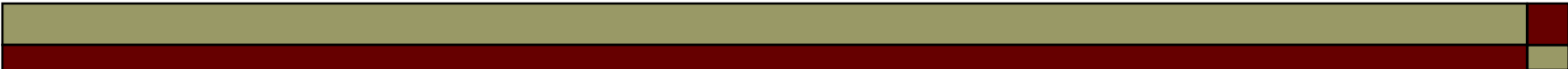
The birth of Daoism

Daoist Lineages/Traditions 2nd -12th century

- Way of the Celestial Masters (Tianshi Dao 天師道) in Sichuan
- Great Peace (Taiping 太平) in eastern provinces; erupted 184 → did not outlast fall of the Han
- Upper Purity (Shangqing 上清) and Numinous Treasure (Lingbao 靈寶) emerged in the southern coastal region in late fourth century
- Complete Perfection (Quanzhen 全真), about 1163 CE

Celestial Masters

- Organized community established by Zhang Ling 張陵, also known as Zhang Daoling 張道陵 in 142 CE
- Name of Zhang's group in their own texts: *Covenantal Authority of Orthodox Unity* 正一盟威; Five Pecks of Rice (Wudoumi dao 五斗米道) in official histories
- Four centuries between the second and the sixth centuries CE constitute the formative period of Daoism



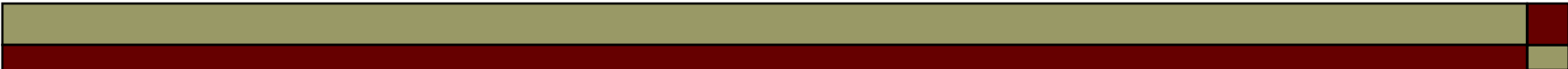
Raz, Gil. (2012). The emergence of Daoism: Creation of a Tradition. Abingdon: Routledge, p. 4.

“For reasons inherent in its very process of development, Daoism was not a clearly definable religion during its formative period and remains so to this day. We should consider the Daoist religion not as a unitary phenomenon, but as an assemblage of intersecting textual and ritual lineages with a set of shared core beliefs or attitudes which formed a commonality as opposed to other traditions such as Buddhism, on the one hand, and the practices of common religion, on the other.”



Daoist synthesis

- Involved interactions among diverse traditions, including local cults; shamanism (wu 巫); immortality cults; various technical traditions and practices associated with the Masters of Esoterica (fangshi 方士), such as divination, breath meditation, medicine, and alchemy; and elements of Han imperial ideology and ritual
- Pure, uncreated Dao is alternative to the violent cults of the deified spirits of the dead
- Daoist authors claim to be in possession of orthodox and most efficacious practices to attain the Dao and thus social order and harmony



Retrospective creation of tradition

- Creative genealogies of practice entail three strategies of distinction:
 1. determining the correct lineage
 2. a mythology, and
 3. correct ritual practice

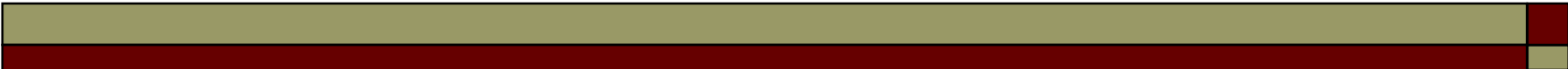
Sima Tan on *dao*jia (*Shiji* 130.3388–92; *Hanshu* 62.2710)

“The Daoist tradition enables man’s numinous essence to be concentrated and unified, so as to move in unison with the formless, and to provide adequately for the myriad things. As for its methods, it follows the great compliance of the Yin-yang specialists, picks out the best of the Confucians and Mohists, and adopts the essentials of the Terminologists and Legalists. It shifts with the times and changes in response to things. In establishing customs and carrying out affairs, there is nothing it is not suitable for. It is simple to grasp and easy to hold onto; there is much achievement for little effort.”

道家使人精神專一，動合無形，澹足萬物。其為術也，因陰陽之大順，采儒墨之善，撮名法之要。與時遷徙，應物變化。立俗施事，無所不宜，指約而易操，事少而功多。

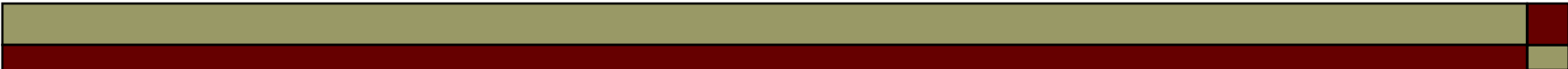
Polythetic definition; Raz (2012), p. 18

1. The primary criterion is a view of the Dao as an overarching and effective force, but not necessarily personified, simultaneously prior to the emanation of the cosmos and yet active in the manifested world.
2. This force can be effectively approached by humans through ritual means, and those who are successful with this quest achieve transcendence.
3. These means are secret and guarded within strict lineages of transmission.
4. These lineages reject all practices that do not revere the direct manifestations of the Dao. Daoists thus replace sacrificial and other blood rites with other, usually bureaucratic, means of communication with the extra-human realm.
5. An eschatological vision underlies the quest for transcendence, differentiating Daoism from the earlier tradition of seekers of longevity.

