MAJOR TRADITIONS IN CHINESE THOUGHT
(THE SYNCRETIZATION OF DAOISM, CONFUCIANISM, AND BUDDHISM)
01:165:341
Fall 2020
T Th 2:50-4:10 PM (SR via Canvas)
______________________
Instructor: Jessey J.C. Choo (j.choo@rutgers.edu)

COURSE DESCRIPTION
The synchronous remote seminar focuses on Daoism and the syncretization of Daoism, Confucianism, and Buddhism. Tao, spelled as Dao in post-2000 academic publications, has attracted enthusiastic followers for centuries. The concept is present in every school of East Asian religion and thought, from Way of Heaven in Confucianism, Way of the Bodhisattva in Buddhism, to Way of Kami in Shintoism. There is also an abundance of popular Tao-books, such as the Tao of Pooh, Tao of Jesus, Tao of Zen, and (unbelievably) Tao of Dude for sale on Amazon. But what exactly is "Dao"? This course introduces how the term was conceptualized and applied in Daoism, Confucianism, and Buddhism in China. It traces the transformation of Daoism from a "philosophy" into a lively religion of ghosts, spirits, and the pursuit of immortality and salvation during the medieval period. It further examines how Confucian and Buddhist concepts and rituals had influenced the development of Daoism and how Daoism had influenced them in return in the process of syncretism (i.e., the union of many opposite teachings, beliefs and practice in philosophy and religion). We will read not only Laozi/Lao-tzu and Zhuangzi/Chuang-tzu, the foundational texts of philosophical Daoism but also those of Confucianism and Buddhism. The course materials will moreover cover a wide range of texts, from scriptures, ritual manuals for alchemy, meditation guidebooks, to stories of Buddhist and Daoist adapt's magical feats and karmic retribution for violating the Daoist and Buddhist teachings.

UNDERGRADUATE LEARNING GOALS
This course satisfies the following Asian Languages and Cultures Departmental Learning Goals for the requirement for the Chinese (165) and Asian Studies (098) major and minor. See full statement of Asian Languages and Cultures Departmental Learning Goals at:
http://asianstudies.rutgers.edu/academics/undergraduate/learning-goals

COURSE REQUIREMENTS — UNDERGRADUATE
Class Participation 20%
Group Discussion Reports 20%
Weekly Analysis of Primary Sources-WPSA 30%
Term Paper 30%

FINAL GRADE DISTRIBUTION
A=90–100; B+=85–89; B=80–84; C+=75–79; C=70–74; D=65–69; F=64 and below.

COURSE FORMAT
This course is conducted through synchronous remote learning via Canvas Conference. We come together online twice weekly to share our thoughts on the syncretism of Daoism/Taoism, Confucianism, and Buddhism. As with all seminars, synchronous remote lectures on the course materials will be brief and the PPTs will be available for download from Canvas. You are expected to complete the reading assignment
before the class and ready to discuss the contents. Class participation and group discussion are the key components of this course. Just because we are not in the same room does not mean we cannot have a substantive exchange of ideas.

**CLASS PARTICIPATION**

Attendance is not mandatory for this course, but class participation is. Some basic etiquette to observe: When you join the conference, please mute your microphone and turn on your video. When you are not speaking, please also mute your microphone but leave your video on. Video is particularly important because it let us see one another and interact face-to-face even though we are physically miles apart. Also, you would not want me to grade your class participation without putting a name to a face. The grouping is random. So, you will have different people in your group each time. Your individual class participation over the semester is evaluated in the following areas:

- **Preparedness:** Complete the reading assignment and demonstrate knowledge, comprehension & application of course materials.
- **Engagement:** Actively initiate and respond to questions and participate in discussions.
- **Teamwork:** Always respectful, supportive, engaging and listening to your peers.
- **Discussion:** Focus and clearly articulate your analysis, synthesis & argument.
- **Overall:** The class dynamic and level of discussion are better because of your presence.

**GROUP DISCUSSION REPORTS**

Each group is required to post a short report (150-200 words) of their discussion and conclusion on Canvas before mid-night. Otherwise, the window will be closed. Your report should list the names of all members. It would help everyone if you considered including the following in the report:

- What was your final answer to the question?
- From which primary sources did you draw the conclusion, and why?
- Was this a unanimous or majority decision? If the latter, what was the dissenting opinion?

