

Universal Salvation Ritual

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Entry tags: Buddhist Traditions, Daoism, Chinese Religion, Tantric Buddhism, Religious Group

Throughout pre-modern Chinese history, dynastic transitions accompanied by constant turmoil destabilized not only the social system but also social mentality. Wars, famine, and pestilence swept over the entire empire and left fields littered with corpses. The unpredictability of one's fate was further aggravated by increasing concern about the unstable boundaries between this world and the other worlds, thus opening up the society to the possibility of ritual manipulation. Aiming at bringing about the deliverance en masse of the souls of the dead and conferring blessings upon the living regardless of age, gender, or social status, universal salvation rituals provided effective remedies for helping the souls of the dead to gain relief from the fate of postmortem punishment and restore tranquility to the living. The idea of "universal salvation" has long been a Mahāyānist Buddhist goal since early on in Chinese history. But it was during the late tenth century through the thirteenth century that it became prominent in both Buddhist and Daoist postmortem ritual services, such as in the Buddhist Water-Land Retreat (Shuilu zhai 水陸齋) and the Daoist Yellow Register Retreat (Huanglu zhai 黃錄齋) in particular. Still practiced nationwide in contemporary China as well as in some diasporic Chinese communities, both rituals had their origins in the tenth century, but their textual elaboration and social spread was a product of the twelfth and thirteenth centuries. Most contemporary performances of the Water-Land Retreat in mainland China and diaspora Chinese communities use a four-fascicle manual entitled *Shuilu yigui huiben* 水陸儀軌會本 (Synthetic Manual of Water-Land Rite) which is based on a six-fascicle manual entitled *Fajie shengfan shuilu shenghui xiuzhai yigui* 法界聖凡水陸勝會修齋儀軌 (Ritual Manual for Performing the Retreat of the Grand Assembly of All Saintly and Mundane Beings of Water and Land) compiled by the Ming Buddhist master Zhuhong's 株宏 (1535-1615). But there is another Water-Land ritual tradition based on a ritual manual called *Tiandi mingyang shuilu yiwen* 天地冥陽水陸儀文 (TDMY). The extant recension of the TDMY manual seems to have been compiled in Shanxi province 山西 during the early decades of the Ming dynasty (1368-1644) by a Buddhist monk named Yijin 義金 (act. ca. 1368-1424), who most likely based his manual on an earlier text that postdated the Northern Song dynasty and found great popularity under the Jurchen Jin (1115-1234). The Daoist Yellow Register Retreat was primarily based on the Numinous Treasure (Lingbao 靈寶) scriptural and liturgical traditions but had also absorbed elements of other contemporary Daoist movements such as the Divine Empyrean (Shenxiao 神霄) and Celestial Heart (Tianxin 天心) movements. The name of "Yellow Register Retreat" first appeared in one of the "Old Lingbao scriptures" (gu lingbaojing 古靈寶經) called *Taishang dongxuan lingbao huanglu jianwen sanyuan weiyi ziran zhenjing* 太上洞玄靈寶黃籙簡文三元威儀自然真經 and later in Lu Xiuqing's 陸修靜 (406-477) *Five Sentiments [of Gratitude]* (*Taishang lingbao wugan wen* 太上靈寶五感文), where it is listed as one of the various Methods of Retreats (*zhong zhaifa* 齋法) and second only to the Golden Register Retreat (*Jinlu zhai* 金錄齋). Mainly composed of confessions made to the twenty directions, the principal function of the Yellow Register Retreat at that time was to uproot the sins and transgressions of ancestors of up to nine generations (*ba jiuzu zuigen* 拔九祖罪根). However, its full maturation as an independent liturgy was not to take shape until Du Guangting 杜光庭 (850-933) compiled the *Liturgical Manual for the Yellow Register Retreat* (*Taishang Huanglu zhaiyi* 太上黃錄齋儀), which can be considered the culmination of medieval Daoist rituals for the dead. After that, the Yellow Register Retreat became a systematically organized and widely practiced liturgy that accommodated a great variety of needs, including state peace and prosperity, repose for the dead, salvation of restless spirits, exorcism of ghosts and demons, and so on. Throughout later generations, this manual became an authoritative source for the practice of Yellow Register Retreat and served as a model through the following three centuries.



Date Range: 1200 CE - 1920 CE

Region: Zhejiang; Shanxi

Region tags: China

Evidence of the practice of the Universal Salvation Rituals is found in Zhejiang and Shanxi regions from the later Southern Song dynasty throughout the Minguo period.

