

Daoism and Chinese Religions

Religion 30537-055

Spring 2004

Thursday 1400-1640

Instructor: Julius Tsai (Beasley Hall 14 / x6442 / j.tsai@tcu.edu)

Office Hours: M 10-12; Th 10-12

Course Description

This course explores the development of the Daoist tradition in the context of Chinese popular religions. We will study early Daoist communities, texts, and practices to advance our understanding of such religious themes as: the body and the cosmos; magical medicine; immortality practice; ritual; scripture and revelation; apocalypticism; and the relationship between "classical" and "popular" religious traditions.

Course Objectives

The successful student will demonstrate:

- a) facility in close reading of primary texts in translation, recognizing specialized terms and key concepts in Daoism, as well as their extended use in a variety of historical contexts;
- b) knowledge of critical terms in religious studies, including those listed above in the course description;
- c) a historically-contextualized perspective on the Daoist tradition from ancient through contemporary manifestations.

Required Texts

A course reader is available for purchase at the TCU Bookstore.

Course Requirements And Grading

Attendance Policy.

Your regular attendance and thoughtful participation are assumed and are integral to the quality of everyone's experience in this class. You will be responsible for signing in on an attendance sheet that will be circulated at each class. After the first two absences, each subsequent absence will result in a letter grade being taken off your grade for the course. *An absence does not excuse you from any work required for the course.* I will work with you to make up work in case of Official University Absences (see TCU Student Handbook, pp. 21-22) and cases of serious illness, catastrophic accident, or family emergency that are verified by the Office of Campus Life.

Weekly Online Reflections.

You will be asked to write a weekly reflection of 100-200 words on some aspect of the readings, lectures, or discussions for that week. I will grade your reflections on a credit-no credit basis. You will need to post your reflection by midnight on Tuesday of each week to receive credit. The percentage of weekly online reflections that you complete by the end of the semester will correlate directly to your percentage grade for this portion of your overall grade.

Peer-Reviewed Short Papers.

You will be asked to write two short papers (5 pages or 1,250 words) that elucidate and reflect on critical issues in the readings. I will ask you to turn your work in two stages:

- a) A week after the paper topic is announced, you will turn the first draft of your paper in (in class) to another member of the class who will serve as your peer reviewer; that person will likewise turn his/her paper in to you. You will be given time in class to read and comment on each others' papers for the purpose of rewriting. Students who do not bring a first draft to class on the assigned date will lose a third of a grade on their final grade for the paper.

- b) The final draft paper will then be due to me, with your peer reviewer's comments attached, at the next class period. Papers not turned in at class time will be marked down a third of a grade; those turned in without documentation of peer review will likewise lose a third of a grade. Late papers will be marked down a further letter grade per day late.

Final exam.

Please note that the final exam will be held during the regular final exam period scheduled for this class on *Thursday, May 6, 2004*. The exam may not be rescheduled, with two caveats:

- a) Students whose published exam schedule would require them to take more than two final examinations in a twenty-four hour period may ask to reschedule one of these exams. If you are in a situation where you wish to reschedule the final exam for this class, you must submit to me a "Request for Rescheduled Final Examination" form by *April 15, 2004*.
- b) Students who miss an exam due to an Official University Absence must contact me before the exam is missed. Students who miss an exam due to serious illness, catastrophic accident, or family emergency must notify me if possible before the exam and no later than the day after the scheduled exam to do so. No make-up exam will be given until the instructor receives verification of such absences from the Office of Campus Life.

Grading.

Your final grade will be calculated based on the following criteria:

Weekly online reflection	20%
Short papers (2)	50%
Final exam	30%

The scale for grading is as follows:

A (90-100)	Excellent
B (80-89)	Good
C (70-79)	Satisfactory
D (60-69)	Poor
F (0-59)	Failing

TCU Policies and Resources

Disabilities Statement:

Texas Christian University complies with the Americans with Disabilities Act and Section 504 of the Rehabilitation Act of 1973 regarding students with disabilities. If you require accommodations for a disability, please contact the **Coordinator for Students with Disabilities in the Center for Academic Services, located in Sadler Hall 11**. Further information can be obtained from the Center for Academic Services, TCU Box 297710, Fort Worth, TX 76129, or at 817-257-7486.

