

Taijitu shuo 太極圖說

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Entry tags: Cosmology, Text, Religious Group, Confucianism, Daoism, Daoist text, Neo-Confucian text

Zhou Dunyi 周敦頤 (1017-1073) has, since the late 12th century, been considered the "founding father" of the Song dynasty revival of Confucianism, which in the West has been called "Neo-Confucianism." Curiously, though, it took over a century for him to acquire that status, which was conferred on him primarily by Zhu Xi 朱熹 (1130-1200), the chief architect of the Cheng-Zhu school of Confucianism (named after Zhu and his predecessor Cheng Yi 程頤 [1033-1107]). Although Zhou Dunyi was fairly obscure during his lifetime and had very few students to pass on his teachings, Zhu Xi found Zhou's concept of taiji 太極 (Supreme Polarity or Supreme Ultimate) useful in linking together the metaphysical and cosmological dimensions of his (Zhu's) system of thought and practice (see Adler, *Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi*). Thus, ever since the end of the 12th century, histories of Neo-Confucianism, in both East Asia and the West, have begun with Zhou Dunyi. Zhou Dunyi's *Taijitu shuo* 太極圖說, or *Discussion of the Taiji Diagram*, accompanied by the diagram itself, is his most famous and influential work. The diagram was attributed to a 10th-century Daoist adept, Chen Tuan 陳搏 (d. 989). According to Zhu Zhen 朱震 (1072-1138) it was passed down to Zhou Dunyi through two generations of Chen Tuan's students – a transmission that has never been confirmed. In Daoist circles the Diagram seems to have been read from the bottom up as a guide to inner contemplation of the Dao within the human body, with phrases from the *Xici* 繫辭 (Appended Remarks) or *Dazhuan* 大傳 (Great Treatise) appendix of the *Yijing* 易經 (Scripture of Change) labeling the various stages. Zhou Dunyi, in his "Discussion," read the Diagram from the top down as a cosmogonical representation, from an undifferentiated unity to the interaction of yin 陰 and yang 陽, to further differentiation into the Five Phases (wuxing 五行), and ultimately to the myriad things. The second half of the Discussion presents the Confucian sage as the culmination of this cosmological process. Under the influence of Zhu Xi and his many students and followers, the Diagram and Discussion became the basis of Neo-Confucian cosmology, and Zhou Dunyi became universally accepted as the first Confucian sage of the Song dynasty; in fact the first true sage since Mencius in the 4th century BCE. The Diagram and Discussion are also found in the *Daozang* 道藏, or Daoist Canon.



Date Range: 1050 CE - 2021 CE

Region: Area of Circulation for the Taijitu Shuo and Tongshu (East Asia)

Region tags: Song Dynasty

Area of Circulation for the Taijitu Shuo and Tongshu (East Asia)

Status of Readership:

✓ Elite

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

- Source 1: Zhou Dunyi 周敦頤. *Zhou Lianxi xiansheng quanji* 周濂溪先生全集 (Complete collection of Zhou Dunyi's works), comp. Zhang Boxing 張伯行. In *Zhengyi tang quanshu* 正誼堂全書 (Library of Zhengyi Hall [1708]). Baibu congshu jicheng ed., vols. 218-219.

– Source 2: Adler, Joseph A. "Zhou Dunyi: The Metaphysics and Practice of Sagehood." In *Sources of Chinese Tradition*, 2nd ed., vol. 1, eds. Wm. Theodore de Bary and Irene Bloom (New York: Columbia University Press, 1999), 669-678.

– Source 3: Adler, Joseph A. *Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi* (Albany: SUNY Press, 2014), chs. 5-6.

Specific to this answer:

Region: east asia

– Source 1: Galia Patt-Shamir. *Reading Taijitu Shuo Synchronously: The Human Sense of Wuji er Taiji. Dao: A Journal of Comparative Philosophy*, 19:3 (2020).