The person (or persons) who write the report should also email me a separate one-word self-evaluation on the quality of group corporation via Canvas. Put your group number and one-word evaluation in the subject line. For example: Group 1-Excellent. Please consult the following rubric:

- **Excellent:** Everyone completed the readings before the class and contributed to the discussion.
- **Average:** Most people completed the readings before the class and contributed to the discussion.
- **Poor:** Most people did NOT complete their reading before the class or contribute to the discussion.

**WRITING ASSIGNMENTS**

Please submit all writing assignments via Canvas. Look inside the Assignment folder. All written assignments will be evaluated based on:

- The demonstrated knowledge, comprehension & application of course materials.
- The depth of analysis, synthesis & argument
- The clear and logical development of the argument and thesis
- The presentation of the material (e.g., format, grammar, and documentation)

**A. WEEKLY PRIMARY SOURCE ANALYSIS (WPSA)**

WPSA should consist of insights drawn from closely reading one primary source. See the attachment for detailed instructions. It is advisable that undergraduate students submit one WPSA per week, although
only the TEN highest scores will be counted toward the final grade. Graduate students must submit one WPSA every week, and all scores will be counted. All WPSA are due on Tuesday at noon, starting on September 8, 2020. No late submission will be accepted. (See attached for more details).

B. Term Paper
Undergraduate students are to complete ONE term paper for this course. The paper will be an analytical essay centering on a question based on the course materials. It requires students to use the primary sources and other assigned readings to support their arguments. No research will be needed. The paper is between 1000-1250 words in length. (Additional information forthcoming).

Academic Integrity
I expect you to uphold the highest standards of academic integrity at all times. Violations include plagiarism, cheating, fabrication, facilitation of dishonesty, and academic sabotage. See the current Academic Integrity Policy: http://nbacademicintegrity.rutgers.edu/home-2/academic-integrity-policy/ Ignorance of the policy is not a mitigating circumstance. Among these violations, plagiarism is the most common. If you are not sure what is plagiarism, watch this instructional video: https://youtu.be/UsFcU1PH_8E

Students with Disabilities
It is the policy of Rutgers to make reasonable academic accommodations for qualified individuals with disabilities. If you have a disability and wish to request accommodations to complete your course requirements, please contact the Office of Disability Services (https://ods.rutgers.edu).

Course Materials
There are two types of course materials: books to be purchased and individual articles or book chapters available for download from Canvas.

Book to Purchase

Book to download

Abbreviations
SCT=
*Sources of Chinese Tradition*
RCP=
*Religions of China in Practice*

Office Hours
On Tuesday and Thursday. Please email for an appointment. I will then setup zoom link.
MAJOR TRADITIONS IN CHINESE THOUGHT

COURSE SCHEDULE (READING MUST BE COMPLETED BY THE DATE INDICATED)
✓ = primary sources

PART I — BEFORE BUDDHISM

Week 1:
09/01 Tue  Course Introduction
• Kraemer, “Syncretism,” 39-47
09/03 Thu  The Time of Mystics and Philosophers
• Van Norden, Intro to Classical Chinese Philosophy, 1-15
• Hawai‘i Reader, 11: “The World of Zuozhuan” and 22. “Anecdotes from the Warring States” ✓

Week 2:
09/08 Tue  Monday Class
09/10 Thu  Early Confucianism
• Van Norden, Intro to Classical Chinese Philosophy, 17-32
• Hawai‘i Reader, 7: “Confucius and the Birth of Chinese Philosophy,” 45-50 ✓
• Hawai‘i Reader, 10: read “Doctrine of the Mean” only, 64-67 ✓

Week 3:
09/15 Tue  The Dao of Laozi
• Norden, Intro to Classical Chinese Philosophy, 121-139
• Robson, Daoism, “The Scripture of the Way and its Virtue,” 85-97 ✓
09/17 Thu  The Dao of Zhuangzi
• Norden, Intro to Classical Chinese Philosophy, 141-162
• Robson, Daoism, “The Book of Master Zhuang,” 97-117 ✓

Week 4:
09/22 Tue  Confucius’ Critics—Mozi
• Norden, Intro to Classical Chinese Philosophy, 51-68
• Robson, Daoism, “The Book of Master Mo,” 83-85 ✓
• Hawai‘i Reader, 8: “The Challenge of Mozi,” 50-55 ✓
09/24 Thu  Confucius’ Followers—Mengzi and Xunzi
• Norden, Intro to Classical Chinese Philosophy, 83-100 and 164-182
• Hawai‘i Reader, 9: “Mencius’s Defense of Confucianism,” 56-61 ✓
• Hawai‘i Reader, 18: “Xunzi and the Confucian Way,” 121-129 ✓