Adequate time must be allowed to arrange accommodations and accommodations are not retroactive; therefore, students should contact the Coordinator as soon as possible in the academic term for which they are seeking accommodations. *Each eligible student is responsible for presenting relevant, verifiable, professional documentation and/or assessment reports to the Coordinator.* Guidelines for documentation may be found at <http://www.acs.tcu.edu/DISABILITY.HTM>.

Students with emergency medical information or needing special arrangements in case a building must be evacuated should discuss this information with their instructor/professor as soon as possible.

TCU Campus Resources for Students

Campus Life Office (257-7926, Sadler Hall 101); Mary Coats Burnet Library (257-7117); Center for Academic Services (257-7486, Sadler Hall 11); the William L. Adams Writing Center (257-7221, Rickel Bldg. 244); Student Development Services (257-7855, Student Center Rm. 220); and University Ministries (257-7830, Student Center Rm. 111).

Course Schedule

- 1/15 (W) Introduction
- 1/22 Early Daoist Texts: Daode jing, Zhuangzi and Songs of Chu
- 1) D.C. Lau, trans., Lao Tzu: Tao Te Ching (Harmondsworth, UK: Penguin, 1963): sects 1, 2, 6, 11, 16-19, 25, 37, 40, 42, 43, 47, 48, 55, 61, 62, 66, 76, 77, 80
 - 2) Burton Watson, trans., The Complete Works of Chuang Tzu (New York: Columbia, 1968): 29-53.
 - 3) Paul Kroll, trans., "An Early Poem of Mystical Excursion", in Donald Lopez, Religions of China in Practice (Princeton, 1996): 156-65
- 1/29 Warring States (403-221 BCE) And Han (206 BCE- 220 CE) Popular Practice and Views of Afterlife
- 1) Mu-Chou Poo, In Search of Personal Welfare: A View of Ancient Chinese Religion (SUNY, 1998): 69-101.
 - 2) Anna Seidel, "Traces of Han Religion in Funeral Texts Found in Tombs," in Dōkyō to shōkyō bunka (Tokyo: Hirakawa, 1987): 23-57.
- 2/5 Religion in the Han Dynasty and the Rise and Fall of Empire
[PAPER ONE DUE IN CLASS TO PEER REVIEWER]
- 1) A.C. Graham, Disputers of the Tao (LaSalle: Open Court): 319-370.
 - 2) Seidel, "Taoist Messianism," in Numen XXXL:2 (1984): 161-74.
 - 3) Max Kaltenmark, "The Ideology of the T'ai-p'ing ching," in H. Welch and A. Seidel, Facets of Taoism (Yale, 1979): 19-45.
- 2/12 Daoism in Medieval China (220-618 CE) (I): The Celestial Masters and the "Xiang'er" commentary to the Laozi
[PAPER ONE DUE IN CLASS TO INSTRUCTOR]
- Stephen Bokenkamp, Early Daoist Scriptures (University of California, 1997): 32-37; 29-148
- 2/19 Daoism in Medieval China (II): The Celestial Masters' Religious Organization
- 1) Peter Nickerson, trans., "The Abridged Codes of Master Lu," in Lopez, Chinese Religions in Practice: 347-59
 - 2) Michel Strickmann, Chinese Magical Medicine (Stanford, 2002): 1-57.
- 2/26 Daoism in Medieval China (III): The Shangqing [Upper Purity] Revelations and Southern Daoism
- 1) Bokenkamp, "Declarations of the Perfected," in Lopez, Chinese Religions in Practice: 166-179.
 - 2) Strickmann, "The Mao-shan Revelations: Taoism and the Aristocracy," T'oung-pao 63 (1977):1-64
- 3/4 Daoism in Medieval China (IV): Meditative Visualization in the Shangqing Tradition
- 1) Kroll, "Body Gods and Inner Vision: The Scripture of the Yellow Court," in Lopez: 149-55.
 - 2) Henri Maspero, Taoism and Chinese Religion (UMass, 1981): 265-86.
 - 3) Robinet, "Visualization and Ecstatic Flight in Shangqing Taoism", in L. Kohn and Sakade Yoshinobu, Taoist Meditation and Longevity Techniques (Michigan, 1989): 159-191.
- 3/11 Daoism in Medieval China (V): The Redaction of the Lingbao [Numinous Treasure] Scriptures
[PAPER TWO DUE IN CLASS TO PEER REVIEWER]
- 1) Bokenkamp, "Sources of the Ling-pao Scriptures," in Strickmann, Tantric and Taoist Studies in Honour of R.A. Stein. Vol. 2 (1984), 434-85.
 - 2) Catherine Bell, "Ritualization of Texts and Textualization of Ritual in the Codification of Taoist Liturgy," History of Religions 27:4 (1988): 366-392.
- 3/18 SPRING BREAK (no class)
- 3/25 Daoism in Medieval China (VI): "The Scripture of Salvation" and the Relationship Between Daoism