Status of Participants:

✓ Religious Specialists

Sources

Print sources for understanding this subject:

— Source 1: *Fajie shengfan shuilu shenghui xiuzhai yigui* 法界聖凡水陸勝會修齋儀軌

— Source 2: *Shuilu yigui huiben* 水陸儀軌會本

– Source 3: Wushang huanglu dazhai lichengyi 無上黃錄大齋立成儀

– Source 1: Tiandi mingyang shuilu yiwen 天地冥陽水陸儀文

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Online sources for understanding this subject:

– Source 1 URL: <https://dpul.princeton.edu/eastasian/catalog/6682x7238>

– Source 1 Description: 天地冥陽水陸儀文 : [三卷] / 蕭武著. 天地冥陽水陸雜文 : [二卷]. 天地冥陽水陸壇場式

Relevant online primary textual corpora (original languages and/or translations):

– Source 1 URL: https://catalog.princeton.edu/catalog?search_field=all_fields&q=%E5%A4%A9%E5%9C%B0%E5%86%A5%E9%99%BD%E6%B0%B4%E9%99%B8%E5%84%80%E6%96%96

Specific to this answer:

Date Range: 1200 CE - 1368 CE

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: During the development of the Universal Salvation Rituals, a variety of local cultic practices and Confucian values have been integrated into the existing Universal Salvation Rituals.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Is the cultural contact competitive:

– No

↳ Is the cultural contact accommodating/pluralistic:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Is the cultural contact neutral:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Is there violent conflict (within sample region):

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does the religious group actively proselytize and recruit new members:

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does the religion have official political support

– Yes

Notes: The Universal Salvation Rituals were among the most important religious ceremonies held for certain national purposes, such as national memorials for war victims.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Are the priests paid by polity:

– No

↳ Is religious infrastructure paid for by the polity:

– I don't know

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

– No

↳ Are political officials equivalent to religious officials:

– No

↳ Is religious observance enforced by the polity:

– No

↳ Polity legal code is roughly coterminous with religious code:

– No

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

– Yes

Notes: Usually, religious groups enjoy the benefit of tax exemption.

Is there a conception of apostasy in the religious group:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Size and Structure

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

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Nature of religious group [please select one]:

– Large religious group (unknown relationship to other religious groups, or presence of other religious groups unknown)

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are there recognized leaders in the religious group:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Are they written:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Are they oral:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: The origin of the ritual manual of Water-Land Retreat was said to be traced back to the Liang 梁 Dynasty (502-557). All manuals from the Song dynasty (961-1279) onward iterate a basic story, which first appeared in a text entitled "Record of the Efficacious Traces of the Great Retreat of Water-Land (Shuilu dazhai lingjiji 水陸大齋靈跡記)" composed by a Sichuanese layman named Yang 楊鐸 (fl. 1024). In that story, Emperor Wu 武 (464-549; r. 502-549) dreamt that he was visited by a divine monk who told him about a ritual called the "Expansive Netherworld Retreat for [All Beings of] Water and Land" (Shuilu guangda mingzhai 水陸廣大冥齋). According to the monk, the retreat can bring about universal salvation of all sentient beings who experience suffering in the four modes of six rebirths. However, when the emperor consulted his courtiers, no one had ever heard of the ritual. The monk Baozhi 寶誌 (d. 514), the emperor's spiritual advisor, urged him to search through the Buddhist canon for textual

resources. He worked hard for three years, until the emperor finally composed a ritual manual himself based on eleven Buddhist classics, including the Sūtra for Saving the Burning-Mouth Hungry Ghosts (Jiu mianran egui jing 救面然餓鬼經) in particular. After that, the emperor performed the first Water-Land Retreat in 505 CE—fourth year of the Tianjian reign 天監 (502-519)—at the Temple of Beneficence Heart (Zexin si 澤心寺) on the island of Runzhou 潤州 (in modern Jiangsu 江蘇 province).

