

Shenxiao 神霄 ("Divine Empyrean") Daoism

Entered by Nina Edwards, University of British Columbia; Matthew Hamm, University of British Columbia, supervised by Matthew Hamm, University of British Columbia

** Supervised Entry, prepared from a literature review by a student or students under the direction of a Supervisor, typically as a classroom project; edited and vetted by Supervisor.*

Entry tags: Religious Group, Chinese Religion, Daoist Traditions, Divine Empyrean (Shenxiao 神霄)

This entry follows the approach of the scholar, David Mozina by addressing Shenxiao Daoism from two angles: a 12th century textual lineage and a contemporary practice in Hunan that identifies with that lineage. It does so in the hope of illuminating aspects of both lineages. However, it is important to emphasize that this does not imply direct historical continuity, but simply highlights apparently similar threads within Daoism's religious history. To further clarify these two angles, each comment is contextualized with a note regarding time period and three different time ranges are used: 1117-1127 for the initial florescence of Shenxiao in the Song dynasty, 1990-2022 for contemporary ritual practices, and 1117-2022 for answers that pertain to both time periods or to works of the textual lineage that persisted for centuries. It should be noted that the 1990-2022 time-frame corresponds to the period of ritual revival in Hunan following the Cultural Revolution, though the practices in question may date to as early as the mid-18th century.// Shenxiao 神霄 ("Divine Empyrean") Daoism is a branch of Daoism that emerged suddenly in the early part of the 12th century in the Northern Song dynasty during the reign of Emperor Huizong 徽宗 (1100-1118 CE). The emperor himself is often revered as the founder of Shenxiao.// Shenxiao's emergence was part of the rise of Thunder Rites (leifa 雷法), Daoist rituals that began to appear in the tenth century and that relied on Thunder Deities (leishen 雷神) to accomplish various goals such as rain-making and exorcism. It is these Thunder Rites that are still practiced in Hunan province.// A key feature of the Shenxiao cosmology is that, although it envisions a bureaucratic cosmos similar to other Daoist lineages, it places great emphasis on the oaths that deities make with one another and with human ritualists. This emphasis on cooperation as opposed to simply bureaucratic hierarchy suggests a greater sense of the subjective agency of both deities and humans than other branches of Daoism. This emphasis extends to the practice of Thunder Rites wherein Shenxiao practitioners make oaths with Thunder Deities and cultivate the primordial qi of their "spirits" (shen 神) through Inner Alchemy in order to establish equitable partnerships with the Thunder Deities that empower their rituals. //The court ritual master, Lin Lingsu, is credited with the innovation of synthesizing inner alchemical techniques (neidan) with the exorcistic power of Thunder Deities. In 1115, Huizong appointed the ritual master, Lin Lingsu as the court's highest-ranking Daoist. Lin Lingsu won this position by claiming that there was a 9th layer of the heavens (the Divine Empyrean) that was inhabited by deities superior to those of the other layers (which were understood as the sources of the teachings of other Daoist schools). Lin Lingsu further claimed that Huizong was the incarnation of the highest Shenxiao deity, the True King Jade Clarity, Great Emperor of Eternal Life (yuqing zhenwang changsheng dadi 神霄玉清真王長生大帝) who had taken earthly form in order to bring the Dao to all parts of the world. Lin Lingsu further claimed that a number of other court personages and intimates of Huizong were also reincarnations of Shenxiao deities and that he, Lin Lingsu, was the incarnation of a celestial officer tasked with propagating Shenxiao rituals and texts.// Although Lin Lingsu eventually fell from favour, Huizong created a network of Shenxiao temples (the Divine Empyrean Palace network) and declared himself True Lord of the Dao. He thus seems to have fully intended that Shenxiao become the imperial school of Daoism and a crucial part of his theocratic reign. This network was abolished after Huizong's reign in 1127 but Shenxiao continued to flourish well into the Ming dynasty, particularly through the work of prominent theorists such as the patriarchs of the Southern School, Wang Wenqing 王文卿 (1093-1153) and Bai Yuchan 白玉蟾 (fl. 1194-1229?). While aspects of Shenxiao ritual continued to be patronized by imperial favour during the Ming, its identity as a distinct tradition both inside and outside the court had already combined with other lineage forms. Although Shenxiao eventually faded as a distinct school, its influence

and ideas have continued to the present-day, including in exorcistic ritual traditions, as well as in the rituals of practicing Daoist ritualists in contemporary Hunan province, as documented by David Mozina and other, ongoing research in the region.



Date Range: 1100 CE - 2021 CE

Region: Northern Song Dynasty

Region tags: Asia, East Asia

Northern Song

Status of Participants:

- ✓ Elite
- ✓ Religious Specialists

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

By: Matthew Hamm



Is the cultural contact competitive:

– Yes

Notes: As detailed below, even accommodating/pluralistic contact between Shenxiao and other traditions could have a competitive aspect. A stronger example of competition is between Shenxiao (as a Daoist denomination) and Buddhism. For example, during his time of prominence at the court of Huizong (1115-1119 CE), Lin Lingsu is said to have convinced Huizong to suppress of Buddhism (Chao 2006, 330).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE



Is the cultural contact accommodating/pluralistic:

– Yes

Notes: Because Shenxiao is one Daoist tradition among many, it necessarily interacts and incorporates elements from other Daoist lineages. For example, one of its primary scriptures (the sixty one-chapter Shenxiao version of the one-chapter Durenjing) is associated with both Lingbao Daoism and Shangqing Daoism (Strickmann 1978). The rationale for these links is that Shenxiao Daoism is based on the revelations of the highest of the nine Heavens and that other Daoist denominations are traceable to lower levels. This makes other Daoist teachings legitimate but subordinate to Shenxiao. In addition to other branches of Daoism, Shenxiao was also in contact with a variety of other traditions in a pluralistic manner. For example, during the period of 1117-1127, Shenxiao temples featured ritual practitioners of popular cults who offered healing services (Chao 2006, 353). As with Shenxiao's relationship to Lingbao and Shangqing,

this pluralism had a competitive component as Huizong sought to control these practitioners through the institutional apparatus of the Shenxiao temple network (Chao 2006, 353).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Is the cultural contact neutral:

– Yes

Notes: The religiously diverse nature of mainland East Asia means that Shenxiao has long existed alongside a variety of other religious traditions without any major instances of accommodation or competition.

By: Matthew Hamm

↳ Is there violent conflict (within sample region):

– No

By: Matthew Hamm

↳ Is there violent conflict (with groups outside the sample region):

– No

By: Matthew Hamm

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

Notes: This question is answered "yes" only with reference to religious professionals (i.e., Daoist priests) and certain members of the Song elite during the period of Shenxiao's ascendancy (1117-1127 CE) during the reign of Emperor Huizong because less is known about lay practitioners. Any Daoist priest affiliated with Shenxiao would need to undergo formal training and education, as well as rituals of ordination. The governments of various East Asian empires attempted to control this process, offering state schools for prospective priests and requiring exams in order to become ordained. In other cases, however (including in present-day Hunan), religious specialists might be trained through master-disciple lineages outside of these structures. For more on this complex topic, see Strickmann 1978, Chao 2006, and Mozina 2020.

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Assigned at birth (membership is default for this society):

– No

By: Matthew Hamm

↳ Assigned by personal choice:

– Yes

By: Matthew Hamm

↳ Assigned by class:

– No

By: Matthew Hamm

↳ Assigned at a specific age:

– No

By: Matthew Hamm

↳ Assigned by gender:

– No

By: Matthew Hamm

↳ Assigned by participation in a particular ritual:

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Assigned by some other factor:

– Yes [specify]: Proclamation of reincarnation

Notes: A unique form of becoming affiliated with Shenxiao occurred during Huizong's reign between 1117-1127 CE. During this time, Lin Lingsu declared that Huizong, key members of his household and court, as well as Lin himself, were all reincarnations of Shenxiao divinities and celestial officers (Strickmann 1978, 337-338; Chao 2006, 329).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

Does the religious group actively proselytize and recruit new members:

– Yes

Notes: Lin Lingsu's efforts to establish Shenxiao as the imperial school of Daoism can be seen as a type of proselytization.

