

25th Annual Southeast Early China Roundtable (SEECR) Hosted by the University of Florida-Gainesville (Feb. 18–20, 2022)



Temple of Heaven at the China Pavilion (Epcot Center; Orlando, Florida)

General Schedule

Feb. 18 (Friday 5:00–7:00pm) <at the Harn Museum>	Feb.19 (Saturday 9am– 5pm) <in Dauer Hall 215>	Feb. 20 (Sunday 9:15–11:30am) <in Dauer Hall 215>
<p>“Textuality in Early Daoism” Prof. Stephen R. Bokenkamp (Arizona State University)</p> <p>“Master Zhou’s Dreams” Prof. Robert F. Company (Vanderbilt University)</p>	<p>9:00–10:15 Panel 1 (2 papers)</p> <p>10:30–12:00 Panel 2 (3 papers)</p> <p>1:30–3:00 Panel 3 (3 papers)</p> <p>3:30–4:30 Panel 4 (2 papers)</p>	<p>9:15–10:15 Panel 5 (2 papers)</p> <p>10:30–11:30 Panel 6 (2 papers)</p> <p>[ADDITIONAL info can be found at the SEECR website.]</p> <p>[PLEASE mask-up at ALL events!]</p>

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**UF Department of Languages,
Literatures and Cultures (LLC) &
University of Florida Foundation**

SEECR SCHEDULE
(for participants and guests)

Friday, Feb. 18, 2022

- [1] 4:15–4:20 PM Go to the Harn Museum or meet in the hotel lobby to carpool.
- [2] 5:00–7:00 Keynotes at the Harn
- [3] 7:30– Dinner at Liquid Ginger

Saturday, Feb. 19, 2022

- [1] 8:30 AM Go to Dauer Hall or wait for an escort in the hotel lobby.
- [2] 9:00 Roundtable Start (215 Dauer Hall)
- [3] 12:00–1:30 Lunch (delivery to Dauer [East End Eatery])
- [4] 5:00 PM Roundtable End
- [5] 6:00 PM Dinner at the home of C. Chennault; meet in lobby to carpool

Sunday, Feb 20, 2022

- [1] 8:45 Leave for Dauer Hall.
- [2] 9:15 Roundtable Start (215 Dauer Hall)
- [3] 11:30 Roundtable End
- [4] 11:30 Lunch (delivery to Dauer [East End Eatery]) and Farewells

Masks are strongly encouraged at all events.

IMPORTANT ADDRESSES AND CONTACT INFORMATION

Steve Kory's cell: 843-830-6592 (call anytime)

UF Campus Map: <https://campusmap.ufl.edu/#/> <Roundtable in 215 Dauer Hall>

Hotel

Holiday Inn Gainesville-University Ctr.
1250 W University Ave, Gainesville, FL 32601
(352-376-1661)

Keynotes (Friday 5–7 PM)

Harn Museum of Art
3259 Hull Rd, Gainesville, FL
32608

Dinner 1 (Friday 7:30–)

Liquid Ginger
101 SE 2nd Pl, Gainesville, FL 32601

Sat. Sun. Panels

215 Dauer Hall
University of Florida 32603

SEECR KEYNOTES
<Harn Museum 5:00–7:00 PM>

Dr. Stephen R. Bokenkamp
(Arizona State University)

“Like Drops from the Spring: Textuality in Early Daoism”

Scriptures in medieval Daoism were regarded as faint copies of celestial originals. This is a well-known feature of the religion. Yet the full implications of this simple claim remain to be explored. While translating the fifth century *Declarations of the Perfected* (*Zhen'gao* 真誥) I have several times stumbled over textual anomalies that resulted from our failure to think about what such a principle of textual production might mean in practice. In this talk, I will explore a few of these instances so that we might think more clearly about what such an approach to text might mean for textual research into Daoism and beyond into other domains of textual knowledge and production.

Dr. Robert F. Campany
(Vanderbilt University)

“Master Zhou’s Dreams”

Records of Master Zhou’s Communications with the Unseen Realm (*Zhoushi mingtong ji* 周氏冥通記, 517 CE) is, among other things, a record of dozens of dreams young master Zhou Ziliang 周子良 had between the summer of 515 and his untimely death in December of 516. What role did these dreams play in his process of self-cultivation? How do they compare to the waking visions he also reported having? Why did he record them at all, and why did he do so only partially? What did his master, Tao Hongjing 陶弘景, make of them?