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Revealed by a high god:
— No

↳ Revealed by other supernatural being:
— No

↳ Inspired by high god:
— No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Inspired by other supernatural being:
— Yes

Notes: Since the scripture is based on and derived from the Sūtra for Saving the Burning-Mouth Hungry Ghosts (Jiu mianran egui jing 救面然餓鬼經), it can be considered as inspired by the supernatural protagonist in the sutra—the Burning-Mouth Hungry Ghosts. According to the sūtra, one night, Ānanda, a disciple of Buddha, dreamed of a hungry ghost whose face is burning in fire. The hungry ghost said to him that he would eventually be reborn into the path of hungry ghosts. Ānanda came to the Buddha for help and the Buddha taught him the method of offering dharmic food to the hungry ghosts. This method was later known as the Method of Food Offering (shishi fa 施食法), and was absorbed into the Buddhist Water-Land Ritual as a core nocturnal performance.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Originated from divine or semi-divine human beings:
— No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Originated from non-divine human being:
— Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Are the scriptures alterable:
— Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:
— No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

- ↳ Is there a select group of people trained in transmitting the scriptures:
– I don't know

Specific to this answer:
Date Range: 1200 CE - 1368 CE

- ↳ Is there a codified canon of scriptures:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

Architecture, Geography

Is monumental religious architecture present:

– Yes

Notes: It has been discovered that at the Qinglong Temple in Jishan xian of Shanxi province there were murals of the Water-Land Retreat. For further reference, please read: Philip Bloom, "Descent of the Deities: The Water-Land Retreat and the Transformation of the Visual Culture of Song-Dynasty (960-1279) Buddhism" (Ph.D. diss., Harvard University, 2013).

Specific to this answer:
Date Range: 1200 CE - 1368 CE

- ↳ In the average settlement, what percentage of area is taken up by all religious monuments:
– I don't know

Specific to this answer:
Date Range: 1200 CE - 1368 CE

- ↳ Size of largest single religious monument, square meters:
– I don't know

- ↳ Height of largest single religious monument, meters:
– I don't know

- ↳ Size of average monument, square meters:
– I don't know

- ↳ Height of average monument, meters:
– I don't know

- ↳ In the largest settlement, what percentage of area is taken up by all religious monuments:
– I don't know

Are there different types of religious monumental architecture:

– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

Is iconography present:

– Yes

Notes: There are different types of iconography presented on the Qinglong Temple murals: Buddhas, Bodhisattvas, devas, Celestial deities, constellation deities, terrestrial deities, guardian deities, etc.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Some public spaces

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Eyes (stylized or not):

– No

↳ Supernatural beings (zoomorphic):

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings (geomorphic):

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings (anthropomorphic):

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings (abstract symbol):

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Portrayals of afterlife:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Humans:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Other features of iconography:

– I don't know

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– Yes

Notes: The Shuilu Mural of the Qinglong Temple in Shanxi province is found in the main hall and the side hall (yaodian腰殿) of the temple. This temple is located in the suburban region west of the Jishan county and north of the Fen River, surrounded by jujube woods.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are pilgrimages present:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ How strict is pilgrimage:

– Optional (rare)

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Notes: In the Daoist Yellow Register Retreat, the souls of the dead are led to a ritual place where they will receive a treatment called "sublimation and salvation." The souls will firstly be cleaned, fed, and guided to confess their past transgressions. In the Buddhist Water Land Retreat, although the distinction is not as big as in the Daoist ritual, there are also descriptions of how the deceased suffered physical punishment in the underground bureau.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Other spirit-body relationship:

– I don't know

Belief in afterlife:

– Yes

Notes: In Buddhism, the afterlife is divided into six paths (liudao 六道), namely god (tian 天), human (ren 人), asura (a xiuluo 阿修罗), animal (chusheng 畜生), hungry ghost (egui 饿鬼), and hell (diyu 地狱). In Daoism, the afterlife is modeled on human bureaucracy and imagined as a subterranean bureaucracy in which there are different levels of divine officers overseeing and judging the dead.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Afterlife in specified realm of space beyond this world:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Afterlife in vaguely defined "above" space:

– Yes

↳ Afterlife in vaguely defined "below" space:

– Yes

↳ Afterlife in vaguely defined horizontal space:

– Yes

↳ Afterlife located in "other" space:

– I don't know

Reincarnation in this world:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ In a human form:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ In animal/plant form:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ In form of an inanimate object(s):

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Other form of reincarnation in this world:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are there special treatments for adherents' corpses:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Cremation:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Mummification:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Interment:

– Yes

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↳ Corpse is flexed (legs are bent or body is crouched):
– I don't know

↳ Corpse is extended (lying flat on front or back):
– I don't know

↳ Corpse is upright (where body is interred in standing position):
– I don't know