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Is proselytizing mandated for religious professionals:

– I don't know

By: Matthew Hamm

↳ Is proselytizing mandated for all adherents:

– I don't know

By: Matthew Hamm

↳ Is missionary work mandated for religious professionals:

– I don't know

By: Matthew Hamm

↳ Is missionary work mandated for all adherents:

– I don't know

By: Matthew Hamm

↳ Is proselytization coercive:

– I don't know

By: Matthew Hamm

Does the religion have official political support

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Are the priests paid by polity:

– Yes

Notes: This question is answered "yes," but the method of payment was likely indirect. As part of his efforts to establish Shenxiao as the imperial school of Daoism, Emperor Huizong granted all official Shenxiao temples 1,000 mu of farmland in 1117 in order to provide for temple expenses. Presumably, the income from these lands could have been used to pay those working in the temples. This came to an end when Emperor Gaozong abolished the network in 1127 (Chao 2006, 342-343).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Is religious infrastructure paid for by the polity:

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Are the head of the polity and the head of the religion the same figure:

– Yes

Notes: Lin Lingsu declared Huizong to be the earthly form of the chief Shenxiao deity, the Divine Empyrean Pure Jade Monarch (shenxiao yuqing zhenwang 神霄玉清真王). He was thus a messianic figure who would spread the Dao to all parts of the world. Accordingly, Huizong titled himself "August Emperor, Lord of the Dao" (huangdi daojun 皇帝道君) and sought to establish Shenxiao as the imperial school of Daoism (Chao 2006, 329; Strickmann 1978, 335; 337).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Are political officials equivalent to religious officials:

– No

Notes: Despite Huizong's efforts to integrate Shenxiao Daoism into the state, as well as Lin Lingsu's declaration that certain members of court were reincarnated deities, there remained a distinction between priests (who were ordained and largely present in temples) and government officials.

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Is religious observance enforced by the polity:

– Yes

Notes: This applies only to state officials who were ordered by Huizong and the Song court to attend ritual observances at the Daoist temples that would eventually become the Shenxiao temple network (Chao 2006, 341). There appears to have been passive resistance from certain local officials, however (Chao 2006, 345).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Polity legal code is roughly coterminous with religious code:

– No

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Polity provides preferential economic treatment (e.g. tax, exemption)

– Yes

Notes: As part of his efforts to establish Shenxiao as the imperial school of Daoism, Emperor Huizong bestowed tax exempt status on all official Shenxiao temples in 1117. This came to an end when Emperor Gaozong abolished the network in 1127 (Chao 2006, 342-343).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

Is there a conception of apostasy in the religious group:

– I don't know

By: Matthew Hamm

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Field doesn't know

By: Matthew Hamm

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Field doesn't know

By: Matthew Hamm

Nature of religious group [please select one]:

– Small religious group (seen as being part of a related larger religious group)

Notes: As mentioned above, Shenxiao was one denomination with the larger tradition of Daoism, even though it claimed a privileged status for itself within that tradition during the Song period. In contemporary practice, ritual traditions that resemble Shenxiao continue to exist with the larger body of Daoist practices and beliefs.

By: Matthew Hamm

Are there recognized leaders in the religious group:

– Yes

Notes: Daoist priests (in the textual lineage) and ritual masters (in contemporary practice) can be considered leaders. In addition, certain prominent figures in Shenxiao history have acted as influential patriarchs and theorists of its theology, particularly Wang Wenqing 王文卿 (1093-1153) and Bai Yuchan 白玉蟾 (fl. 1194-1229?) (Chao 2006, 356; Mozina 2020).

By: Matthew Hamm

↳ Is there a hierarchy among these leaders:

– Yes

Notes: Apart from the singular instance of Huizong discussed below, Daoist priests and ritualists formed their own hierarchies that functioned within temples or through lineages of ritual practitioners (Chao 2006, Mozina 2020).

By: Matthew Hamm

↳ A single leader of a local community:

– No

By: Matthew Hamm

↳ Multiple religious communities each with its own leader, no hierarchy among these leaders:

– No

By: Matthew Hamm

↳ "Regional" leaders who oversee one or more local leader(s) (e.g. bishops):

– No

By: Matthew Hamm

↳ A single leader for the religious group that oversees all other leaders in the sample region:

– Yes

Notes: This point applies only to the period of 1117-1127 when Emperor Huizong was considered the head of the Shenxiao school as a result of Lin Lingsu's declaration that Huizong was the reincarnation of the chief Shenxiao deity, as well as Huizong's subsequent establishment of the Shenxiao temple network.

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ A council or group of leaders for the religious group that oversees all other leaders in the sample region:

– No

By: Matthew Hamm

↳ Estimate how many levels there are in the hierarchy of religious leadership:

– I don't know

By: Matthew Hamm

↳ Are leaders believed to possess supernatural powers or qualities:

– Yes

Notes: While Shenxiao leaders and religious professionals are not thought to possess supernatural powers in and of themselves, they are believed to be able to achieve what might be called "supernatural" feats through ritual practice. Shenxiao religious professionals are considered members of the celestial bureaucracy on earth and, through self-cultivation practices such as "inner alchemy" (neidan 内丹), are able to create relationships with divine entities such as "Thunder Deities" (leishen 雷神) that allow them to achieve goals such as rainmaking and exorcism. For more detailed discussions of these points, see the comments in the "Practices" section below.

By: Matthew Hamm

↳ Powers are acquired by individual deeds carried out in past lives:

– No

By: Matthew Hamm

↳ Powers are acquired by individual deeds carried out in the current life:

– No

By: Matthew Hamm

↳ Powers are inherited:

– No

By: Matthew Hamm

↳ Powers are culturally transmitted from a supernatural being:

– Yes

By: Matthew Hamm

↳ Powers are culturally transmitted from another human (e.g. teacher):

– Yes

By: Matthew Hamm

↳ Powers are associated with leadership office they assume:

– Yes

By: Matthew Hamm

↳ Are religious leaders chosen:

– Yes

Notes: In earlier periods of Chinese history, prospective priests wrote exams and were granted ordination by the state (Strickmann 1978, 333). During the reign of Huizong, there were even established schools intended to educate prospective priests, particularly for leadership positions (Chao 2006, 348). Outside of this line of transmission, Daoist ritual practitioners could and did also train students through master-disciple lineages (Mozina 2020).

By: Matthew Hamm

↳ A leader chooses his/her own replacement:

– Yes

Notes: This question is answered "yes" only in reference to how masters are described as having students in the textual lineage and how contemporary ritual practitioners are described as training apprentices. Students and apprentices could be considered eventual "replacements" for their masters and teachers.