SATURDAY ROUNDTABLE **(Feb. 19, 9:00 to 5:00)**

Note on Roundtable Papers

Everyone presenting panel papers in Dauer Hall on Saturday and Sunday will have a total of thirty (30) minutes. You are, of course, welcome to do with it as you will, but the expectation is that your paper be around twenty (20) minutes, leaving about ten (10) minutes for comments and questions. There will be a projector in the room (for virtual slides; PPT and the like) and a podium. You do not have to use either, but they will be available for all talks. We will NOT be streaming or taping the Saturday or Sunday panels. Finally, stay loose. This is a small, intimate conference and we want to facilitate as much discussion as possible. Be critical, but kind.

Finally, please do not be upset with our square or rectangular table. In Dauer Hall. It has been deemed cosmologically sound in combination with the “round” in “Roundtable.”

Welcoming Remarks (9:00–9:15)

PANEL 1 (9:15–10:15)

Medieval Critiques of the Past

Eric HENRY (University of North Carolina) <henryhme@bellsouth.net>
“Liu Zongyuan’s Critique of *Guoyu*”

Keith KNAPP (The Citadel) <knappk@citadel.edu>
“Hierarchy and History Create Social Order: Ge Hong’s (283–343) Attack on Bao Jingyan’s Timeless Anarchism”

PANEL 2 (10:30–12:00)

Representation in Early China: Blindness, Interaction, and Food

Uffe BERGETON (University of North Carolina) <bergeton@email.unc.edu>
“To See or Not To See: Ambiguities of Blindness in Early China”

Charles SANFT (University of Tennessee) <charlessanft@gmail.com>
“Interactions in the Documentary Record at Xuanquanzhi”

Piotr GIBAS (College of Charleston) <gibaspp@cofc.edu>
“How Peaches Kill Men: Representations of Food in the Tomb and Shrine Art of the Han Dynasty 206 B.C. – A. D. 220”

LUNCH: We’ll order in from the East End Eatery.

PANEL 3 (1:30–3:00)

“Truth” in Ancient Chinese Philosophy and Lao-Zhuang Studies

Rohan SIKRI (University of Georgia) <rsikri@uga.edu>

“A Chinese *Gestalt*: Philosophical Anthropology in the Warring States”

Yuan ZHANG (University of Florida) <zhangy3@ufl.edu>

“Enjoying Minced Human Lives: Metaphors of Food in *Laozi* and *Zhuangzi*”

Stephen WALKER (Univ. of Chicago; DePaul Univ.) <scwalker84@gmail.com>

“Inclusiveness and Leadership in *Zhuangzi* 25”

PANEL 4 (3:30–4:30)

Maritime Trade in, and Spiritual Memories of Medieval China

Andrew CHITTICK (Eckerd College) andrewbchittick@gmail.com

“Maritime Trade and the Transformation of the Chinese Ceramics Industry”

Daniel BURTON-ROSE (Wake Forest University) <burtond@wfu.edu>

“Six Dynasties and Tang Poets on an Early Qing Spirit-Writing Altar”

SUNDAY ROUNDTABLE

(Feb. 20, 9:15–12:00)

PANEL 5 (9:15–10:15) The Way of the Buddha in Medieval China A

Mario POCESKI (University of Florida) <mpoceski@ufl.edu>

“Medieval Prophetic Narratives in Chinese Buddhist Literature”

Kendall MARCHMAN (University of Georgia) <kendallmarchman@uga.edu>

“Imagining the Pure Land: The Development of Pure Land Liturgy in Tang China”

PANEL 6 (10:30–11:30) The Way of the Buddha in Medieval China B

Mattice, Sarah (University of North Florida) <s.mattice@unf.edu>

“Exploring the *Heart Sutra* as a Chinese Text”

Ronghu ZHU (University of Chicago) <ronghuz@uchicago.edu>

“Resonance (*ganying*) in Political and Buddhist Contexts”

LUNCH (same as Sat.) and Departures: 11:30–

PAPER ABSTRACTS

Eric HENRY (University of North Carolina) <henryhme@bellsouth.net>

“Liu Zongyuan’s Critique of *Guoyu*”

Guóyǔ, or *Tales from the States*, is one of the oldest extant books of Chinese narrative, dating probably from the early third century BCE. It is a collection of 243 quasi-historical anecdotes in 21 *juān* or books, that are centered on the speeches and actions of rulers and court officers in pre-imperial China from the middle of the Western Zhōu to the middle of the Warring States era.