– Source 2: Tze-ki Hon. *Zhou Dunyi's Philosophy of the Supreme Polarity*. In John Makeham, ed., *Dao Companion to Neo-Confucian Philosophy*. Dordrecht: Springer, 2010.

Specific to this answer:

Region: east asia

Online Sources

Online sources used for understanding this subject:

– Source 1 URL: <https://iep.utm.edu/zhou-dun/>

– Source 1 Description: Zhou Dunyi (Chou Tun-i, 1017-1073), by John Thompson (Internet Encyclopedia of Philosophy)

– Source 2 URL: <https://en.wikipedia.org/wiki/Taijitu>

– Source 2 Description: Taijitu (Wikipedia article)

Specific to this answer:

Region: east asia

Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

– Source 1 URL: <https://ctext.org/library.pl?if=en&file=87114&page=12>

– Source 1 Description: Taijitu shuo, with commentary by Zhu Xi (1188). In *Collected Papers of Zhou Dunyi*, comp. Zhang Boxing (Zhengyi tang ed.)

– Source 2 URL: <http://www.kanripo.org/text/KR3a0107/001#1a>

– Source 2 Description: Taijitu shuo, with commentary by Zhu Xi (1188). In *Yuzuan xingli jingyi*, comp. Li Guangdi (Siku quanshu ed.)

– Source 3 URL: https://ctext.org/library.pl?if=en&file=98720&by_title=%E5%91%A8%E6%98%93%E5%9C%96&page=5

– Source 3 Description: Zhouyi Diagrams, in *Daozang* (Daoist Canon), vols. 69-70 (Dongzhen bu, Lingtu lei).

Specific to this answer:

Region: east asia

General Variables

Materiality

Methods of Composition

– Written

Notes: Published in woodblock printing.



Inked

– with Ink

Notes: Presumably. The diagram is attributed to the 10th century Daoist priest, Chen Tuan (d. 989).

Medium upon which the text is written/incised

– Paper



Specify type of paper

– Specify: Unknown

Specific to this answer:

Region: east asia

Was the material modified before the writing or incising process?

– Other [specify]: Unknown

Was the text modified before the writing or incising process?

– Other [specify]: Unknown

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– No

Is the location where the text stored accompanied by iconography or images?

– No

Is the area where the text is stored accompanied by an-iconic images?

— No

Production & Intended Audience

Production

Is the production of the text funded by the polity?

— No

Is the text considered official religious scripture?

— Field doesn't know

Notes: It is considered part of the scriptural canon defined by Zhu Xi (1130-1200). Whether that is "official" is a matter of interpretation.

Written in distinctly religious/sacred language?

— No

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

— Field doesn't know

Does the Religious group actively proselytize and recruit new members?

— No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

— Yes

Notes: The Cheng-Zhu school of Confucianism itself was a reformist movement.

Is the text in question employed in ritual practice?

— No

Is there material significance to the text?

— No

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

— Yes

Notes: The Taijitu (Diagram of Supreme Polarity)

↳ Calligraphy?

— Yes

↳ Illustrations?

— Yes

↳ Illuminations?

— No

Are there multiple versions of the text?

— No

Is the text part of a collection of texts?

— Yes

Notes: 1. In the sense that the texts of the sages are canonical. 2. The Taijitu shuo has been included in Neo-Confucian anthologies, e.g.: a. Jinsilu 近思錄 (Reflections on Things at Hand), by Zhu Xi and Lu Zuqian b. Xingli daquan shu 性理大全書 (Great Compendium of Nature and Principle) by Hu Guang c. Xingli jingyi 性理精義 (Essential Meanings of Nature and Principle), by Li Guangdi d. Song-Yuan xue'an 宋元學案 (Scholarly Record of the Song and Yuan Dynasties), by Huang Zongxi and Quan Zuwang 3. It is included in the Daozang 道藏 (Daoist Canon) The Jinsilu, in particular, was used as a Neo-Confucian "primer" by the Cheng-Zhu school.

↳ Is there a sense of canonization?

— Yes

↳ How is the authority established?