By: Matthew Hamm

↳ A leader's retinue or ministers chooses the new leader:

– No

By: Matthew Hamm

↳ Other leaders in the religious group choose that leader:

– Yes

By: Matthew Hamm

↳ A political leader chooses the leader:

– Yes

By: Matthew Hamm

↳ Other members of the leader's congregation choose the leader:

– No

By: Matthew Hamm

↳ All members of the religious group in the sample region participate in choosing the leader:

– No

By: Matthew Hamm

↳ Communication with supernatural power(s) believed to be part of the selection process:

– No

By: Matthew Hamm

↳ Are leaders considered fallible:

– Yes

By: Matthew Hamm

↳ Charges of fallibility made by a leader's own followers:

– Yes

By: Matthew Hamm

↳ Charges of fallibility made by other leaders in the religious group:

– Yes

By: Matthew Hamm

↳ Charges of fallibility made by a political ruler:

– Yes

By: Matthew Hamm

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– No

By: Matthew Hamm

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– Yes

Notes: Shenxiao possesses a number of authoritative texts and scriptures that range from divinely-revealed liturgies to commentaries on those works written by prominent Shenxiao theorists. The most prominent Shenxiao scripture is the "Wonderous Scripture of the Upper Chapters of the Numinous Treasure on Limitless Salvation" (Lingbao wuliang duren shangpin miaojing 靈寶無量度人上品妙經), discussed in more detail in the subsequent comments (Strickmann 1978). Other important works include the "Formulary for Transmission of Scriptures According to the Patriarchs of the Exalted Divine Empyrean" (Gaoshang shenxiao zongshi shoujing shi 高上神霄宗師受經式), and "The Wondrous Scripture on the Great One's Preservation of the Embryo and the Jade Infant's Divine Transformation, Spoken by the Perfected King of the Divine Empyrean of High and Supreme [Realm] of Jade Purity" (Gaoshang yuqing shenxiao zhenwang shuo Taiyi baotai yuying shenbian miaojing 高上玉清神霄真王說太一保胎玉嬰神變妙經), frequently abbreviated as "Wonderful Scripture on Jade Infant's Divine Transformation" (Yuqing shenbian miaojing 玉嬰神變妙經) (Strickmann 1978; Chao 2006, 335).

By: Matthew Hamm



Are they written:

– Yes

By: Matthew Hamm



Are they oral:

– No

By: Matthew Hamm



Is there a story (or a set of stories) associated with the origin of scripture:

– Yes

By: Matthew Hamm



Revealed by a high god:

– Yes

Notes: As discussed by Michel Strickmann, the "Wonderous Scripture of the Upper Chapters of the Numinous Treasure on Limitless Salvation" (Lingbao wuliang duren shangpin miaojing 靈寶無量度人上品妙經) is said to have emerged in a prior kalpa from the "protoplasmic Brahma-ether, itself the earliest emanation of the primordial Tao." It was then articulated by the Venerable of Primordial Commencement (Yuanshi Tianzun 元始天尊) and bestowed upon the Most High (Taishang Daojun 太上老君). The latter then bestowed the text to August Celestial Perfected (Tianzhen Huangren 天真皇人) and

other Perfected who apportioned the text into chapters and verses. Subsequently, the work was stored in the upper palace of Purple Tenuity (Ziweigong 紫微宮) and eventually transmitted to the Divine Empyrean Sovereign of Jade Purity (Shenxiao Yuqing 神霄玉清) who stored it in "a rosy-hued chamber in his Palace of the Eastern Bourne" (Strickmann 1978, 334- 335). It was intended to remain there until it was time for its earthly transmission during the reign of Huizong (the incarnation of the Sovereign of Jade Purity). The scripture was said to be accompanied by celestial registries that were transcribed by celestial officers into mortal speech so that they could entrusted to trustworthy humans in order to facilitate the transmission of the Wonderous Scripture. Lin Lingsu claimed that he was an incarnation of one of these officers and thus a prophet of Shenxiao tasked with propagating its rites and texts (Strickmann 1978, 338).

By: Matthew Hamm

↳ Revealed by other supernatural being:

– Yes

By: Matthew Hamm

↳ Inspired by high god:

– No

By: Matthew Hamm

↳ Inspired by other supernatural being:

– No

By: Matthew Hamm

↳ Originated from divine or semi-divine human beings:

– Yes

Notes: The works of patriarchs such as Bai Yuchan constitute a somewhat ambiguous case for, although such authors were considered mortal, they were also celestial officers on earth in pursuit of transcendent status who were guaranteed such status after death (Strickmann 1978). This is a clear example of the ambiguous status of "divinity" within the monistic vision of Daoism.

By: Matthew Hamm

↳ Originated from non-divine human being:

– Yes

Notes: Important Shenxiao theorists such as the Southern School Patriarch, Bai Yuchan wrote commentaries and other works, such as the "Heartfelt Records of the Three Marshals of the Thunderclap" (Leiting sanshuai xinlu 雷霆三帥心錄), that were understood as works of mortal humans, not as the products of divine revelation (Mozina 2020, 46).

By: Matthew Hamm

↳ Are the scriptures alterable:

– No

By: Matthew Hamm

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

– Yes

Notes: The Daoist priesthood could be considered such an institution.

By: Matthew Hamm

↳ Can interpretation also take place outside these institutions:

– I don't know

By: Matthew Hamm

↳ Interpretation is only allowed by officially sanctioned figures:

– I don't know

By: Matthew Hamm

↳ Is there a select group of people trained in transmitting the scriptures:

– Yes

Notes: As with other Daoist lineages, Shenxiao texts could be transmitted through master-disciple lineages that were thought to track back to celestial lineages of transmission. As Michel Strickmann notes, scriptural transmission was "preceded and ratified by the bestowal of a register (lu) - an extract, as it were, from the acts of the heavenly chanceries, giving the genealogy of transmission, confirming the adept in possession of his scriptural treasure, and guaranteeing his transcendent status both in this world and the next" (Strickmann 1978, 337-338).

By: Matthew Hamm

↳ Is there a codified canon of scriptures:

– Yes

Notes: Many, though not all, Shenxiao works are collected and preserved in the Daoist Canon (daozang 道藏). In 1114, Emperor Huizong began a campaign to produce an updated Daoist canon, the Daoist Canon of the Longevity of the Zhenghe Reign 政和萬壽道藏 (Zhenghe wanshou daozang 政和萬壽道藏). The Shenxiao Palace network of temples was the site of this effort (Chao 2006, 353-354).

By: Matthew Hamm

Architecture, Geography

Is monumental religious architecture present:

– Yes

Notes: The highpoint of monumental religious architecture for Shenxiao was the period between 1117 and 1127 CE when Emperor Huizong established a network of temples referred to as the "Divine Empyrean Palace" (shenxiaogong 神霄宮) network. The chief temple of this network was in the Song capital of Kaifeng with the provincial temples considered subordinate to the capital temple. The capital temple was referred to as the "upper temple" (shangyuan 上院) and the provincial temples were referred to as "lower temples" (xiayuan 下院). These temples were not built during Huizong's decree but were created by renaming existing Daoist temples and even appropriating Buddhist temples (Chao 2006, 338-348). Although some of the temples of Huizong's network persisted as Daoist temples beyond Huizong's reign, most did not and Shenxiao diminished as an institutional presence despite its continued flourishing into the Ming dynasty (Chao 2006, 355-356).