↳ Corpse is interred some other way:
– I don't know

↳ Cannibalism:
– No

↳ Exposure to elements (e.g. air drying):
– No

↳ Feeding to animals:
– No

↳ Secondary burial:
– No

↳ Re-treatment of corpse:
– I don't know

↳ Other intensive (in terms of time or resources expended) treatment of corpse :
– I don't know

Are co-sacrifices present in tomb/burial:

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are grave goods present:

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are formal burials present:

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Supernatural Beings

Are supernatural beings present:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ A supreme high god is present:

– Yes

Notes: In the Buddhist Water Land Retreat, the highest god is always the Buddha. In the Daoist Yellow Register Retreat, the highest god is in fact a set of three deities known as the Lords of the Three Purities (sanqing 三清), namely the Jade Purity (yuqing 玉清), the Great Purity (taiqing 太清), and the Supreme Purity (shangqing 上清), which are the highest realms of the Daoist cosmos.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ The supreme high god is anthropomorphic:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ The supreme high god is a sky deity:

– No

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

– No

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

– Yes

Notes: In both Buddhist and Daoist rituals, the high gods are always called by the title of "emperor" (di 帝), which is the title of the human monarch.

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

– No

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

– No

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

– No

↳ The supreme high god is unquestionably good:

– Yes

↳ Other feature(s) of supreme high god:

– No

↳ The supreme high god has knowledge of this world:

– Yes

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

- No
- ↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
 - No
- ↳ The supreme high god's knowledge is unrestricted within the sample region:
 - Yes
- ↳ The supreme high god's knowledge is unrestricted outside of sample region:
 - Yes
- ↳ The supreme high god can see you everywhere normally visible (in public):
 - Yes
- ↳ The supreme high god can see you everywhere (in the dark, at home):
 - Yes
- ↳ The supreme high god can see inside heart/mind (hidden motives):
 - Yes
- ↳ The supreme high god knows your basic character (personal essence):
 - Yes
- ↳ The supreme high god knows what will happen to you, what you will do (future sight):
 - No
- ↳ The supreme high god has other knowledge of this world:
 - No
- ↳ The supreme high god has deliberate causal efficacy in the world:
 - No
- ↳ The supreme high god has indirect causal efficacy in the world:
 - No
- ↳ The supreme high god exhibits positive emotion:
 - No
- ↳ The supreme high god exhibits negative emotion:
 - No
- ↳ The supreme high god possesses hunger:
 - No
- ↳ Is it permissible to worship supernatural beings other than the high god:

– No

↳ The supreme high god possesses/exhibits some other feature:
– I don't know

↳ The supreme high god communicates with the living:
– Yes

↳ In waking, everyday life:
– No

↳ In dreams:
– Yes

↳ In trance possession:
– No

↳ Through divination practices:
– Yes

↳ Only through religious specialists:
– No

↳ Only through monarch
– No

↳ Other form of communication with living:
– I don't know

↳ Previously human spirits are present:

– Yes

Notes: In both rituals, deceased humans are summoned to the ritual space. They include a variety of people ranging from royal family members to commoners. They include those who died of all sorts of reasons such as illnesses, murder, accidents, and war.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Human spirits can be seen:
– No

↳ Human spirits can be physically felt:
– No

↳ Previously human spirits have knowledge of this world:
– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Human spirits' knowledge restricted to particular domain of human

affairs:

– Yes

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

– Yes

↳ Human spirits' knowledge unrestricted within the sample region:

– No

↳ Human spirits' knowledge unrestricted outside of sample region:

– No

↳ Human spirits can see you everywhere normally visible (in public):

– Yes

↳ Human spirits can see you everywhere (in the dark, at home):

– Yes

↳ Human spirit's can see inside heart/mind (hidden motives):

– No

↳ Human spirits know your basic character (personal essence):

– Yes

↳ Human spirits know what will happen to you, what you will do (future sight):

– Yes

↳ Human spirits have other form(s) of knowledge regarding this world:

– I don't know

↳ Human spirits have deliberate causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Human spirits can reward:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Human spirits can punish:

– Yes

↳ Human spirits have indirect causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