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- ❑ Rise of Celestial Master Daoism has to be understood in a larger context of religious change during the Eastern Han.
 - ❑ New type of communal practice
 - ❑ Cultic centers that focused on individual practitioners who were perceived as having attained the Dao and transcended the limitations of mundane space and time.
 - ❑ quest for longevity and transcendence, transmission of esoteric knowledge, the appropriation of these techniques and practices, narrative structure, incorporation of such adepts into the Daoist tradition

Cults of Transcendence: Typology (Raz [2012], p. 48)

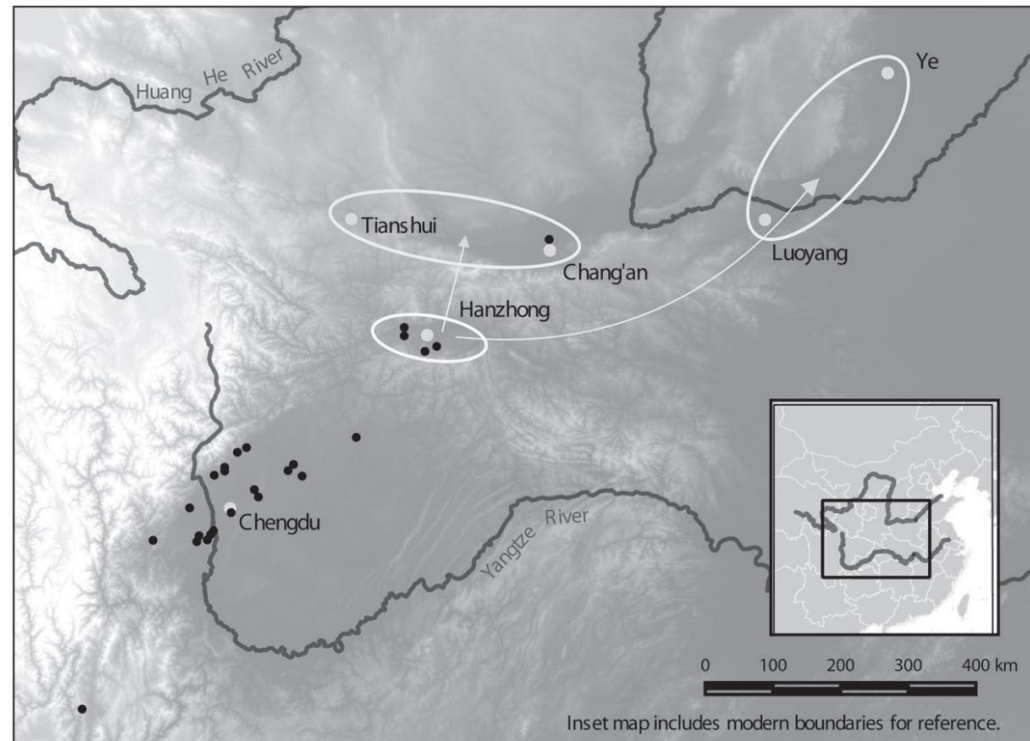
1. Small cultic associations: formed around an actual individual, little known, or even unknown, beyond the immediate group; exemplified by the Fei Zhi inscription 肥致碑.
2. Local cultic centre: a center of public worship of a local practitioner; exemplified by the Transcendent Tang Gongfang inscription 仙人唐公房碑.
3. General cultic centre: a localized cult of a practitioner who has become part of the public domain. Already a legendary person in contemporary sources, whatever may have been the original particulars of the practitioner are no longer recoverable; exemplified by the Wangzi qiao inscription 王子喬碑.
4. Universal cultic centre: a cultic center designated and supported by the imperial court, exemplified by the Inscription to Laozi 老子銘.



Fei Zhi Inscription (date 169 CE)

□ Please see handout.

Daoist Diaspora



GIS data: CHGIS, Version 5. © Fairbank Center for Chinese Studies & the Institute for Chinese Historical Geography at Fudan University, Dec 2010. Made with Natural Earth free data @naturalearthdata.com

FIGURE 3. The Daoist diaporra. Arrows indicate the forced relocation of Daoists by Cao Cao around 215 CE. Map by Angela R. Cunningham.