By: Matthew Hamm

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– I don't know

By: Matthew Hamm

↳ Size of largest single religious monument, square meters:

– I don't know

By: Matthew Hamm

↳ Height of largest single religious monument, meters:

– I don't know

By: Matthew Hamm

↳ Size of average monument, square meters:

– I don't know

By: Matthew Hamm

↳ Height of average monument, meters:

– I don't know

By: Matthew Hamm

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– I don't know

By: Matthew Hamm

Are there different types of religious monumental architecture:

– I don't know

By: Matthew Hamm

Is iconography present:

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Where is iconography present [select all that apply]:

– I don't know

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Are there distinct features in the religious group's iconography:

– Yes

Notes: The answers to this question and sub-questions apply only to the period of 1117-1127. At this time, Shenxiao temples featured images and statues of Shenxiao deities such as the Great Lord of Long Life and the Sovereign Qinghua (Chao 2006, 342). The statues were positioned close to the central altar. In addition, the main hall surrounding the temple sanctuary featured a number of objects ("ceremonial protocols" weiyi 威儀) from the imperial court. These included a "brocade umbrella 錦繡, a red-tasseled staff 絳節, a precious canopy 寶蓋, a pearl flag 珠幢, a five-brightness fan 五明扇...a banner hoisted on a feather-decked mask 旌...a silk dust-remover 絲拂, a narrow flag 旛, two crane-feather fans 鶴扇, a gold ax 金鉞...a sceptre 如意...[and] a jade ax 玉斧" (Chao 2006, 350). (Chao 2006, 350).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Eyes (stylized or not):

– I don't know

By: Matthew Hamm

Specific to this answer:
Date Range: 1117 BCE - 1127 CE

↳ Supernatural beings (zoomorphic):

– Yes

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Supernatural beings (geomorphic):

– I don't know

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Supernatural beings (anthropomorphic):

– Yes

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Supernatural beings (abstract symbol):

– Yes

Notes: Talismans
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Portrayals of afterlife:

– I don't know

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

Notes: Talismans

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Humans:

– I don't know

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Other features of iconography:

– Yes

Notes: A number of temples in the Shenxiao palace network featured calligraphy written by Huizong himself (Chao 2006, 341, 344).

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

Are there specific sites dedicated to sacred practice or considered sacred:

– I don't know

By: Matthew Hamm

Are pilgrimages present:

– I don't know

By: Matthew Hamm

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

By: Matthew Hamm

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than

other body parts:

– Yes

Notes: For Shenxiao theorists like Wang Wenqing 王文卿, "spirit" (shen 神) referred to one's "divine self" that was composed of "unified qi" (yiqi 一氣) or "ancestral qi" (zuqi 祖氣), which had emerged from the "Anterior Heaven" (xiantian 先天) early on in the formation of the cosmos. Cultivating this qi through inner alchemical practices was considered essential for the proper performance of key rites by Daoist religious professionals. This perspective appears to be shared by contemporary practitioners in Hunan province (Mozina 2020, 48). For more on these rites, see the comment on "small-scale rituals" below.

By: Matthew Hamm

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– No

By: Matthew Hamm

↳ Other spirit-body relationship:

– Yes [specify]: Not ontologically distinct

Notes: The Daoist vision of cosmos is monistic as it posits that all things are composed of qi 氣, a term encompassing the meanings of both matter and energy. Qi can occur in different degrees of refinement with different traits and powers associated with each level. Thus, while spirit (as a more refined type of qi) is functionally distinct from the body (made from coarser qi), it is not ontologically distinct in the same fashion as Descartes' argument that the mind and body are two different substances. Instead, spirit and body are two points on the same continuum of qi between two extremes of refinement and coarseness.

By: Matthew Hamm

Belief in afterlife:

– Yes

Notes: The comments here apply to both the textual lineage and contemporary ritual practice. Like other branches of Daoism, Shenxiao maintains an elaborate cosmic vision of the afterlife that encompasses both an underworld bureaucracy and a nine-fold celestial realm. Shenxiao distinguished itself from other denominations by positing a ninth layer of heaven (the Divine Empyrean) that was home to higher gods than those associated with any other Daoist denomination (which were associated with lower heavens by proponents of Shenxiao). For Shenxiao theorists, the afterlife was bureaucratic and was a place of judgement, punishment, and reward. Daoist religious professionals were distinguished by the fact that they were considered members of the celestial bureaucracy on earth and so were guaranteed the equivalent position in the heavens after their deaths (Mozina 2020, 36).

By: Matthew Hamm

↳ Is the spatial location of the afterlife specified or described by the religious group:

– Yes

By: Matthew Hamm

↳ Afterlife in specified realm of space beyond this world:

– Yes

By: Matthew Hamm

↳ Afterlife in vaguely defined “above” space:

– Yes

By: Matthew Hamm

↳ Afterlife in vaguely defined “below” space:

– Yes

By: Matthew Hamm

↳ Afterlife in vaguely defined horizontal space:

– No

By: Matthew Hamm

↳ Afterlife located in "other" space:

– No

By: Matthew Hamm

Reincarnation in this world:

– Yes

Notes: In addition to Lin Lingsu's claim during the Song dynasty that he, Huizong, and other members of the imperial court were earthly reincarnations of important Shenxiao deities, there are references to reincarnation in contemporary, Shenxiao-influenced practices. For example, in contemporary Hunan, there are examples of ritual speech in which potentially recalcitrant Thunder Deities are threatened with being reborn as dogs (Mozina 2020, 32-33; 56).

By: Matthew Hamm

↳ In a human form:

– Yes

By: Matthew Hamm

↳ In animal/plant form:

– No

By: Matthew Hamm

↳ In form of an inanimate object(s):

– No

By: Matthew Hamm

↳ In non-individual form (i.e. some form of corporate rebirth, tribe, lineage. etc.):

– No

By: Matthew Hamm

↳ Reincarnation linked to notion of life-transcending causality (e.g. karma):

– I don't know

By: Matthew Hamm

↳ Other form of reincarnation in this world:

– No

By: Matthew Hamm

Are there special treatments for adherents' corpses:

– I don't know

By: Matthew Hamm

Are co-sacrifices present in tomb/burial:

– No

By: Matthew Hamm

Are grave goods present:

– I don't know

By: Matthew Hamm

Are formal burials present:

– I don't know

By: Matthew Hamm

Supernatural Beings

Are supernatural beings present:

– Yes

By: Nina Edwards

↳ A supreme high god is present:

– Yes

Notes: Lin Lingsu, religious adviser, secretary of religious affairs and master of Shenxiao ritual, records in the Songshi that there is a "Supreme Emperor" in the Divine Empyrean level (Chao 2006, 329). This Supreme Emperor rules Heaven in accordance with the Dao (Chao 2006, 345).

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god is anthropomorphic:

– Yes

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god is a sky deity:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god is chthonic (of the underworld):

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god is fused with the monarch (king=high god):

– Yes

Notes: Lin Lingsu, the high-ranking Shenxiao Daoist who advised Huizong on his attempted creation of an imperial Daoist school, won favour at court when he informed Huizong that the emperor was the earthly reincarnation of the Divine

Empyrean Pure Jade Monarch (shenxiao yuqing zhenwang 神霄玉清真王), the highest divinity of the Shenxiao tradition and the legitimate son of the "Supreme Emperor" (shangdi 上帝). The Pure Jade Monarch had descended to earth, Lin explained, in order to rule the Song (Chao 2006, 329; 357). Accordingly, for this brief period of time, there was a belief in the fusion of the supreme high god with the monarch.

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The monarch is seen as a manifestation or emanation of the high god:

– Yes

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god is a kin relation to elites:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god has another type of loyalty-connection to elites:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god is unquestionably good:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Other feature(s) of supreme high god:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god has knowledge of this world:

– Yes

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme god's knowledge is restricted to particular domain of human affairs:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god's knowledge is unrestricted within the sample region:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god's knowledge is unrestricted outside of sample region:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god can see you everywhere normally visible (in public):

– I don't know

By: Nina Edwards

Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ The supreme high god can see you everywhere (in the dark, at home):

– I don't know

By: Nina Edwards

Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ The supreme high god can see inside heart/mind (hidden motives):

– I don't know

By: Nina Edwards

Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ The supreme high god knows your basic character (personal essence):

– I don't know

By: Nina Edwards

Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ The supreme high god knows what will happen to you, what you will do (future sight):

– I don't know

By: Nina Edwards

Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ The supreme high god has other knowledge of this world:

– I don't know

By: Nina Edwards

Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ The supreme high god has deliberate causal efficacy in the world:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god has indirect causal efficacy in the world:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god exhibits positive emotion:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god exhibits negative emotion:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god possesses hunger:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Is it permissible to worship supernatural beings other than the high god:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god possesses/exhibits some other feature:

– No

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ The supreme high god communicates with the living:

– I don't know

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Previously human spirits are present:

– Yes

Notes: In the textual lineage, previously human spirits are regularly referenced in form of ancestors. For instance, in an oath between thunder-deities and a master, the threat that "nine generations of your ancestors will suffer cruel punishment" highlights the existence of previously human spirits (Mozina 2020, 43).