- ↳ Human spirits have memory of life:
 - Yes
 - Specific to this answer:
Date Range: 1200 CE - 1368 CE
- ↳ Human spirits exhibit positive emotion:
 - No
 - Specific to this answer:
Date Range: 1200 CE - 1368 CE
- ↳ Human spirits exhibit negative emotion:
 - No
 - Specific to this answer:
Date Range: 1200 CE - 1368 CE
- ↳ Human spirits possess hunger:
 - Yes
- ↳ Human spirits possess/exhibit some other feature:
 - Yes [specify]: They suffer from a variety of physical tortures if they receive punishments in afterlife.
- ↳ Human spirits communicate with the living:
 - Yes
 - Specific to this answer:
Date Range: 1200 CE - 1368 CE
 - ↳ In waking, everyday life:
 - No
 - ↳ In dreams:
 - Yes
 - ↳ In trance possession:
 - Yes
 - ↳ Through divination processes:
 - Yes
 - ↳ Only through specialists:
 - Yes
 - Specific to this answer:
Date Range: 1200 CE - 1368 CE
 - ↳ Only through monarch:
 - No
 - ↳ Communicate with living through other means:

– I don't know

↳ Non-human supernatural beings are present:

– Yes

Notes: In the Universal Salvation rituals, not only deceased humans but also non-human beings, such as animals and insects, are also to be saved.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ These supernatural beings can be seen:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ These supernatural beings can be physically felt:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

↳ These supernatural beings exhibit positive emotion:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ These supernatural beings exhibit negative emotion:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ These supernatural beings possess hunger:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ These supernatural beings possess/exhibit some other feature:

– Yes [specify]: They also demonstrate different emotions as living humans.

↳ Mixed human-divine beings are present:

– Yes

↳ These mixed human-divine beings can be seen:

– No

↳ These mixed human-divine beings can be physically felt:

– No

↳ Mixed human-divine beings have knowledge of this world:

– Yes

↳ Mixed human-divine beings have knowledge restricted to particular domain of human affairs:

– No

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

– No

↳ Mixed human-divine beings have knowledge unrestricted within the sample region:

– No

↳ Mixed human-divine beings have knowledge unrestricted outside of sample region:

– Yes

↳ Mixed human-divine beings can see you everywhere normally visible (in public):

– Yes

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

– Yes

↳ Mixed human-divine beings can see inside heart/mind (hidden motives):

– I don't know

↳ Mixed human-divine beings know your basic character (personal essence):

– I don't know

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

– Yes

↳ Mixed human-divine beings have other knowledge of the human world:

– I don't know

↳ These mixed human-divine beings have deliberate causal efficacy in the world:
– No

↳ These mixed human-divine beings have indirect causal efficacy in the world:
– Yes

↳ These mixed human-divine beings exhibit positive emotion:
– I don't know

↳ These mixed human-divine beings exhibit negative emotion:
– I don't know

↳ These mixed human-divine beings possess hunger:
– I don't know

↳ These mixed human-divine beings possess/exhibit some other feature:
– I don't know

↳ Mixed human-divine beings communicate with the living:
– Yes

↳ In waking, everyday life:
– No

↳ In dreams:
– Yes

↳ In trance possession:
– Yes

↳ Through divination practices:
– Yes

↳ Only through religious specialists:
– No

↳ Only through monarch:
– No

↳ Other form of communication with living:
– I don't know

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

↳ Organized by kinship based on a family model:

– No

↳ Organized hierarchically:
– Yes

↳ Power of beings is domain specific:
– Yes

↳ Other organization for pantheon:
– No

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

Notes: The Daoist Yellow Register Retreat is based on a subterraneous bureaucracy supervised by divine judges. Every deceased human will receive a divine judge and reward/punishment according to his or her past behaviors. Rewards include becoming immortals, being sent back to human life and living a few more years, or his or her decedents making great achievements. Punishments are determined based on how bad their past behaviors were. In the Buddhist Water Land ritual, the negative destinies of the deceased are falling into the "lower three paths," namely, the path of animal, the path of hungry ghost, and the path of hell. The best reward is being delivered to the Pure Land (jingtū 淨土), which is inhabited by those who have eliminated all afflictions.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ 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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about taboos:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Food:
– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Sacred space(s):
– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Sacred object(s):

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about other:

– I don't know

↳ Supernatural beings care about murder of coreligionists:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about murder of members of other religions:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about murder of members of other polities:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about sex:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Adultery:

– I don't know

↳ Incest:

– I don't know

↳ Other sexual practices:

– I don't know

↳ Supernatural beings care about lying:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about honouring oaths:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about laziness:

– Field doesn't know

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about sorcery:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about non-lethal fighting:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about shirking risk:
– I don't know