— Yes

Notes: The canon reflects Zhu Xi's construction of the "Learning of the Way" (Daoxue).

↳ Can the canon be altered or added to?

— No

Notes: No if one accepts the canon as defined by Zhu Xi.

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

— Yes

Notes: Zhu Xi's definition of the canon was not accepted by all scholars even in the Song dynasty. See, e.g. Hoyt Cleveland Tillman, *Confucian Discourse and Chu Hsi's Ascendancy* (Honolulu: University of Hawaii Press, 1992). And only since the late 20th century has it been acknowledged that Zhu Xi lifted Zhou Dunyi out of relative obscurity and made the Taijitu shuo the cosmological basis of Cheng-Zhu philosophy.

↳ Is the text part of a series of volumes?

— No

If the text is not explicitly scripture, is it part of another important literary tradition?

— Yes

Notes: Song dynasty philosophy, specifically the Cheng-Zhu school.

↳ Cultural with religious implications?

— Yes

↳ Behavioral literature?

— No

Notes: Although the various Confucian ritual texts set standards of moral behavior.

↳ Other

—Other [specify]: Cosmology

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary? (Select all that apply)

—Other [specify]: Cosmological diagram (the Taijitu)

Are there lineages or a single lineage established by the text?

— Yes

Notes: The Cheng-Zhu school of Neo-Confucianism, as constructed by Zhu Xi (1130-1200), also called Daoxue (Learning of the Way).

↳ Does the lineage involve establish a chain of authority?

– No

↳ Is the lineage defined by concrete cycles or measures of time?

– No

↳ How is the lineage established?

– Intellectual Elect

Notes: Student-Teacher relationship also.

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

Beliefs

Is a spirit-body distinction present in the text?

– No

Notes: Not in the sense of an ontological dichotomy, as in Western theology. But a difference between spirit (shen 神) and body (xing 形) is certainly acknowledged. They coexist on a continuum constituted by qi 氣 (psychophysical stuff).

Is belief in an afterlife indicated in the text?

– Yes

Notes: Ghosts and spirits are mentioned once, in a quote from the Yijing, but not really discussed.

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

– Yes

↳ Afterlife in specified realm of space beyond this world?

– No

↳ Afterlife in vaguely defined "above" space?

– Yes

Notes: In Heaven.

↳ Afterlife in vaguely defined "below" space?

– Yes

Notes: Regarding ghosts and spirits: ghosts remain with the body in the earth, but if displeased they can wander and cause trouble.

↳ Afterlife in "other" space?

– No

↳ Is the temporality of the afterlife specified or described by the religious group?

– Yes

Notes: Ancestral spirits remain in Heaven as long as they are remembered and propitiated through ancestor worship.

↳ Is there debate in the interpretation of the language of the afterlife?

– Yes

↳ What are the historically mainstream positions in the debate?

–Specify: Thinkers differ on whether ancestral spirits are aware of rituals performed for them.

Notes: See Thomas A. Wilson, "Spirits and the Soul in Confucian Ritual Discourse," *Journal of Chinese Religions*, 42:2 (2014), 185-212.

Reference: Thomas Wilson A. "Spirits and the Soul in Confucian Ritual Discourse". *Journal of Chinese Religions*, 42(2)

↳ What are the historically minority positions?

–Specify: Some believe that ancestral spirits have no consciousness.

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dictated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

— No

Are there practices that have funerary associations presented in the text?

— No

Are supernatural beings present in the text?

— Yes

Notes: Ghosts and spirits are mentioned once, in a quote from the Yijing. All the entries below in this section refer to general beliefs about ghosts and spirits, not this text specifically. Most but not all the Confucians who regarded this text as scriptural would have subscribed to most but not necessarily all of these beliefs.

↳ A supreme high-god is present

— No

Notes: Not in this text. "Heaven and Earth," mentioned once, in this context means the whole universe.