By: Nina Edwards

↳ Human spirits can be seen:

– No

By: Nina Edwards

↳ Human spirits can be physically felt:

– No

By: Nina Edwards

↳ Previously human spirits have knowledge of this world:

– Yes

By: Nina Edwards

↳ Human spirits' knowledge restricted to particular domain of human affairs:

– I don't know

By: Nina Edwards

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:

– I don't know

By: Nina Edwards

↳ Human spirits' knowledge unrestricted within the sample region:
– I don't know
By: Nina Edwards

↳ Human spirits' knowledge unrestricted outside of sample region:
– I don't know
By: Nina Edwards

↳ Human spirits can see you everywhere normally visible (in public):
– I don't know
By: Nina Edwards

↳ Human spirits can see you everywhere (in the dark, at home):
– I don't know
By: Nina Edwards

↳ Human spirit's can see inside heart/mind (hidden motives):
– I don't know
By: Nina Edwards

↳ Human spirits know your basic character (personal essence):
– I don't know
By: Nina Edwards

↳ Human spirits know what will happen to you, what you will do (future sight):
– I don't know
By: Nina Edwards

↳ Human spirits have other form(s) of knowledge regarding this world:
– I don't know
By: Nina Edwards

↳ Human spirits have deliberate causal efficacy in the world:
– I don't know

By: Nina Edwards

↳ Human spirits have indirect causal efficacy in the world:
– I don't know

By: Nina Edwards

↳ Human spirits have memory of life:
– I don't know

By: Nina Edwards

↳ Human spirits exhibit positive emotion:
– I don't know

By: Nina Edwards

↳ Human spirits exhibit negative emotion:
– I don't know

By: Nina Edwards

↳ Human spirits possess hunger:
– I don't know

By: Nina Edwards

↳ Human spirits possess/exhibit some other feature:
– I don't know

By: Nina Edwards

↳ Human spirits communicate with the living:
– I don't know

By: Nina Edwards

↳ Non-human supernatural beings are present:
– Yes

By: Nina Edwards

↳ These supernatural beings can be seen:

– No

Notes: During a séance, led by high-ranking Shenxiao Daoist Lin Lingsu, the fact that all the offerings had been consumed was seen as evidence that immortals had been there, which indicates that they were not seen by anyone (Chao 2006, 337). Additionally, David Mozina highlights that, in other works of the textual lineage, thunder deities' appearances were often based on imagination. For example, Marshal Deng, the Great Deity of Sudden Flames, is described as having a hundred-foot, blue body with a phoenix's beak, a dragon's talons, silver teeth, vermilion hair, and great wings that spring from his armpits. He brandishes a spear and an awl, and emits beams of fiery light from his eyes as he flies about the cosmos gulping down demons (Mozina, 2020, 51).

By: Nina Edwards

↳ These supernatural beings can be physically felt:

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings have knowledge of this world:

– Yes

By: Nina Edwards

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings can see you everywhere normally visible (in public):

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings knows your basic character (personal essence):

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings have other knowledge of this world:

– I don't know

By: Nina Edwards

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– Yes

By: Nina Edwards

↳ These supernatural beings can reward:

– Yes

By: Nina Edwards

↳ These supernatural beings can punish:

– Yes

By: Nina Edwards

↳ These supernatural beings have indirect causal efficacy in the world:

– Yes

By: Nina Edwards

↳ These supernatural beings exhibit positive emotion:

– No

By: Nina Edwards

↳ These supernatural beings exhibit negative emotion:

– Yes

Notes: In works of the textual lineage, it is noted that to increase the efficacy of rituals, masters are trying to make the thunder deities angry, which suggests that they were able to exhibit negative emotions (Mozina, 2020, 51).

By: Nina Edwards

↳ These supernatural beings possess hunger:

– I don't know

By: Nina Edwards

↳ These supernatural beings possess/exhibit some other feature:

– I don't know

By: Nina Edwards

↳ Mixed human-divine beings are present:

– I don't know

By: Nina Edwards

↳ Does the religious group possess a variety of supernatural beings:

– Yes

By: Nina Edwards

↳ Organized by kinship based on a family model:

– Yes

Notes: Even though not extensively elaborated on in the texts, Lin Lingsu explains some family ties in the Divine Emphyrean organization: the Divine Emphyrean Pure Jade Monarch (title: Grand Lord of Long Life) was the son of the Supreme Emperor (Chao 2006, 329). Furthermore, Sovereign Green Florescence, the Divine Emphyrean Pure Jade Monarch's younger brother, was responsible for the administrative aspects (Chao 2006, 329).

By: Nina Edwards

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Organized hierarchically:

– Yes

Notes: Divine Emphyrean theorists Wang Wenqing and Bai Yuchan explain the cosmological hierarchy of supernatural beings as follows: High gods, thunder deities, and human masters all occupy different levels. (Mozina 2020, 33). The high gods are on top of the celestial sphere and have the highest authority. Among the high gods, the True King Jade Clarity was the leader of the Nine Sovereigns below him (Mozina 2020, 39).

By: Nina Edwards

Specific to this answer:

Date Range: 1100 CE - 1300 CE

↳ Power of beings is domain specific:

– Yes

Notes: The first part of the comment applies primarily to the textual lineage, while the thunder deities appear in both the textual lineage and contemporary ritual practice. While the Divine Emphyrean high gods are responsible and have the power to maintain the cosmic order, thunder deities' powers combined with masters' powers are mostly concerned with ritual efficacy (Mozina 2020, 41). Thunder deities are further known to embody the primordial power of thunder and having the ability to destroy demons and spirits (Mozina 2020, 32).

By: Nina Edwards

↳ Other organization for pantheon:

– No

By: Nina Edwards

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

By: Nina Edwards



There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously “moral” or “ethical” norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– Yes

Notes: As attested in the textual lineage, the defining feature of supernatural monitoring in Shexiao Daoism includes the oath-making practices between supernatural beings, thunder deities and masters with one another (Mozina, 2020, 41). The promises of a given oath, which are often prosocial in nature, are monitored and specific punishment or rewards are established if the oath is (not) honoured. Specifically, supernatural monitoring applies not just to masters who are part of the human world, but to high gods of the Celestial realm as well. True King Jade Clarity, for instance, swears to “deliver all salient beings from suffering” (Mozina, 2020, 39) and is monitored by the other eight Sovereigns.

By: Nina Edwards



Supernatural beings care about taboos:

– I don't know

By: Nina Edwards



Supernatural beings care about murder of coreligionists:

– I don't know

By: Nina Edwards



Supernatural beings care about murder of members of other religions:

– I don't know

By: Nina Edwards



Supernatural beings care about murder of members of other polities:

– I don't know

By: Nina Edwards



Supernatural beings care about sex:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about lying:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about honouring oaths:

– Yes

Notes: In the textual lineage, oaths play an integral role in keeping the Divine Emyrean cosmos in order. Oaths are made among and between the high gods, thunder deities, and masters (Mozina, 2020, 41).