The Parish System

- ❑ 24 parishes → reference to twenty-four seasonal nodes of the solar calendar
- ❑ 24 parishes represented as upper, middle, lower set of 8 parishes ← levels of the body: head, chest, abdomen
- ❑ “The parish is what the nature, fate, soul, and spirit depend upon” 治者，性命魂神之所屬也.
- ❑ Parishes were the ritual centre

Master Red Pine's Almanac:

Petitions I

Whether a layperson 世人 seeks to present a petition on behalf of home and country 家國, of his or her own person 己身, of dependants 眷屬, or on behalf of deceased ancestors 先亡, each kind is different according to the particulars.⁶⁶

The code states: When presenting a petition in cases of minor disease or trifling matters, it suffices to say *your servant X knocks his head to the ground and respectfully submits* 臣某稽首再拜上言 [...]. When presenting a petition in cases of severe disease and urgent matters, state *your servant X, begging for pardon for his capital crime, knocks his head to the ground and respectfully submits* 頓首死罪稽首再拜上言. Likewise at the end of the petition. Violators suffer diminutions of lifespan.³³

Your servant X and his disciples are the descendants of lowly rustics 草苗. Farm work is our livelihood. By a rare good fortune he got to serve the Great Tao. He was bestowed multiple ordination registers 賜佩重籙 and honored with diocesan office 治職.³⁴ Celestial officials and soldiers guard his person. [Yet] he has amassed faults like mountains and seas, and not a shred of merit. Accountable to heaven and earth, he dares not rest at ease.³⁵

Petitions II

Full ordination rank. I [priest] respectfully submit, in conformity with the documents. Born on such-and-such day and month of the year such-and-such, in such-and-such prefecture, county, and village, this day [the client?] states and personally declares: A man of flesh born from a womb 胎素肉人 and descended from mortals 枯骨子孫, he was granted the rare good fortune to serve the Great Tao. Ever graciously favored, boundless is his exultation. Yet being a man of flesh, numerous are his failings in the faith 信向多違. Thus he has invited harm and incurred manifold adversities. Suffering delusive thoughts and dreams, he has ungodly visions...³⁹

The heavenly officials invited are to be promoted and rewarded in accordance with the Three Assemblies Announcement of Merit 三會言功. This pledge shall be honored without fail 不負效信. May the Most High in his mercy resolve the matter, *et cetera* 恩惟太上分別云云.⁴⁰

Petitions III

Those petitions that were not burnt [as part of the petition ritual] have been kept under seal and shelved in boxes. The scrolls and bundles have accumulated in great numbers. In accordance with the rites, they must not be dispersed. It is feared that there will be losses due to desecration by insects or rats or damage from humidity and decay. Ever reverential, we dare not contravene the guidelines. This day, in accordance with the code, we therefore discontinue and sacrifice so-and-so many pieces collected since such-and-such year, month, and day, transforming them by fire upon such-and-such pure altar/pure place. May the smoke rise up to the gods and cause their *qi*-energy to descend in turn, spreading good fortune and driving away calamity.⁴³

Petition for Preventing Locusts and Rats from Eating Seedlings

In recent years, field cultivation has been untoward all around. This year, in such-and-such a place, the ears of the grain in the fields have been eaten by a plague of locusts 災蝗. It was impossible to prevent. Your servant was solicited to implore its expulsion 禳辟. Prostrating myself on the ground, I respectfully submit this petition. On behalf of household X, we humbly request the Lord of Heavenly Fields 天田君 from the North Gate Palace 北門宮 with one hundred and twenty officials and generals⁷⁸ to take charge of the prevention of crop damage caused by plagues of locusts, insects, and mice, and to order the spoilage due to insects and mice to be entirely eradicated. We further petition the Lord of Heavenly Farmlands 天野君 from the Dijin Palace 地盡宮, with one hundred and twenty officials and generals, to descend for the benefit of farm work and prevent deer, birds, insects, and rats from doing their harm.⁷⁹ We further petition the Lord of Three Qi Yang Origin 三氣陽元君, with a hundred and twenty officials and generals, who reigns in the palace of Yellow Clouds 黃雲宮, to restrain the scourges of birds and beasts and to disable the spirits of the standing cereals 穀稼 from doing harm.⁸⁰ The Void Sovereign Great Tao 虛皇大道⁸¹ commands the soil gods 土地 of the locality, the overlords 孟長 of the mountains and forests, the twelve River Maidens 十二溪女, and the County Lords of Soil and Grain 社稷邑君.⁸² Command that the fields of X obtain a double harvest and not be stricken by further disasters!

■ Thank you for listening.