Previously human spirits are present

— Yes

Notes: "Ghosts and spirits" (gui-shen 鬼神) includes both dangerous spirits of the dead and benevolent ancestral spirits. While not specifically Confucian beliefs, these are part of the general worldview of traditional China (still today to some extent). Neo-Confucians tended to understand them in naturalistic ways as manifestations of qi 氣 (psychophysical stuff), which comprehends matter, energy, spirit, and mind. (See references under previous question.) There are sections on ghosts and spirits in the standard Neo-Confucian anthologies. In ancient China health and disease were understood as reward and punishment by deceased ancestors. By the Song dynasty this medical theory was declining in favor of natural causation, in terms of yin and yang qi. Ghosts (gui) are deceased spirits who have no descendants to nourish them with worship and food offerings, or whose descendants are ignoring these obligations, or who had not been buried in a ritually proper way. Ghosts therefore are dangerous but pitiable spiritual beings. Ancestral spirits can also be held responsible (usually by a spirit-medium) for a family's bad luck or recurring problems. One of the major Chinese holidays still today is the "Ghost Festival" in late summer, when communities set out feasts for wandering ghosts. Many businesses also set out food offerings for ghosts every 15 days, according to a traditional agricultural calendar (the 24 Qi 氣 or Solar Terms).

Reference: Stephen F. Teiser. *The Ghost Festival in Medieval China*. Princeton University Press. isbn: 9780691026770.

↳ Human spirits can be seen

— Yes

Notes: This text doesn't specify, but in general spirits of the dead occasionally are seen.

↳ Human spirits can be physically felt

– No

↳ Previously human spirits have knowledge of this world

– Yes

Notes: Beliefs in whether and how ghosts and spirits have knowledge of this world vary considerably. The belief that they can respond positively or negatively to their descendants' behavior implies that they do have such knowledge. Even in the naturalistic interpretation of Zhu Xi and his followers, "pure, numinous awareness" (xuling zhijue 虛靈知覺) is a function of qi 氣. Thus no special theory is required to explain it. As long as they are ritually remembered by their descendants, ghosts and spirits remain parts of the family.

↳ Knowledge is restricted to a particular domain of human affairs

– No

Notes: This depends on whether we are talking about an ancestor or a god. Both are considered to be spirits (shen 神). The difference is that the numinous power (ling 靈) of an ancestor is only great enough to affect his or her descendants. Gods have greater ling, so their power can affect a wider human circle, such as a community, a region, or even "all under Heaven" (tianxia 天下).

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– No

↳ Knowledge is unrestricted within the sample region

– No

↳ Knowledge is unrestrict outside of sample region

– No

↳ Can see you everywhere normally visible (in public)

– I don't know

↳ Can see you everywhere (in the dark, at home)

– I don't know

↳ Can see inside heart/mind (hidden motives)

– I don't know

↳ Know basic character (personal essence)

– I don't know

↳ Know what will happen to you, what you will do (future sight)

– I don't know

↳ Have other knowledge of this world

– Specify: I don't know

↳ Human spirits have deliberate causal efficacy in the world

– Yes

↳ Human spirits can reward

– Yes

↳ Human spirits can punish

– Yes

↳ Human spirits have indirect causal efficacy in the world

– I don't know

↳ Human spirits have memory of life

– I don't know

↳ Human spirits exhibit positive emotion

– I don't know

↳ Human spirits exhibit negative emotion

– I don't know

↳ Human spirits communicate with the living

– Yes

↳ In waking, everyday life

– No

↳ In dreams

– Yes

↳ In trance possession

– Yes

Notes: Through shamans, or spirit-mediums, in popular religion. But this was a practice frowned upon by most Confucians.

↳ Through divination practices

– Yes

Notes: Yijing divination, which is loosely connected with the Taijitu shuo, was understood by some people as communicating with spirits. But the more intellectually inclined scholars, like Zhu Xi, understood divination as a non-personal, naturalistic mechanism of "reading" the direction and flow of the Dao.

Reference: Kidder Smith , Peter Bol , Joseph Adler , Don Wyatt. Sung Dynasty Uses of the I Ching. Princeton University Press.