By: Nina Edwards

↳ Supernatural beings care about laziness:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about sorcery:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about non-lethal fighting:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about shirking risk:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about disrespecting elders:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about gossiping:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about property crimes:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about proper ritual observance:

– Yes

Notes: In the textual tradition, and seemingly in contemporary practice as well, rituals are intrinsically linked to oath-making in Shenxiao Daoism. Only when an oath is sworn between a master and a deity, the aim of the ritual can properly fulfilled (Mozina, 2020, 41). The oath-making, therefore, becomes an integral part of the ritual and is cared about by high gods and thunder deities alike (Mozina, 2020, 41).

By: Nina Edwards

↳ Supernatural beings care about performance of rituals:

– Yes

Notes: In the textual tradition, and seemingly in contemporary practice as well, rituals are intrinsically linked to oath-making in Shenxiao Daoism. Only when an oath is sworn between a master and a deity, the aim of the ritual can properly fulfilled (Mozina, 2020, 41). The oath-making, therefore, becomes an integral part of the ritual and is cared about and essential for the fulfillment of human's wishes (Mozina, 2020, 41)

By: Nina Edwards

↳ Supernatural beings care about conversion of non-religionists:

– I don't know

By: Nina Edwards

↳ Supernatural beings care about economic fairness:

– Field doesn't know

By: Nina Edwards

↳ Supernatural beings care about personal hygiene:

– Field doesn't know

By: Nina Edwards

↳ Supernatural beings care about other:

– No

By: Nina Edwards

Do supernatural beings mete out punishment:

– Yes

Notes: In the textual lineage, punishments are an important part of oath-making in Shenxiao Daoism. When an oath is broken by either party, predetermined punishments come in various forms (e.g., "become lowly demons for eternity" (Mozina 2020, 44) or "sink to the underworld forever" (Mozina 2020, 46). Additionally, oath makers are punished by their oath making counterpart: high gods can punish thunder deities and the other way around and the same is true for human masters punishing thunder deities an vice versa (Mozina 2020, 42). The latter point is a feature of contemporary ritual practice as well.

By: Nina Edwards



Is the cause or agent of supernatural punishment known:

– Yes

Notes: In the textual lineage, it is not entirely clear what causes the punishment of a given oath. However, it could be argued that the fact that the oath-makers themselves decide their punishment, makes them the cause/agent of the punishment. These punishment come in various forms (e.g., "become lowly demons for eternity" (Mozina 2020, 44) or "sink to the underworld forever" (Mozina 2020, 46). Additionally, oath makers are punished by their oath making counterpart: high gods can punish thunder deities and the other way around and the same is true for human masters punishing thunder deities an vice versa (Mozina 2020, 42). The latter point is a feature of contemporary ritual practice as well.

By: Nina Edwards



Done only by high god:

– No

By: Nina Edwards



Done by many supernatural beings:

– Yes

By: Nina Edwards



Done through impersonal cause-effect principle:

– I don't know

By: Nina Edwards



Done by other entities or through other means [specify]

– Yes

Notes: In both the textual lineage and contemporary ritual practice, it is not entirely

clear what causes the punishment of a given oaths. However, it could be argued that the fact that the oath-makers themselves decide their punishments, makes them the cause/agent of the punishment. These punishment come in various forms (e.g., "become lowly demons for eternity" (Mozina 2020, 44), "sink to the underworld forever" (Mozina 2020, 46).

By: Nina Edwards

↳ Is the reason for supernatural punishment known:

– Yes

By: Nina Edwards

↳ Done to enforce religious ritual-devotional adherence:

– No

By: Nina Edwards

↳ Done to enforce group norms:

– No

By: Nina Edwards

↳ Done to inhibit selfishness:

– No

By: Nina Edwards

↳ Done randomly:

– No

By: Nina Edwards

↳ Other [specify]

– Yes

Notes: The non-adherence to a sworn oath is a common reason for punishment. The severity of punishment and its specific manifestations are clarified in the oaths made between the two oath-takers (Mozina 2020, 43).

By: Nina Edwards

↳ Supernatural punishments are meted out in the afterlife:

– Yes

Notes: In the textual lineage, ancestors, who are part of the afterlife, can receive punishment. For instance, during a thunder ritual, an oath between thunder deities and a master includes

the punishment of "nine generations of [...] ancestors [that] will suffer cruel punishment" (Mozina, 2020, 43).

By: Nina Edwards

↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

– No

By: Nina Edwards

↳ Punishment in the afterlife consists of mild sensory displeasure:

– I don't know

By: Nina Edwards

↳ Punishment in the afterlife consists of extreme sensory displeasure:

– I don't know

By: Nina Edwards

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

– No

By: Nina Edwards

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

– No

By: Nina Edwards

↳ Other [specify]

– No

By: Nina Edwards

↳ Supernatural punishments are meted out in this lifetime:

– Yes

By: Nina Edwards

↳ Supernatural punishments in this life are highly emphasized by the religious group:

– Yes

Notes: In the textual lineage and contemporary ritual practice, an integral aspect of the oaths made between masters and thunder deities includes the specification of the form of punishment they would receive when breaking the oath.

By: Nina Edwards

↳ Punishment in this life consists of bad luck:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of political failure:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of defeat in battle:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of crop failure or bad weather:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of disaster on journeys.

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of mild sensory displeasure:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of extreme sensory displeasure:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of sickness or illness:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of impaired reproduction:

– I don't know

By: Nina Edwards

↳ Punishment in this life consists of bad luck visited on descendants:

– I don't know

By: Nina Edwards

↳ Other [specify]

– No

By: Nina Edwards

Do supernatural beings bestow rewards:

– Yes

Notes: In the framework of oath-making, as described in the textual lineage, the rewards as well as the punishments were predetermined by the parties involved in the oaths (Mozina, 2020, 42). These rewards usually rewards like "saving all sentient beings" (Mozina, 2020, 43).

By: Nina Edwards

↳ Is the cause/purpose of supernatural rewards known:

– Yes

Notes: In the textual lineage, these rewards come in various forms (e.g., saving all sentient beings" (Mozina, 2020, 43)) and are promised and delivered by the oath-making counterpart.

By: Nina Edwards

↳ Done only by high god:

– No

By: Nina Edwards

↳ Done by many supernatural beings:

– Yes

By: Nina Edwards

↳ Done through impersonal cause-effect principle:

– No

By: Nina Edwards

↳ Done to enforce religious ritual-devotional adherence:

– Yes

Notes: In the textual lineage, rewards are intrinsically linked to oaths made by high gods, thunder deities, and masters. Only if the conditions of a given oath are fulfilled, the promised reward will be fulfilled (Mozina, 2020, 43).

By: Nina Edwards

↳ Done to enforce group norms:

– I don't know

By: Nina Edwards

↳ Done to inhibit selfishness:

– I don't know

By: Nina Edwards

↳ Done randomly:

– I don't know

By: Nina Edwards

↳ Supernatural rewards are bestowed out in the afterlife:

– I don't know

By: Nina Edwards

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

By: Nina Edwards

↳ Supernatural rewards in this life are highly emphasized by the religious group:

– Yes

By: Nina Edwards

↳ Reward in this life consists of good luck:

– I don't know

By: Nina Edwards

↳ Reward in this life consists of political success or power:
– I don't know

By: Nina Edwards

↳ Reward in this life consists of success in battle:
– I don't know

By: Nina Edwards

↳ Reward in this life consists of peace or social stability:
– Yes

By: Nina Edwards

↳ Reward in this life consists of healthy crops or good weather:
– Yes

By: Nina Edwards

↳ Reward in this life consists of success on journeys:
– I don't know

By: Nina Edwards

↳ Reward in this life consists of mild sensory pleasure:
– I don't know

By: Nina Edwards

↳ Reward in this life consists of extreme sensory pleasure:
– I don't know

By: Nina Edwards

↳ Reward in this life consists of enhanced health:
– I don't know

By: Nina Edwards

↳ Reward in this life consists of enhanced reproductive success:

– I don't know

By: Nina Edwards



Reward in this life consists of fortune visited on descendants:

– I don't know

By: Nina Edwards



Other [specify]

– No

By: Nina Edwards

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: During the Song dynasty, Lin Lingsu, the high-ranking Shenxiao Daoist who advised Huizong on his attempted creation of an imperial Daoist school, won favour at court when he informed Huizong that the emperor was the earthly reincarnation of the Divine Empyrean Pure Jade Monarch (shenxiao yuqing zhenwang 神霄玉清真王), the highest divinity of the Shenxiao tradition and the legitimate son of the "Supreme Emperor" (shangdi 上帝). The Pure Jade Monarch had descended to earth, Lin explained, in order to rule the Song. According to Shin-yi Chao, this claim thus positioned Huizong as "messianic 'true lord'" of an intended, Daoist theocracy (Chao 2006, 329; 357). Huizong thus attempted to combine the religious and political through his establishment of an imperial Daoist school and by ruling as the reincarnation of the Pure Jade Monarch. As noted by Michel Strickmann, other Shenxiao texts, such as the "Formulary for Transmission of Scriptures According to the Patriarchs of the Exalted Divine Empyrean" (Gaoshang shenxiao zongshi shoujing shi 高上神霄宗師受經式), continued established messianic discourses in Daoism by framing Huizong's reign in prophetic terms as a time when the reincarnated Pure Jade Monarch (in the form of Huizong) "would receive heaven's mandate to rule the nations below and extend over all the earth the transforming influence of the Dao" (Strickmann 1978, 335).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE



Is the messiah's whereabouts or time of coming known?

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

↳ Alive, identified:
– Yes
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Coming in this lifetime:
– No
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Coming on specified date:
– No
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Coming in unspecified time in near future:
– No
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Coming in unspecified time in distant future:
– No
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Coming has already passed:
– No
By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ One in a line of many past and future messiahs:

– No

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Is the messiah's purpose known:

– Yes

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Messiah is a political figure who restores political rule:

– Yes

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Messiah is a priestly figure who restores religious traditions:

– Yes

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

↳ Other purpose:

– No

By: Matthew Hamm
Specific to this answer:
Date Range: 1117 CE - 1127 CE

– I don't know

By: Matthew Hamm
Specific to this answer:
Date Range: 1127 CE - 2021 CE

Is an eschatology present:

– I don't know

Notes: The messianic associations of Huizong appear to have been unrelated to an eschatological vision

and the secondary scholarship discussed in this entry does not mention other eschatological features of Shenxiao Daoism.

By: Matthew Hamm

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: Major Shenxiao texts, like the 61-chapter Durenjing, advocate the idea of universal salvation and Shenxiao rituals have historically played a role in the prosperity of the state, the calling of rain, and exorcisms - all of which suggest that valuation of prosocial norms, if not their specific articulation and advocacy (Strickmann 1978, 341; 350; Chao 2006, 329). Similarly, the widespread prevalence of oath-making in Shenxiao rituals and cosmology during both the Song dynasty and in contemporary ritual practice suggest the importance of cooperation among consenting agents or "subjects" (Mozina 2020).

By: Matthew Hamm

Is there a conventional vs. moral distinction in the religious group:

– No

By: Matthew Hamm

Are there centrally important virtues advocated by the religious group:

– I don't know

Notes: Although individual virtues can be inferred from the various scholarly accounts of Shenxiao that inform this entry, there is no mention of particular virtues being explicitly advocated by Shenxiao teachings.

By: Matthew Hamm

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

By: Matthew Hamm

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Yes

Notes: At least in contemporary practice there are occasions when practitioners will undergo predetermined periods of abstinence prior to the performance of particular rituals.

By: Matthew Hamm

Specific to this answer:

Date Range: 1990 CE - 2022 CE

↳ Monogamy (males):

– I don't know

By: Matthew Hamm

↳ Monogamy (females):

– I don't know

By: Matthew Hamm

↳ Other sexual constraints (males):

– I don't know

By: Matthew Hamm

↳ Other sexual constraints (females):

– I don't know

By: Matthew Hamm

Does membership in this religious group require castration:

– No

By: Matthew Hamm

Does membership in this religious group require fasting:

– Yes

Notes: At least in contemporary practice there are occasions when practitioners will undergo predetermined periods of fasting prior to the performance of particular rituals.

By: Matthew Hamm

Specific to this answer:

Date Range: 1990 CE - 2022 CE

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– I don't know

By: Matthew Hamm

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

By: Matthew Hamm

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

By: Matthew Hamm

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

By: Matthew Hamm

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

By: Matthew Hamm

Does membership in this religious group require self-sacrifice (suicide):

– No

By: Matthew Hamm

Does membership in this religious group require sacrifice of property/valuable items:

– I don't know

By: Matthew Hamm

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

By: Matthew Hamm

Does membership in this religious group require physical risk taking:

– No

By: Matthew Hamm

Does membership in this religious group require accepting ethical precepts:

– Yes

By: Matthew Hamm

Does membership in this religious group require marginalization by out-group members:

– No

By: Matthew Hamm

Does membership in this religious group require participation in small-scale rituals (private, household):

– Yes

Notes: The following comments appear to apply to both aspects of the textual lineage and contemporary ritual practice. An important component of Shenxiao Daoism, at least for religious professionals, was "inner alchemy" (neidan 内丹), a meditative tradition for individuals that utilizes the terminology of "outer alchemy" (waidan 外丹) and treats the body as a container of powerful forces that can be cultivated transformed for various goals. In the case of Shenxiao, inner alchemy is used to cultivate the primordial qi of the spirit so that it becomes "ferocious" (nu 怒) and enables the practitioner to create a link with Thunder Deities (leishen 雷神) whose assistance is essential for the performance of rites such as exorcism. Because Thunder Deities are ferocious entities, it is only by cultivating their spirits that Daoist practitioners can hope to resonate with the qi of Thunder Deities and establish the cooperative relationships with them that are necessary for successful ritual practice (Mozina 2020, 48-53).

By: Matthew Hamm



What is the average interval of time between performances (in hours):

Performances here refers to small-scale rituals.

– I don't know

Notes: It depends on the ritual in question. There is no "average."

By: Matthew Hamm

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

– Yes

Notes: The Shenxiao tradition possessed a wide range of rituals. Particularly important among them were "thunder rites" (leifa 雷法), a collection of practices that emerged in the 10th century and relied on "Thunder Deities" (leishen 雷神) for a variety of ritual goals, including rain-making and exorcism (Chao 2006, 329). For a helpful discussion of these rituals and comparable practices in the contemporary

world, see Mozina 2020.

By: Matthew Hamm

↳ On average, for large-scale rituals how many participants gather in one location:

– I don't know

Notes: The number is very variable and can range from a relatively small number of participants to an entire community.

By: Matthew Hamm

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– I don't know

Notes: It depends on the ritual in question. There is no "average."

By: Matthew Hamm

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– I don't know

By: Matthew Hamm

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– I don't know

By: Matthew Hamm

↳ Does participation entail synchronic practices:

– Yes

By: Matthew Hamm

↳ Is there use of intoxicants:

– I don't know

By: Matthew Hamm

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– Yes

Notes: According to the textual lineage, these markers are primarily present on the persons of Daoist religious professionals who signal their affiliation through robes, caps, and hairpins (Strickmann 1978, 348).

By: Matthew Hamm

↳ Tattoos/scarification:

– No

By: Matthew Hamm

↳ Circumcision:

– No

By: Matthew Hamm

↳ Food taboos:

– No

Notes: However, in contemporary practice there are occasions when practitioners will undergo predetermined periods in which they abstain from meat prior to the performance of particular rituals.