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about disrespecting elders:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about gossiping:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about property crimes:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about proper ritual observance:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about performance of rituals:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about conversion of non-religionists:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about economic fairness:

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about personal hygiene:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Supernatural beings care about other:

– I don't know

Do supernatural beings mete out punishment:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Is the cause or agent of supernatural punishment known:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Done only by high god:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Done by many supernatural beings:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Done through impersonal cause-effect principle:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Done by other entities or through other means [specify]

– I don't know

↳ Is the reason for supernatural punishment known:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Done to enforce religious ritual-devotional adherence:

– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done to enforce group norms:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done to inhibit selfishness:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done randomly:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Other [specify]
– I don't know

↳ Supernatural punishments are meted out in the afterlife:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural punishments are meted out in this lifetime:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

Do supernatural beings bestow rewards:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Is the cause/purpose of supernatural rewards known:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done only by high god:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done by many supernatural beings:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done through impersonal cause-effect principle:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done to enforce religious ritual-devotional adherence:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done to enforce group norms:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done to inhibit selfishness:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Done randomly:
– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural rewards are bestowed out in the afterlife:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Reward in the afterlife consists of mild sensory pleasure:
– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Reward in the afterlife consists of extreme sensory pleasure:
– I don't know

↳ Reward in the afterlife consists of eternal happiness:

– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Reward in the afterlife consists of reincarnation in a superior realm:

– Yes

Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Other [specify]

– I don't know

↳ Supernatural rewards are bestowed out in this lifetime:

– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

Messianism/Eschatology

Are messianic beliefs present:

– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

Is an eschatology present:

– Yes

Notes: It is widely believed in Buddhism (and in some Daoist groups as well) that people are experiencing an age in which the decline of the Dharma is progressing through three phases: the first is the first 500 years of correct doctrine; the second is the 1,000 years of semblance law; and the third myriad of years of its decline and end. It is said that during this period, as the Dharma is declining, demonic forces are coming out to disturb the whole world.

↳ Eschaton in this lifetime:

– Yes

↳ Eschaton at specified time in future:

– No

↳ Eschaton at unspecified time in near future:

– Yes

↳ Eschaton at unspecified time in distant future:

– No

↳ Eschaton at some other time:

– No

↳ Adherents need to perform specific tasks to bring about World's end:
– No

↳ Divine judgment event:
– Yes

↳ Restoration of the world:
– Field doesn't know

↳ Start of a new temporal cycle:
– No

↳ Establishment of a new political system:
– No

↳ Establishment of a new religious system:
– No

↳ Will anyone survive the eschaton:
– Yes

↳ All religious in-group members will survive the eschaton:
– Yes

↳ A subset of religion in-group members will survive the eschaton:
– No

↳ All members of the sample region will survive the eschaton:
– No

↳ Everyone in the world will survive the eschaton:
– No

↳ Other survival condition:
– Field doesn't know

Norms and Moral Realism

Are general social norms prescribed by the religious group:
– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Is there a conventional vs. moral distinction in the religious group:
– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are there centrally important virtues advocated by the religious group:

– Yes

↳ Honesty / trustworthiness / integrity:

– Yes

↳ Courage (in battle):

– No

↳ Courage (generic):

– Yes

↳ Compassion / empathy / kindness / benevolence:

– Yes

↳ Mercy / forgiveness / tolerance:

– Yes

↳ Generosity / charity:

– Field doesn't know

↳ Selflessness / selfless giving:

– Yes

↳ Righteousness / moral rectitude:

– Yes

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

Notes: Ritual practitioners are required to avoid eating meat or drinking alcohol before and during the ritual. They are also asked to bathe and put on clean clothes before entering the ritual space. They should also meditate for a few days before they officially begin ritual performance.

↳ Respectfulness / courtesy:

– Yes

Notes: Both ritual specialists and the general audience are required to show respect to the deities. Ritual procedures apply a variety of courtesy terminologies and behaviors.