The famous Táng dynasty literatus Liǔ Zōngyuán (773 – 819) wrote a long prose essay in which he objects to various aspects of this work. The essay is entitled “Fēi Guóyǔ” 非國語, or “A Refutation of *Tales From the States*.” Aside from a brief introduction and a brief conclusion, the essay consists of sixty-seven sections, each of which takes issue with some aspect of a particular *Guóyǔ* item.

Liu takes note of *Guóyǔ*’s high literary reputation, but also demands that its items accord with probability, practicality, and morality. He responds with indignation or incredulity to items that in his view violate these desiderata. Taken together his notes amount to a sweeping dismissal of a huge range time-honored Chinese beliefs and practices. This paper provides an overview Liú’s criticisms, which in addition to expressing the author’s iconoclasm, reveal much about the reputation of *Guóyǔ* during the Táng and about the nature of its literary appeal.

Keith KNAPP (The Citadel) <knappk@citadel.edu>

“Hierarchy and History Create Social Order: Ge Hong’s (283–343) Attack on Bao Jingyan’s Timeless Anarchism”

Due to the turbulence and danger of the fragmented early medieval Chinese world, numerous men of letters craned their necks looking for paradises in underground caverns or the high heavens. A literatus named Bao Jingyan 鮑敬言 blamed the pitiful state of the world on the existence of government and hierarchy. If people could return to the equalitarian conditions of the beginning of time, when men lived in harmony with nature, peace and happiness would return. The eclectic recluse Ge Hong 葛洪 (283–343) devoted an entire chapter of his book, *Baopuzi* 抱朴子 (*The Outer Chapters of the Master who Embraces Simplicity*), to refuting Bao’s views. He believed that the imperfect present was still better than the primitive past. Yet, Ge Hong was not simply a Confucian traditionalist – he was actively engaged in pursuing immortality through alchemy and multiple other methods. This paper will explore Ge Hong’s notion of historical progress and his justification of a structured and hierarchical world – a world he was keen to criticize and escape from. Although Ge Hong was a unique thinker in many ways, his criticisms of utopianism provide a window on the complex and multiple ways in which early medieval learned men viewed time and their social and political world.

Uffe BERGETON (University of North Carolina) bergeton@email.unc.edu

“To See or Not To See: Ambiguities of Blindness in Early China”

In Sophocles’ *Oedipus Rex* the blind soothsayer Tiresias draws on his very blindness to access a deeper kind of clairvoyance that enables him to foresee the fate of Oedipus, who tellingly ends up blinding himself upon learning his fate. In ancient Greek epistemology blindness provides an alternative path to knowledge beyond sensory observation. Old Chinese has a number of words which can refer to the

condition of blindness: 瞽 *gǔ*; 瞍 *sǒu*; 瞎 *xiā*; 盲 *máng*; 矇 *mēng*; 眇 *miǎo* (Wáng Fēngyáng 王凤阳 2011:151–2). Through an exploration of the vocabulary of visual impairment, this paper outlines a comparative analysis of the epistemological potential (and limitations) of blindness as means to insight in ancient Greece and early China. Although there is an extensive literature on the philosophy of sensory perception in early China (Geaney 2002), focused studies on the epistemological ramifications and ambiguities of blindness are still incomplete. While Xunzian pursuit of knowledge crucially depends on reliable sensory input, the philosophy of the *Daodejing* operates under the assumption that insight can be gained without relying directly on sensory perception (including vision). Thus, different theories of the drawbacks and advantages of blindness emerge.