By: Matthew Hamm

Specific to this answer:

Date Range: 1990 CE - 2022 CE

↳ Hair:

– Yes

By: Matthew Hamm

↳ Dress:

– Yes

By: Matthew Hamm

↳ Ornaments:

– Yes

By: Matthew Hamm

↳ Archaic ritual language:

– Yes

Notes: At least in contemporary practice there are occasions when practitioners will use "literary Chinese," sanskritized mantic syllables, and non-discursive utterances.

By: Matthew Hamm

Specific to this answer:

Date Range: 1990 CE - 2022 CE

↳ Other:

– I don't know

By: Matthew Hamm

Does the group employ fictive kinship terminology:

– I don't know

By: Matthew Hamm

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– An empire

Notes: Shenxiao began in the Northern Song, which was a centralized empire. This model continued in subsequent Chinese states until 1912 when the last such empire, the Qing, collapsed.

By: Matthew Hamm

Specific to this answer:

Date Range: 1100 CE - 1912 CE

– A state

Notes: Following the collapse of the Qing dynasty in 1912, mainland East Asia was reconstituted in the form of a nation state, first as the Republic of China and then the People's Republic of China, which continues to the present day.

By: Matthew Hamm

Specific to this answer:

Date Range: 1912 CE - 2022 CE

Welfare

Does the religious group in question provide institutionalized famine relief:

– No

By: Matthew Hamm

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Does the religious group in question provide institutionalized poverty relief:

– No

By: Matthew Hamm

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Does the religious group in question provide institutionalized care for the elderly and infirm:

– I don't know

Notes: However, during the period of 1117-1127 of Emperor Huizong's reign, the Shenxiao Palace network housed the "therapeutic agencies of the state," which offered a variety of religious healing practices free of charge (Chao 2006, 348-353).

By: Matthew Hamm

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– I don't know

By: Matthew Hamm

Education

Does the religious group provide formal education to its adherents:

– Yes

Notes: As part of his effort to establish an imperial Daoist school in the form of Shenxiao, Emperor Huizong also sought to create a number of government Daoist schools to train prospective Daoist priests in Shenxiao teachings so that, after graduation, they could fill leadership positions (i.e. abbots) in his newly-created Shenxiao temple network (Chao 2006, 348).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE



Is formal education restricted to religious professionals:

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE



Is such education open to both males and females:

– No

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

– I don't know

By: Matthew Hamm

Specific to this answer:

Date Range: 1127 CE - 2021 CE

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes

By: Matthew Hamm



Is extra-religious education open to both males and females:

– No

Notes: Generally speaking, education in China prior to 1912 was restricted to men.

By: Matthew Hamm

Specific to this answer:

Date Range: 1100 CE - 1912 CE

– Yes

By: Matthew Hamm

Specific to this answer:

Date Range: 1912 CE - 2021 CE

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Notes: Because the Daoist priesthood in general, including Shenxiao priests in particular, has always been hierarchical, it can be necessarily be considered as possessing an internal bureaucracy. For example, individual temples would feature numerous priests under the management and supervision of an abbot (Chao 2006, 348). This internal bureaucracy could also overlap with imperial bureaucracies prior to 1912 as the state, and its examinations, were required in order to ordain new priests (Strickmann 1978, 333). It is also worth noting that the Daoist vision of the cosmos is a bureaucratic one and Daoist religious professionals, including contemporary practitioners, are considered members of the celestial bureaucracy one earth (Mozina 2020, 36).

By: Matthew Hamm

Do the group's adherents interact with other institutional bureaucracies:

– Yes

By: Matthew Hamm

Public Works

Does the religious group in question provide public food storage:

– No

By: Matthew Hamm

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Does the religious group in question provide water management (irrigation, flood control):

– Yes

Notes: Water management was provided in the form of ritual performance for flood control.

By: Matthew Hamm

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Does the religious group in question provide transportation infrastructure:

– No

By: Matthew Hamm

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Taxation

Does the religious group in question levy taxes or tithes:

– Yes

Notes: The answer to this question is a qualified "yes." As part of his efforts to establish Shenxiao as the imperial school of Daoism, Emperor Huizong granted all official Shenxiao temples in 1,000 mu of farmland in 1117 in order to provide for temple expenses. The claiming of this income by the temples could be considered a tax or tithe, depending on one's definition. This came to an end when Emperor Gaozong abolished the network in 1127 (Chao 2006, 342-343).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

– I don't know

By: Matthew Hamm

Specific to this answer:

Date Range: 1127 CE - 2021 CE

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Although Shenxiao temples briefly received tax exemptions between 1117-1127 during the reign of Song Huizong (Chao 2006, 342-343), this likely did not apply to those who visited the temple and who were still responsible for paying taxes to the imperial state.

By: Matthew Hamm

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

By: Matthew Hamm

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Does the religious group in question provide institutionalized judges:

– No

By: Matthew Hamm

Do the group's adherents interact with an institutionalized judicial system provided by an an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Does the religious group in question enforce institutionalized punishment:

– I don't know

By: Matthew Hamm

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm



Do the institutionalized punishments include execution:

– Yes

By: Matthew Hamm



Do the institutionalized punishments include exile:

– Yes

By: Matthew Hamm



Do the institutionalized punishments include corporal punishments:

– Yes

By: Matthew Hamm



Do the institutionalized punishments include ostracism:

– I don't know

By: Matthew Hamm



Do the institutionalized punishments include seizure of property:

– Yes

By: Matthew Hamm

Does the religious group in question have a formal legal code:

– I don't know

By: Matthew Hamm

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Warfare

Does religious group in question possess an institutionalized military:

– No

By: Matthew Hamm

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Written Language

Does the religious group in question possess its own distinct written language:

– Yes

Notes: Talismans, which were for the exclusive purview of initiates of the lineage, could be considered a

form of religious language.

By: Matthew Hamm



Is use of this distinct written language confined to religious professionals:

– Yes

By: Matthew Hamm

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Calendar

Does the religious group in question possess a formal calendar:

– I don't know

By: Matthew Hamm

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

By: Matthew Hamm

Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: The answer to this question is a qualified "yes." As part of his efforts to establish Shenxiao as the imperial school of Daoism, Emperor Huizong granted all official Shenxiao temples in 1,000 mu of farmland in 1117 in order to provide for temple expense. As the temples were considered the owners of these lands, it can be said that they provided food for themselves through the labour of those who worked the lands granted by the throne. This came to an end when Emperor Gaozong abolished the network in 1127 (Chao 2006, 342-343).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE



Please characterize the forms/level of food production [choose all that apply]:

- Small-scale agriculture / horticultural gardens or orchards
- Large-scale agriculture (e.g., monocropping, organized irrigation systems)

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

– I don't know

By: Matthew Hamm

Specific to this answer:

Date Range: 1127 CE - 2021 CE

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: The answer to this question is a qualified "yes." As part of his efforts to establish Shenxiao as the imperial school of Daoism, Emperor Huizong granted all official Shenxiao temples in 1,000 mu of farmland in 1117 in order to provide for temple expense. As this land was a gift from the emperor and likely worked by those living on it, it can be said that the temples were provided with food by external sources. This came to an end when Emperor Gaozong abolished the network in 1127 (Chao 2006, 342-343).

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE



Please characterize the forms/levels of food production [choose all that apply]:

- Small-scale agriculture / horticultural gardens or orchards
- Large-scale agriculture (e.g., monocropping, organized irrigation systems)

By: Matthew Hamm

Specific to this answer:

Date Range: 1117 CE - 1127 CE

– I don't know

By: Matthew Hamm

Specific to this answer:

Date Range: 1127 CE - 2021 CE