↳ Familial obedience / filial piety:

– Yes

↳ Fidelity / loyalty:

– No

↳ Cooperation:

– No

↳ Independence / creativity / freedom:

– No

- ↳ Moderation / frugality:
 - Yes
- ↳ Forbearance / fortitude / patience:
 - Yes
- ↳ Diligence / self-discipline / excellence:
 - No
- ↳ Assertiveness / decisiveness / confidence / initiative:
 - No
- ↳ Strength (physical):
 - No
- ↳ Power / status / nobility:
 - No
- ↳ Humility / modesty:
 - Yes
- ↳ Contentment / serenity / equanimity:
 - No
- ↳ Joyfulness / enthusiasm / cheerfulness:
 - No
- ↳ Optimism / hope:
 - No
- ↳ Gratitude / thankfulness:
 - Yes
- ↳ Reverence / awe / wonder:
 - Yes
- ↳ Faith / belief / trust / devotion:
 - Yes
- ↳ Wisdom / understanding:
 - Yes
- ↳ Discernment / intelligence:
 - No
- ↳ Beauty / attractiveness:
 - No

↳ Cleanliness (physical) /orderliness:

– Yes

↳ Other important virtues advocated by the religious group:

– I don't know

Practices

Membership Costs and Practices

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does membership in this religious group require castration:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does membership in this religious group require fasting:

– Yes

Notes: In ancient China, "zhai" was often related to the practice of fasting and cleansing before the start of a sacrifice. In other words, the early practice of a zhai ritual was in fact a set of preparatory procedures done before entering the space of a religious ceremonies. Participants are required to abstain from consuming meat and to suspend entertainment. They should cleanse their bodies, put on clean clothes, and stay in a quiet place for a certain period of time.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: Buddhist monks are required to abstain from eating meat or smelly vegetables. Daoist priests, especially the Celestial Masters, should follow the rule to avoid blood offerings while practicing rituals.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: Ritual practice often requires devotees to making offerings, including money, jewelry, even house. Wealthy patrons will sponsor the ritual on their own, while the impoverished will pool their resources to sponsor it collectively.

Specific to this answer:

Date Range: 1200 CE - 1368 CE



To other in-group members:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE



To out-groups:

– No



Destroyed:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE



Other:

– I don't know

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

– Yes

Notes: Performed once a year or on-demand, the Buddhist Water Land Ritual lasts for seven days in the Zhejiang area (following the Zhipan-Zhuhong's ritual manual) and three days in the Shanxi region (following the Tiandi mingyang shuilu yiwen manual). The Yellow Register Retreat usually lasts for five days. The first day is dedicated to general preparations and the Nocturnal Invocation, the next three days are preserved for the main ritual performances, and the last day for the closing ceremony. Generally speaking, the ritual program of the Yellow Register Retreat follows the changing rhythm of sunlight, dividing the performance into day and night sections. Rituals during the day are called the Three Audiences (Sancho xingdao三朝行道). The liturgical sequence of the Three Audiences is in effect an elaborately choreographed performance during which the ritual participants (including ritual masters and laypeople) prepare and purify themselves, (ritual masters only) invoke divine troops and send ritual documents, invite deities and summon orphaned souls, confess sins and dedicate merits, visualize images of the deities and enunciate incantations. Once shriven, the orphan souls are cleansed with water and feted with food.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does membership in this religious group require physical risk taking:

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does membership in this religious group require accepting ethical precepts:

– Yes

Notes: For Buddhist practitioners, they are required to take the bodhisattva precepts, the core of which is the Ten Grave precepts which include prohibitions of pleasurable killing, of stealing the property of others, of the heartless pursuit of lust, of intentional lying, of the sale of alcohol, of speaking of the faults of others, of praising oneself and disparaging others, of stinginess and abuse of others, of holding resentments and not accepting apologies, and of the denigration of the Three Treasures. For Daoist practitioners, they are also required to take ten precepts, but the precepts are different than the Buddhist ones. The Daoist ten precepts include cleansing body, abstaining from mundane affairs, fasting, holding propriety, staying quiet, focusing mind, burning incense, confessing transgressions, showing great compassion, and making sure every movement accord with the Dao (see: Wushang huanglu dazhai lichengyi 無上黃錄大齋立成儀, fascile 13).

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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: Both the Buddhist Water-Land ritual and the Daoist Yellow Register ritual are the grandest postmortem ceremony aiming at delivering the souls of the dead and conferring blessings to the living. They both claim to deliver the dead and bless the living to the maximum and thus always attract a large number of participants.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ On average, for large-scale rituals how many participants gather in one location:
– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ What is the average interval of time between performances (in hours):
Performances here refers to large-scale rituals.

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ 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.