Week 5:
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<th>Date</th>
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| 09/29 Tue  | Classical Chinese Cosmology       | • Kohn, *Introducing Daoism*, Ch. 4: “Cosmos, Gods, and Governance,”  
• Hawai'i Reader, 4: “Milfoil-Divination” and 26: “The Five Phases” ✓ |
| 10/01 Thu  | Early Syncretism I—Huang-Lao Silk Manuscript & Huainanzi | • *SCT*, “The Huang-Lao Silk Manuscript,” 241-242  
• *SCT*, “The Huang-Lao Silk Manuscript,” read only “The Standards of the Way” and “The Source that is the Way” ✓  
• *Essential Huainanzi*, Introduction, only 1-22  
• Robson, *Daoism*, “Master of Huainan,” 117-127 ✓ |
| Week 6:    |                                    |                                                                                                                                        |
| 10/06 Tue  | Early Syncretism II—Dong Zhongshu and Emperor Cult | • Robson, *Daoism*, “Essential Points on the Six Lineages of Thought,” 154-157✓  
• *SCT*, “Dong Zhongshu,” 292-295  
• *SCT*, “Dong Zhongshu,” read only “The Conduct of Heaven and Earth,” “Comprehending the State as the Body,” and “Standards of Humaness and Rightness” ✓ |
• *RCP*, “Inner Cultivation Tradition of Early China,”123-138 (Guanzi Selections only ✓) |
| Week 7:    |                                    |                                                                                                                                        |
| 10/13 Tue  | The Emergence of Religious Daoism  | • Robson, *Daoism*, “Classical Daoism Takes Shape,” read only 159-164  
• Robson, *Daoism*, “The Scripture of Great Peace,” “The Laozi Inscription,” and “Scripture on Laozi Transformations” ✓ |
| 10/15 Thu  | The Celestial Masters (or Heavenly Masters) | • Kohn, *Introducing Daoism*, Ch. 6: “Ethics and the Community,” read 98-104 only  
• Robson, *Daoism*, “The Xiang’er Commentary on the Laozi” and “Commands and Admonitions for the Family of the Great Dao” ✓ |

**PART II — ENCOUNTER BUDDHISM**

Week 8:  
10/20 Tue | Early Buddhism |
MAJOR TRADITIONS IN CHINESE THOUGHT

- *Introducing Buddhism*, Ch. 3: “Dharma,” 42-57
- *Buddhist Scriptures*: “The Sermon on the Four Noble Truths,” “The Noble Eightfold Path,” and “Skandhas and the Chain of Causation” only ✓
- Strong, *The Experience of Buddhism*, Sections #3.2.1; #3.2.2; #3.3.1, #3.4.2, #3.5.1✓

10/22 Thu  Mahayana Buddhism
- *Introducing Buddhism*, Ch. 6: “Mahayana,” 97-117
- Strong, *The Experience of Buddhism*, Sections #4.4.1, 4.4.2, 4.4.3 4.4.5✓

Week 9
10/27 Tue  China Encountered Buddhism
- Hansen, *Open Empire*, Ch. 4: 141-152
- *SCT*, Ch. 15: The Coming of Buddhism to China, “Mouzi: Disposing of Error” only ✓
- *SCT*, Ch. 16: Excerpts from the *Lotus Sutra*, “The Buddha Preaches the One Great Vehicle,” “The Parable of the Burning House,” and “The Daughter of the Dragon King” only ✓

10/29 Thu  Buddhism Encountered China
- Robson, *Daoism*, “Memorial to Emperor Huan Concerning Buddhism and Daoism” and “The Conversion of the Barbarians” ✓

Week 10:  The Upper Clarity (or Highest Clarity) Daoism
11/03 Tue  
- Poceski, *Chinese Religions*, “The Shangqing Revelations,” 77-80
- *RCP*, “The Declarations of the Perfected,” only 166-179 ✓

11/05 Thu  Immortals (or Transcendents)
- Chapter 3: Early Texts and the Emergence of Religious Daoism, “External Alchemy and the Quest for Immortality,” 68-71
- Robson, *Daoism*, “Master Who Embraces Simplicity” and “Traditions of Divine Transcendents” ✓