and Buddhism

[PAPER TWO DUE IN CLASS TO INSTRUCTOR]

- 1) Bokenkamp, *Early Daoist Scriptures*: 373-438.
- 2) Erik Zürcher, "Buddhist Influence on Early Taoism," *T'oung-pao* 66 (1980): 84-147.

4/1 Daoism in the Tang (618-907 CE): Ritual and Institutional Consolidation

- 1) Øfuchi Ninji, "The Formation of the Taoist Canon," in Welch and Seidel: 253-67.
- 2) Bokenkamp, "Time after Time: Taoist Apocalyptic History and the Founding of the T'ang Dynasty," *Asia Major*, 3rd s., 7: 59-88.

4/8 Daoism in the Song (960-1279): Encounter with Mediumistic Traditions of the South

- 1) Lowell Skar, "Ritual Movements, Deity Cults, and the Transformation of Daoism in Song and Yuan Times," in Kohn, ed. *Daoism Handbook* (Leiden: Brill, 2000), 413-464.
- 2) Lowell Skar, "Administering Thunder: A Thirteenth-Century Memorial Deliberating the Thunder Rites," in *Cahiers d'Extrême-Asie* 9 (1996-97): 159-202.

4/15 Daoism in the Yuan (1206-1368): The Flourishing of Inner Alchemy

- 1) Robinet, "Original Contributions of *Neidan* to Taoism and Chinese Thought," in Kohn and Sakade, 297-330.
- 2) Lowell Skar and Fabrizio Pregadio, "Inner Alchemy," *Daoism Handbook*, 464-497.

4/22 Daoism Today

- 1) Ute Engelhardt, "Longevity Techniques and Chinese Medicine," in *Daoism Handbook*, 74-108.
- 2) Kenneth Dean, "Daoist Ritual Today," *Daoism Handbook*, 659-682.
- 3) Yoshioka Yoshitoyo, "Taoist Monastic Life," in Welch and Seidel: 229-53.