– Yes

Notes: Both rituals are performed according to the ritual manuals. For practices popular in the Zhejiang region, they follow the Zhipan-Zhuhong manual, while in the Shanxi region, they follow the Tiandi mingyang shuilu yiwen 天地冥陽水陸儀文 manual. The Daoist Yellow Register ritual always follows Jiang Shuyu's Wushang huanglu dazhai lichengyi 無上黃籙大齋立成儀.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ 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.

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Does participation entail synchronic practices:

– Yes

Notes: This is especially true to the Buddhist Water Land Retreat, which is consisted of synchronic performances throughout the whole ritual. The Retreat is divided into "inner altar" (neitan 內壇) and "external altar" (waitan 外壇). The "external altar" is consisted of several sub-altars which host different ritual performances at the same time.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Is there use of intoxicants:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Are extra-ritual in-group markers present:

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

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

↳ Tattoos/scarification:
– No

↳ Circumcision:
– No

↳ Food taboos:
– Yes
Notes: Ritual practitioners are not allowed to eat meat, drink alcohol, or smelly vegetables before and during the ritual performance. They are not allowed to kill animals either.
Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Hair:
– No

↳ Dress:
– I don't know
Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Ornaments:
– Yes
Notes: The ritual space is adorned with flowers and banners. Tablets that symbolize the seats of divine beings are placed inside the altar while fragrant water is sprinkled over the ritual space.
Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Archaic ritual language:
– Yes
Notes: Both rituals make frequent use of spells, which are transcribed from ancient Indic language. Known as dhāraṇī, these spells consist of strings of sounds that are deemed sacred and powerful. However, they often have little or no discernible semantic value.
Specific to this answer:
Date Range: 1200 CE - 1368 CE

↳ Other:
– I don't know

Does the group employ fictive kinship terminology:

– No

Specific to this answer:
Date Range: 1200 CE - 1368 CE

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: The empire of this time went through a series of divisions and unification. It was a time filled with dynastic transitions and border changes, which destabilized not only the social system but also social mentality. Wars, famine, and pestilence swept over the entire empire and left fields littered with corpses. The unpredictability of one's fate was further aggravated by increasing concern about the unstable boundaries between this world and the other worlds. It was under this circumstance that the Universal Salvation rituals became prominent.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Welfare

Does the religious group in question provide institutionalized famine relief:

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does the religious group in question provide institutionalized poverty relief:

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: Some Buddhist or Daoist temples provide shelters for the elderly and infirm, especially during turbulent times.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Education

Does the religious group provide formal education to its adherents:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– I don't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Bureaucracy

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

– Yes

Notes: Buddhist and Daoist have their own bureaucratic structure in maintaining and developing their priesthood.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: Outside the religious groups, all people were administrated by the royal and local bureaucrats.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Public Works

Does the religious group in question provide public food storage:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: The government provides public granary which can be used during famine time.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: Some Buddhist temples participated in local watery construction by donating money or providing manpower.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: Both the central and local government departments manage the city watery.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does the religious group in question provide transportation infrastructure:

— Yes

Notes: Historical evidence shows that some Buddhist temples were active participants in the construction of local transportation infrastructure.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

— Yes

Notes: The government is responsible for building and maintaining local transportation infrastructure.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Taxation

Does the religious group in question levy taxes or tithes:

— No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

— Yes

Notes: The government levies tax on all citizens.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Enforcement

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

— No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

— Yes

Notes: The government has its own police powers that interact with the people.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does the religious group in question provide institutionalized judges:

— No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Notes: The government has its own judicial department.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Does the religious group in question enforce institutionalized punishment:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: The government has its own law-enforcement department.

Specific to this answer:

Date Range: 1200 CE - 1368 CE



Do the institutionalized punishments include execution:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE



Do the institutionalized punishments include exile:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE



Do the institutionalized punishments include corporal punishments:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE



Do the institutionalized punishments include ostracism:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE



Do the institutionalized punishments include seizure of property:

– Yes

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: The government formulates its own legal code that applies to everyone in the country.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Warfare

Does religious group in question possess an institutionalized military:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Notes: The empire has its own military power that guards the country and its people.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Written Language

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

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Calendar

Does the religious group in question possess a formal calendar:

– No

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Yes

Notes: The empire provides a formal calendar used by all its people.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: Some Buddhist temples grow grains and vegetables to supply themselves.

Specific to this answer:

Date Range: 1200 CE - 1368 CE

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

– Small-scale agriculture / horticultural gardens or orchards

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

– Field doesn't know

Specific to this answer:

Date Range: 1200 CE - 1368 CE

Bibliography

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