

Santian neijie jing 三天內解經

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Entry tags: Chinese Religion, Daoist text, Celestial Masters, Text, Religious Group, Celestial Masters (tianshi dao 天師道)/Way of Orthodox Unity (zhengyi dao 正一道), Daoist Traditions, Yellow and Yangzi Rivers Region

The “Scripture of the Inner Explanation of the Three Heavens” (DZ 1205), in two juan, is a text of the southern Celestial Masters that can be dated around the beginning of the Liu-Song dynasty. Its first juan, translated by S. Bokenkamp, expounds the basic worldview of the group, outlining the creation of the universe through the Dao and Lord Lao, the unfolding of the three major world religions—Daoism (east), Buddhism (west), and Yin-Yang practice (south)—and the development of the organization of the Celestial Masters. In terms of the latter, it emphasizes the replacement of the corrupt and despicable Six Heavens (the cosmology of the Confucian ritual system) with the pure and eminent Three Heavens of the Dao, made up of the three qi: original, beginning, and primordial. The three qi also gave rise to Lord Lao, who then created his own mother, the Jade Maiden of Mystery and Wonder (Xuanmiao yunü) from cosmic energies, then orchestrated his own birth and life. At the end of the latter, he moreover ordered Yin Xi to become the Buddha and thereby deliver the pure Dao to the western barbarians. The text provides an integrated worldview and represents as justification of Celestial Masters’ beliefs for the benefit of the Liu-Song court. The second juan deals more specifically with moral rules and theoretical doctrines, associated the Dao with nonaction and outlining details of zhai or purgations. It also presents a discussion of Daoism versus Buddhism in terms of greater and lesser vehicles, contrasting again the purity and eminence of the Dao with the more primitive and simple practices of Buddhists.



Date Range: 420 CE - 430 CE

Region: Nanjing, Jiangsu Province, China

Region tags: China, Jiangsu Province

Nanjing was the capital of China during the Six Dynasties.

Status of Readership:

✓ Religious Specialists

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

—Source 1: Daoist Canon, DZ 1205

Online Sources

Online sources used for understanding this subject:

—Source 1 URL: <https://zh.m.wikisource.org/zh-hant/%E4%B8%89%E5%A4%A9%E5%85%A7%E8%A7%A3%E7%B6%93>

Online Corpora

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

– Source 1 URL: <https://ctext.org/wiki.pl?if=gb&res=692457>

General Variables

Materiality

Methods of Composition

– Written

↳ Inked
– with Ink

Medium upon which the text is written/incised

– Paper

↳ Specify type of paper
– Specify: Chinese

Was the material modified before the writing or incising process?

– Physical preparation

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?

– Yes

↳ Is there a culture of oral recitation?

– No

↳ Is there a story associated with the origins of scripture?

– Yes

↳ Revealed by a high god?

– Yes

↳ Revealed by other supernatural being?

– No

↳ Inspired by high god?

– Yes

↳ Inspired by other supernatural being?

– No

↳ Originated from divine or semi-divine human beings?

– Yes

↳ Originated from non-divine human being?

– No

↳ Are the scriptures alterable?

– No

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

– Field doesn't know

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

– Yes

↳ Is the select group of people defined by any specific gender designation?

– No

↳ Is the select group of people defined by any age designation?

– No

↳ Is the select group of people defined by any form of linguistic designation?

– No

↳ Is there a codified canon of scriptures?

– Yes

↳ Can the canon be altered or added to?

– Yes

↳ Are additional commentaries part of the canon as it is currently understood?

– Yes

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?

– Yes

- ↳ Is proselytizing mandated according to the text?
 - No
- ↳ Is proselytizing encouraged according to the text?
 - No
- ↳ Are there specific rewards for proselytizing according to the text?
 - No
- ↳ Is proselytizing by coercion acceptable according to the text?
 - No
- ↳ Is textual justification for proselytizing part of the norm in the religious group?
 - No
- ↳ Is the text silent on matters of proselytization?
 - Yes
- ↳ Does proselytization take place regardless of the fact that the text is silent on the matter?
 - Field doesn't know
- ↳ Is proselytizing forbidden or restricted by the text?
 - 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

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?

– No

Are there multiple versions of the text?

– No

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– Yes

↳ How is the authority established?

– Yes

↳ Can the canon be altered or added to?

– Yes

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

– No

↳ Is the text part of a series of volumes?

– Yes

↳ How are the volumes ordered?