↳ Only through religious specialists

– No

↳ Only through monarch

– No

↳ Communicate through other means

–Specify: I don't know.

Non-human supernatural beings are present

– Yes

Notes: "Spirits" also include deities, including nature deities.

↳ Supernatural beings can be seen

– I don't know

↳ Supernatural beings can be physically felt

– I don't know

↳ Non-human supernatural beings have knowledge of this world

– I don't know

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- ↳ Non-human supernatural beings have deliberate causal efficacy in the world
 - I don't know
- ↳ Non-human supernatural beings communicate with the living according to the text?
 - No
- ↳ These supernatural beings have indirect causal efficacy in the world
 - Yes
- ↳ These supernatural beings exhibit positive emotion
 - No
- ↳ These supernatural beings exhibit negative emotion
 - I don't know
- ↳ These supernatural beings possess hunger
 - No
- ↳ These supernatural beings possess/exhibit some other feature
 - Specify: I don't know

Does the text attest to a pantheon of supernatural beings?

– No

Are mixed human-divine beings present according to the text?

– Yes

Notes: Many deities (included within "spirits") were formerly human.

- ↳ Mixed human-divine beings can be seen?
 - No
 - Notes: Not under usual circumstances, although they can appear in dreams.
- ↳ Mixed human-divine beings can be felt?
 - I don't know
- ↳ Do mixed human-divine beings communicate with the living according to this text?

— No

Notes: Not in this text, but in general belief they can.

Is there a supernatural being that is physically present in the/as a result of the text?

— No

Are other categories of beings present?

— Other [specify]: The Sage

Notes: The sage (shengren 聖人) in Confucian thought is the ideal human being, who has fully realized or actualized his/her innate moral nature (xing 性) and whose virtue (de 德) has a transformative effect on others. In the *Taijitu* shuo Zhou presents this power as the fruition of the natural process of the evolution of qi 氣 (psychophysical stuff), thus giving sagehood a cosmological basis. In his other major work, the *Tongshu* 通書 (Penetrating the Scripture of Change), he defines sagehood as authenticity (cheng 誠), which Zhu Xi interprets as the condition in which one's natural thought and activity accords with one's innate moral nature. Both formulations support the notion, first enunciated by Mencius (4th century BCE), that human morality is natural.

Does the text guide divination practices?

— No

Supernatural Monitoring

Is supernatural monitoring present in the text?

— No

Do supernatural beings mete out punishment in the text?

— No

Do supernatural beings bestow rewards in the text?

— No

Messianism/Eschatology

Are messianic beliefs present in the text?

— No

Is an eschatology present in the text?

— No

Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Notes: "Humanity and rightness, centrality and correctness" are Confucian virtues.

Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity
– No

↳ Courage (in battle)
– No

↳ Courage (generic)
– No

↳ Compassion/empathy/kindness/benevolence
– Yes
Notes: Humaneness (ren)

↳ Mercy/forgiveness/tolerance
– No

↳ Generosity/charity
– No

↳ Selflessness/selfless giving
– No

↳ Righteousness/moral rectitude
– Yes
Notes: Correctness (zheng) and right behavior (yi)

- ↳ Ritual purity/ritual adherence/abstention from sources of impurity
 - No
- ↳ Respectfulness/courtesy
 - No
- ↳ Familial obedience/filial piety
 - No
- ↳ Fidelity/loyalty
 - No
- ↳ Cooperation
 - No
- ↳ Independence/creativity/freedom
 - No
- ↳ Moderation/frugality
 - Yes
 - Notes: Centrality (zhong)
- ↳ Forbearance/fortitude/patience
 - No
- ↳ Diligence/self-discipline/excellence
 - Yes
 - Notes: "The noble person cultivates these [virtue, clarity, timeliness] and has good fortune."
- ↳ Assertiveness/decisiveness/confidence/initiative
 - No
- ↳ Strength (physical)
 - No
- ↳ Power/status/nobility