Week 11:  Daoist Alchemy
11/10 Tue  
- Pregadio, *The Way of Golden Elixir* (a pamphlet), skip Ch. 6
MAJOR TRADITIONS IN CHINESE THOUGHT

Solar and Lunar Pneumas’ only)” and “Essay on the Secret Essentials of the Recycled Elixir”✓

11/12 Thu  Numinous Treasure and Salvific Daoism
- Poceski, Chinese Religions, “The Lingbao Scriptures,” 80-83
- RCP, 20: “Purification Rite of Luminous Perfected,” 268-277✓
- Robson, Daoism, “The Wondrous Scripture of the Upper Chapters of Limitless Salvation” ✓

Week 12:
11/17 Tue  Buddho-Daost Syncretism—Destiny, Karma, and Rebirth
- Tales From Tang Dynasty China, “Encounter with Supernatural,” pp. 18-30 only
- Tales From Tang Dynasty China, “The Record of Master Shenxiu’s Prediction”
- Huntington, Tang Dynasty Tales, “Du Zichuan”✓
- Campany, Signs from the Unseen Realm, #3, 34, 57, and 117✓

11/19 Thu  Otherworld Bureaucracy & Law Enforcement
- Robson, Daoism, “Regulations of the Dark Capital” and “The Great Petition for Sepulchral Plaint” ✓
- Campany, Signs from the Unseen Realm, #5 ✓

Week 13:
11/24 Tue  Buddhist Meditation (dhyāna) and Chan Buddhism
- van Schaik, The Spirit of Zen, “Bodhidharma,” 114-128 (Translation ✓); “Hongren,” 181-193 (Translation ✓)

11/19 Thu  Thanksgiving

Week 14:
12/01 Tue  Confucian Reclamation of the Way
- Poceski, Chinese Religions, Chapter 8: Later Transformations of Confucianism,” 184-191
- SCT, Han Yu and the Confucian ‘Way,’: “Essentials of the Moral Way,” 568-573✓
- SCT, Zhang Zai and the Unity of All Creation, “The Western Inscription” and “Supreme Harmony,” 682-687 ✓
- SCT, The Cheng Brothers; “Human Nature” and “Investigation of Things” ✓

12/03 Thu  Confucian Cosmology Revised
- Poceski, Chinese Religions, Chapter 8: Later Transformations of Confucianism,” 191-199 only and ignore “Revising the Canon”
MAJOR TRADITIONS IN CHINESE THOUGHT

- *SCT*, Shao Yong: The Numerically Patterned Universe, 678-682 ✓

Week 15:

12/08 Tue  The Three Teachings in One
- Poceski, *Chinese Religions*, Ch. 7: Popular Religion, 158-172 and 177-179
- *Tales from Tang Dynasty China*, “Tang Xuan” ✓
- Dudbridge, *Legend of Miaoshan*, Just the translation, pp. 35-41 ✓

12/10 Fri  Term Paper Due
**Weekly Analysis of Primary Source (WPSA)**

**Score:** 10 points

**Grade:** The 10 highest scores will be counted toward the course grade for the undergrads
All scores will be counted toward the course grade for the grads

**Submission:** Via Assignment on Canvas

**Due Date:** The window closes every Tuesday at noon, starting from September 8, 2020

**Description**

The weekly primary source analysis (WPSA) is a short essay focusing on one assigned document. Primary sources are texts or objects created by people who witness, participate, or heard of the event. They could be inscriptions, maps, paintings, historical accounts, poems, scriptures, stories, or treatises. You should treat each primary source like a piece of amber that contains fossils. Your job is to identify and analyze that which is frozen in time. Each week you choose ONE primary source (e.g., a story or a diagram) from the list assigned for that week for your WPSA. While you should share your thoughts on the issues raised in the primary source, your WPSA has to be an analysis and not a general observation. A good WPSA should integrate the following:

- Provide a concise summary of the content and context (no more than 3 sentences)
- Identify the author and immediate audience
- Analyze the content, intent, and purpose
- Deduce the cultural/political/religious/social value and bias and value of the author and contemporary audience
- Imagine the society that produced it
- Explain the connection between this primary source and other primary sources assigned earlier

The best week analysis of primary source evaluates the aforementioned aspects in a balanced, well-informed, and thoughtful manner AND always stays within the word limit. Remember, there is no right or wrong answer. You will be evaluated on the quality of your analysis and prose.