<Jane Geaney (2002). *On the Epistemology of the Senses in Early Chinese Thought*. Honolulu: U. of Hawai'i Press.> <Wáng Fēngyáng 王凤阳 (2011) *Gǔ cí biàn* 古辭辯. Beijing: Zhōnghuá shūjú.>

Charles SANFT (University of Tennessee) charlessanft@gmail.com

“Interactions in the Documentary Record at Xuanquanzhi”

The archaeologists who excavated Xuanquanzhi uncovered tens of thousands of texts from the site of that Han-era multipurpose post. Many of the documents provide information about Han interactions with members of other polities and cultural groups. Records from the post present pictures of activity and motion: the travel of official and unofficial parties, large and small, from Central Asia; Han officials accompanying those groups, or en route to Central Asia themselves; and of semi-nomadic pastoralists, who moved in and out of Han territory and jurisdiction with their herds. The picture that emerges is one of complex interactions along and around the land routes in modern Gansu. In this presentation, I consider example documents from Xuanquanzhi and what they tell us about the passage of people and animals through the region.

Piotr GIBAS (College of Charleston) <gibaspp@cofc.edu>

“How Peaches Kill Men: Representations of Food in the Tomb and Shrine Art of the Han Dynasty”

Within the rich archive of Han Dynasty (206 B.C. – A. D. 220) tomb iconography, we find many representations of food, from detailed illustrations of kitchens to feast and banquet scenes. One of the most famous and intriguing among them is the illustration of a Yanzi parable, known as “Killing Three Warriors with Two Peaches,” where peach—a seemingly benign fruit—is portrayed as a deadly weapon. As it becomes clear in the story, the peach derives its powers from the human desire invested in it. Peach—exotic, rare, and irresistible—enjoyed an almost mythical status in Han China.

Many such exotic and therefore highly desirable food items found their way onto the Han table. Some of them, particularly giant turtles, were found only in the ancient kingdom of Chu, where the Han originally came from, which they romanticized and idealized, and which they strived to reconstruct. In this presentation, I examine the food-related scenes found in Han tombs and shrines and discuss the Han diet, eating philosophy, and the ideas about food. In particular, I will examine the relationship between food and eating with the mysterious and the marvelous in order to demonstrate how visual representations of exotic foods helped construct notions of lethal desire, and by doing so, how these representations themselves became alluring and irresistible.

Rohan SIKRI (University of Georgia) rsikri@uga.edu

“A Chinese *Gestalt*: Philosophical Anthropology in the Warring States”

Comparatism in the field of philosophy remains, at best, a niche exercise, or else an endeavor that is often mired in justificatory defenses that are sought by a disciplinary center organized around European and Anglo-American histories. This paper addresses the burden and promise of comparative philosophy by offering a methodological model that situates comparanda within the framework of *gestalt* ontology. Adapting this framework from both the history of psychology and trends in environmental philosophy, I suggest that the idea of a *gestalt*—a contextually bounded world in which the unique interrelation of focal points creates horizons of intelligibility—affords us a unique derivation of philosophical problems in a comparative space. A corollary to a *gestalt* method is the larger rubric of ‘philosophical anthropology’ under which we might articulate an index of problems that are both philosophical *and* culturally specific. I offer one example of such a philosophical anthropology in Warring States China, focusing on the *gestalt* of ‘therapy’ in which medical and philosophical traditions coalesce in mutually constituting ways. In conclusion, I point to the intersections that are possible between a philosophical anthropology of Chinese and Greek texts, where philosophical comparanda in each context share a ‘family resemblance’ with respect to certain foundational *gestalten* (like that of ‘therapy’).

Andrew CHITTICK (Eckerd College) <andrewbchittick@gmail.com>

“Maritime Trade and the Transformation of the Chinese Ceramics Industry”

This paper examines an important example of the impact of maritime trade on the Chinese economy. The focus is the Belitung shipwreck, which has been identified as a ship from Western Asia that sank just west of Belitung Island (in what is now Indonesia) in the early ninth century, during a brief period of about two centuries in which ships of this type sailed all the way from the Persian Gulf to Chinese ports. The ship’s primary cargo, making up about 96% of the total, consisted of over sixty thousand ceramic bowls from the Changsha kilns. My paper assesses the network of relationships within the Tang Empire that ordered and produced this cargo and got it to the sea, and what that can tell us about how maritime trade affected commercial activity and ceramics production. Two key regions of the empire facilitated the production, transport, and export of the cargo: the ceramics kiln site, just north of Changsha (in modern Hunan province), and the maritime port city of Yangzhou (in modern Jiangsu). The paper concludes that the development of this particular maritime trade network instigated the development of numerous, critically important elements of the mass-production ceramics industry, which would go on to have a transformative effect on the Chinese and indeed the global economy.