– Specify: Religious schools

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

– No

Content

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

–Other [specify]: No

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

– Yes

↳ Does the lineage involve establish a chain of authority?

– Yes

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

– Yes

↳ How is the lineage established?

– Supernatural forces

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

Is belief in an afterlife indicated in the text?

– No

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

– No

Are there special treatments for adherents' corpses dicated 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

↳ A supreme high-god is present

– Yes

↳ The supreme high god is anthropomorphic or described in anthropomorphic terms

– Yes

↳ 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)

– No

↳ 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

– Yes

- ↳ The supreme high god is unquestionably good
 - Yes
- ↳ Other features of the supreme high god
 - Specify: Cosmic, Dao, celestial, energy-based, creator, organizer, savior
- ↳ The supreme high god has knowledge of this world
 - No
- ↳ Has deliberate causal efficacy in the world
 - Yes
 - ↳ Can reward
 - Yes
 - ↳ Can punish
 - Yes
- ↳ Indirect causal efficacy in the world
 - Yes
- ↳ Exhibits positive emotion
 - Yes
- ↳ Exhibits negative emotion
 - Yes
- ↳ Possesses Hunger?
 - No
- ↳ Can be hurt?
 - No
- ↳ Can be tricked?
 - No

- ↳ Can be imprisoned?
 - No

- ↳ Is it permissible to worship supernatural being other than the high god?
 - Yes

- ↳ The supreme high god possesses/exhibits some other feature
 - Specify: Appears in various forms

- ↳ The supreme high god communicates with the living
 - Yes
 - ↳ In waking, everyday life
 - Yes
 - ↳ 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
 - Yes

- ↳ Does the text make communication with supreme high-god possible?
 - No

Previously human spirits are present

– Yes

↳ Human spirits can be seen

– Yes

↳ Human spirits can be physically felt

– Yes

↳ Previously human spirits have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs

– No

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

– No

↳ Knowledge is unrestricted within the sample region

– Yes

↳ Knowledge is unrestrict outside of sample region

– Yes

↳ Can see you everywhere normally visible (in public)

– Yes

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

– Yes

↳ Can see inside heart/mind (hidden motives)

– Yes

↳ Know basic character (personal essence)

– Yes

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

↳ Have other knowledge of this world
–Specify: Weather patterns, political developments

↳ 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
– Yes

↳ Human spirits have memory of life
– Yes

↳ Human spirits exhibit positive emotion
– Yes

↳ Human spirits exhibit negative emotion
– Yes

↳ Human spirits communicate with the living
– No

Non-human supernatural beings are present
– Yes

↳ Supernatural beings can be seen
– No

- ↳ Supernatural beings can be physically felt
 - Yes
- ↳ Non-human supernatural beings have knowledge of this world
 - No
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world
 - No
- ↳ 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
 - No
- ↳ These supernatural beings possess hunger
 - No
- ↳ These supernatural beings possess/exhibit some other feature
 - Specify: pure energies of creation and cosmos

Does the text attest to a pantheon of supernatural beings?

– Yes

- ↳ Organized by kinship based on a family model?
 - Yes
- ↳ Organized hierarchically?
 - Yes

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↳ Power of beings is domain specific?

– Yes

↳ Other organization of pantheon?

– Specify: geographical, temporal--different stages of cosmogony

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

– No

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]: No

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

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

– Yes

↳ Courage (in battle)

– No

↳ Courage (generic)

– No

↳ Compassion/empathy/kindness/benevolence

– Yes

↳ Mercy/forgiveness/tolerance

– Yes

↳ Generosity/charity

– Yes

↳ Selflessness/selfless giving

– Yes

↳ Righteousness/moral rectitude

– Yes

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

– Yes

↳ Respectfulness/courtesy

– No

↳ Familial obedience/filial piety

– No

↳ Fidelity/loyalty

– Yes

↳ Cooperation

– No

↳ Independence/creativity/freedom

– No

↳ Moderation/frugality

– Yes

↳ Forbearance/fortitude/patience

– No

↳ Diligence/self-discipline/excellence

– Yes

↳ 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

– No

↳ 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

– No

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

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

– 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?

– Yes

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

– Yes

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?

– Yes

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

– Yes



What is the average interval of time between performances?

– Field doesn't know

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:

– A Segmentary Lineage

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

– A Segmentary Lineage

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

– Other

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?

– No

Education

Are there formal educational institutions available for teaching the text?

– Field doesn't know

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?

– No

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?

– Yes

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

– No

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