4/29 No Class

5/6 Final Exam

Supplemental Readings

- Bokenkamp, S. (1997). Early Daoist Scriptures. Berkeley: University of California Press.
- Boltz, J. (1987). A Survey of Daoist Literature: Tenth to Seventeenth Centuries. Berkeley, Institute for East Asian Studies, University of California -- Center for Chinese Studies.
- Cedzich, U.-A. (2001). "Corpse Deliverance, Substitute Bodies, Name Change, and Feigned Death: Aspects of Metamorphosis and Immortality in Early Medieval China." Journal of Chinese Religions 29: 1-68.
- Davis, E. (2001). Society and the Supernatural in Song China. Honolulu: University of Hawaii.
- Faure, B. (1987). "Space and Place in Chinese Religious Traditions." History of Religions 26(4): 337-56.
- Harper, D. (1994). "Resurrection in Warring States Popular Religion." Taoist Resources 5(2): 13-29.
- Hawkes, D. (1974). The Quest of the Goddess. Studies in Chinese Literary Genres. C. Birch. Berkeley, University of California Press: 42-68.
- Hymes, R. (2002). Way and Byway: Taoism, Local Religion, and Models of Divinity in Sung and Modern China. Berkeley, University of California Press.*
- Kleeman, T. A God's Own Tale: The Book of Transmutations of Wenchang, the Divine Lord of Zitong. Albany: SUNY Press.
- Kleeman, T. Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom. Honolulu: University Hawaii, Press, 1998.
- *Kohn, L. (2000). Daoism Handbook. Leiden: Brill.
- Kohn, L. (1993). The Taoist Experience: an anthology. Albany: SUNY.
- Kohn, L. and LaFargue, M. (1998). Lao-tzu and the Tao-te-ching.
- Lagerwey, J. 1987. Taoist Ritual in Chinese Society and History. New York: Macmillan.
- *Lewis, M. E. (1999). Feng and shan sacrifices of Emperor Wu of the Han. State and Court Ritual in China. J. P. McDermott. Cambridge, Cambridge University Press: 50-80.
- Loewe, M. (1994 (first publ. 1979)). Ways to Paradise: The Chinese Quest for Immortality. Taipei, Southern Materials Center.
- Loewe, M. and Shaughnessy, E. (1999). The Cambridge History of Ancient China: From the Origins of Civilization to 221 BCE. Cambridge, UK: Cambridge University Press.
- Lopez, D. (1996). Religions of China in Practice. Princeton: Princeton University Press.
- Maspero, H. (1981). Taoism and Chinese Religion. Amherst, MA, University of Massachusetts Press.
- Needham, J. (1956). Science and Civilization in China. Cambridge, Cambridge University Press.
- Robinet, I. (1997). Taoism: History of a Religion. Stanford, Stanford University Press.
- Robinet, I. (1993). Taoist Meditation: The Mao-shan Tradition of Great Purity. Albany, NY: SUNY Press.
- *Sangren, S. (1987). History and Magic Power in a Chinese Community. Stanford, Stanford University Press.
- *Schafer, E. (1977). Pacing the Void: Tang Approaches to the Stars. Berkeley, University of California.
- Schipper, K. (1985). "Vernacular and Classical Ritual in Taoism." Journal of Asian Studies 65(1): 21-57.
- Schipper, K. M. (1993). The Taoist Body. Berkeley, University of California Press.
- Seidel, A. (1969-70). "The Image of the Perfect Ruler in Early Taoist Messianism: Lao Tzu and Li Hung." History of Religions 9: 216-47.
- *Seidel, A. (1983). Imperial Treasures and Taoist Sacraments: Taoist Roots in the Apocrypha. Tantric and Taoist Studies. M. Strickmann. Bruxelles, Institut Belge des hautes études chinoises. II: 291-371.
- *Seidel, A. (1989-1990). "Chronicle of Taoist Studies in the West, 1950-1990." Cahiers d'Extrême-Asie 5: 223-347.
- *Stein, R. (1990). The World in Miniature: Container Gardens and Dwellings in Far Eastern Religions. Stanford, Stanford University Press.
- Stephen Little (2000). Taoism and the Arts of China. Chicago.
- Strickmann, M. (2002). Chinese Magical Medicine. Stanford: Stanford University Press.
- *Strickmann, M. (1977). "The Mao Shan Revelations: Taoism and the Aristocracy." T'oung Pao LXIII(I): 1-64.
- Teiser, S. (1988). The Ghost Festival in Medieval China. Princeton: Princeton University Press.
- *Verellen, F. (1995). "The Beyond Within: Grotto-Heavens (Dongtian) in Taoist Ritual and Cosmology." Cahiers d'Extrême-Asie 8: 265-290.
- Welch, H. and Seidel, A. (1979). Facets of Taoism: Essays in Chinese Religion. New Haven: Yale University Press.

*Not in TCU Library; instructor will request for purchase by library or supply on reserve.