– No

↳ Humility/modesty

– No

↳ Contentment/serenity/equanimity

– Yes

Notes: Stillness (jing 靜)

↳ Joyfulness/enthusiasm/cheerfulness

– No

↳ Optimism/hope

– No

↳ Gratitude/thankfulness

– No

↳ Reverence/awe/wonder

– No

↳ Faith/belief/trust/devotion

– No

↳ Wisdom/understanding

– Yes

Notes: Sagehood (sheng 聖)

↳ Discernment/intelligence

– Yes

Notes: Clarity (ming 明)

↳ Beauty/attractiveness

– No

↳ Cleanliness (physical)/orderliness

– No

↳ Other important virtues

– Yes

Notes: Timeliness (shi 時) i.e. responding spontaneously and correctly at the proper time, according to circumstances.

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– Yes

Notes: Only in the sense that it counsels limiting desires.

↳ Monogamy (males)

– No

↳ Monogamy (females)

– No

↳ Other sexual constraints (males)

– No

↳ Other sexual constraints (females)

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– Other

Notes: Literati or scholars.

Are there specific elements of society that have controlled the reproduction of the text?

– Other

Notes: Literati or scholars

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: No

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

— Yes

Notes: "Humanity" (humaneness) implies compassionate action for others.

Education

Are there formal educational institutions available for teaching the text?

— Yes

Notes: Education expanded greatly during the Song dynasty, partly due to the decreasing cost of woodblock printing. (Moveable type printing had been invented but was not used much because of the very large number of characters needed.) The central government sponsored the construction of schools in every county. There were also private academies established by prominent scholars such as Zhu Xi.

Reference: Hoyt Tillman, et. al.. Confucian Academies in East Asia. Leiden: Brill. isbn: 978-90-04-42406-7.

Are there formal educational institutions specified according to the text?

— No

Does the text make provisions for non-religious education?

— No

Does the text restrict education to religious professionals?

— No

Does the text restrict education among religious professionals?

— No

Is education gendered according to the text?

— No

Is education gendered with respect to this text and larger textual tradition?

— Yes

Notes: In pre-modern East Asia girls were not routinely taught to read and write, although many did become literate.

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

— No

Are there specific relationships to teachers that are advocated by the text?

— No

Are there worldly rewards/benefits to education according to the text specified by the text itself?

— Yes

Notes: "The noble person cultivates these [virtue, clarity, timeliness] and has good fortune." Self-cultivation includes education; "good fortune" implies worldly benefits.

Bureaucracy

Is bureaucracy regulated by this text?

— No

Public Works

Does the text detail interaction with public works?

— No

Taxation

Does the text specify forms of taxation?

— No

Warfare

Does the text mention warfare?

— No

Food Production

Does the text mentioned food production/disbursement?

— No

Bibliography

General References

Reference: Joseph Adler A. Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi.

Albany, NY: State University of New York Press. isbn: 1438451571.

Reference: Yih-ching Chow. La Philosophie Morale dans le Néo-Confucianisme (Tcheou Touen-yi). Paris: Presses Universitaires de France.

Reference: Yulan Fung. Chou Tun-i and Shao Yung. (Yulan Fung, Derk Bodde, Ed.), A History of Chinese Philosophy. Princeton: Princeton University Press. isbn: 0691071152.

Reference: Carsun Chang. Cosmological Speculations of Chou Tun-i. (Carsun Chang), The Development of Neo-Confucian Thought. New Haven: College and University Press.

Entry/Answer References

Reference: Stephen F. Teiser. The Ghost Festival in Medieval China. Princeton University Press. isbn: 9780691026770.

Reference: Thomas Wilson A. "Spirits and the Soul in Confucian Ritual Discourse". Journal of Chinese Religions, 42(2)

Reference: Hoyt Tillman , et. al.. Confucian Academies in East Asia. Leiden: Brill. isbn: 978-90-04-42406-7.

Reference: Kidder Smith , Peter Bol , Joseph Adler , Don Wyatt. Sung Dynasty Uses of the I Ching. Princeton University Press.