**Format**

- The title of the essay should be the title of the primary source you analyze
- Each WPSA must be between 275-300 words
- You must include a word count at the end of each WPSA
- Times New Roman, size 12, one and a half spaced
MAJOR TRADITIONS IN CHINESE THOUGHT

WPSA RUBRIC

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Unacceptable</th>
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<tbody>
<tr>
<td>Accurately summarize the content and context</td>
<td>3</td>
<td>2</td>
<td>1.5</td>
<td>1</td>
<td>0</td>
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<tr>
<td>Identify the author and immediate audience</td>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
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<tr>
<td>Analyze the content, intent, and purpose of the primary source</td>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
<tr>
<td>Deduce the author's and audience's cultural/political biases and values</td>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
</tr>
<tr>
<td>Imagine the society that produced this primary source</td>
<td>1</td>
<td>0.75</td>
<td>0.5</td>
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</tr>
<tr>
<td>Explain the connection between this and other primary sources assigned earlier</td>
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<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
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<tr>
<td>Display correct spelling, good grammar and writing style</td>
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<td>0.75</td>
<td>0.5</td>
<td>0.25</td>
<td>0</td>
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<tr>
<td>Respect the word limit</td>
<td>Excellent (300)</td>
<td>Good (+/-15)</td>
<td>Average (+/-25)</td>
<td>Poor (+/-30)</td>
<td>Unacceptable</td>
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<tr>
<td></td>
<td>1</td>
<td>0.75</td>
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These two passages refer to a creation myth regarding a primordial super being named Pan Ku. While the “chaos” from which Pan Gu emerges does correlate with earlier myths in the sense that they both technically begin from some type of nothingness/vast emptiness, it quickly diverges. The myth of Pan Gu names a progenitor entity explicitly, whereas myths from some six hundred years prior only ever mentioned entities for a brief instance, if at all. Further still, the creation of heaven, earth and everything that rests on the earth itself all followed fairly linearly from the death of Pan Gu: a direct translation from “body part” to a “structure”, “substance”, “organism” etc.

This marked difference could be representative of a shift in the general imaginative capabilities of the ancient Chinese in the third century AD. For example, the ambiguous and generalized explanation of all that exists, as was formerly theorized in the Taoist-esc creation myths, may not have satisfied the intellectual curiosity of a later generation of Chinese, who would at this point have several hundred years more experience than their existentially curious predecessors. Or, alternatively, it could be representative of external influences of culture and religion from some neighboring country or people with whom the ancient Chinese had previously not had contact with; a culture that the Chinese would have found, at least in some manner, to be intelligent and knowledgeable enough to incorporate their beliefs. Still, the fact that the Pan Gu myth is still considered to be unique to the Chinese does reflect the esteem with which the ancient Chinese held their own beliefs, such that they would not completely abandon them, even in favor of a preferential alternative, but would rather find a way to meld them all together.

Word Count: 294 (not including heading or title)
## Tutorial Facilitator Evaluation (Graduate Students Only)

<table>
<thead>
<tr>
<th>Name:</th>
<th>Assigned reading:</th>
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<tbody>
<tr>
<td><strong>Pre-Circulated Materials:</strong></td>
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<tr>
<td>précis</td>
<td>The précis provides concise summary and critique of the assigned reading</td>
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<tr>
<td></td>
<td><strong>Excellent</strong></td>
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<tr>
<td><strong>Annotated outline</strong></td>
<td>The outline illustrates the components and structure of the argument</td>
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<tr>
<td></td>
<td><strong>Excellent</strong></td>
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<td>2</td>
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<tr>
<td><strong>Facilitation:</strong></td>
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<tr>
<td>Organization</td>
<td>The session is structured in a clear &amp; logical sequence</td>
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<tr>
<td></td>
<td><strong>Excellent</strong></td>
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<td>1</td>
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<tr>
<td><strong>Engagement</strong></td>
<td>The facilitator generates a high degree of interest and participation</td>
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<tr>
<td></td>
<td><strong>Excellent</strong></td>
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<tr>
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<td>2</td>
</tr>
<tr>
<td><strong>Discussion</strong></td>
<td>The Discussion is focused, relevant &amp; engaging</td>
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<tr>
<td></td>
<td><strong>Excellent</strong></td>
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<tr>
<td><strong>Overall Skills</strong></td>
<td>The facilitator asks questions and use strategies that generate and elevate the level of discussion</td>
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<tr>
<td></td>
<td><strong>Excellent</strong></td>
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<td></td>
<td>2</td>
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<tr>
<td><strong>Total</strong></td>
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