Daniel BURTON-ROSE (Wake Forest University) <burtond@wfu.edu>

“Six Dynasties and Tang Poets on an Early Qing Spirit-Writing Altar”

Beginning in 1674 Peng Dingqiu (1645–1719) began hosting apotheosized historical figures on a spirit-writing altar in which some of the most prominent literati of the Yangzi Delta region participated. Among descending deities, a significant number were poets of the Six Dynasties and Tang periods, including Tao Qian, Li Bai, Li Bi, and Han Yu. The proposed paper argues that spirit-altar posthumous personas should be integrated into the reception history of these figures from early China. It takes a step toward doing so by exploring which particular aspects of the biographies and *oeuvres* of the descending spirits were engaged with by living spirit-writing participants.

Due to the inherent incorporeality of the descending spirit, each deity had to establish his identity quickly through historical allusion or subject matter. Thus Tao Qian's spirit-altar poem hued closely to details of his life and tropes in his poetry, such as return. Posthumous Han Yu repented of his protest against the *śarīra* being brought into the capital with imperial pomp. With the exception of Han Yu, however, a generalization is clear: in the early Qing context of Cheng-Zhu orthodoxy the Six Dynasties and Tang poets were held up as embodiments of the inherent indulgence of literary pursuits (*wenzhang* 文章), which was denounced as a social evil on par with Buddhism and Daoism. Many literati still wished to exchange poems with their past counterparts, but the price of doing so was being denounced as bad Confucians by the apotheosized forms of Confucian paragons. The ultimate irony undermining this dogmatic dichotomy is that Dingqiu was personally appointed by the Kangxi emperor to edit the *Complete Poetry of the Tang Dynasty*.

Yuan ZHANG (University of Florida) <zhangy3@ufl.edu>

“Enjoying Minced Human Lives: Metaphors of Food in *Laozi* and *Zhuangzi*”

During the pre-Qin period, established dietary norms and habits played an essential role in defining social hierarchy. Consequently, when the existing social order was no longer sustainable, violations of recognized dietary conventions occurred. This paper intends to examine how numerous gustatory and dietary metaphors are used in the *Laozi* and the *Zhuangzi* to criticize the normative dietary *li* 禮 (principle).

The first part of the paper explores the dietary connotation associated with the *Dao*, which is described as being insipid, *qi* (odor)-based, and alimentary. These features correlate with the highest form of ritual sacrifice during the Warring States period, during which unseasoned stew and dark liquid are offered. Both texts state that the sage is directly nourished by the *Dao*, while those who follow the dietary *li* are insatiable and will eventually lead the society to disorder. In a similar manner the two exploit the people to feed their extravagant hunger and greed. A close reading of “The Robber Zhi” 盜跖, a chapter in the *Zhuangzi*, shows how an allegorical narrative of anthropophagy has been normalized through dietary conventions, as Zhi establishes his authority on dining table. Essentially the robber and the lord eat the same, and are therefore cast in an identical moral framework. In conclusion, I argue that the *Laozi* and the *Zhuangzi*, through criticizing the imposition of a rigid dietary *li*, suggest a more direct and alimentary correlation between food and human nature, that is, between “what we eat” and “who we are.”

Stephen WALKER (University of Chicago; DePaul University) <scwalker84@gmail.com>

“Inclusiveness and Leadership in *Zhuangzi* 25”

The final part of *Zhuāngzǐ* 25 features an intricate dialogue about language, knowledge, and ontology that Anglophone scholars have only begun to analyze in writing. While most of this dialogue concentrates on the difference between *dào* 道 and things (*wù* 物), it also advances a sketchy but fascinating theory of personal virtue and effective leadership. In essence, the way to become a “great person” (*dàrén* 大人) is to assimilate other people to oneself—not their bodies but their biases and interests (*sī* 私), which become one's own through an open-ended process of agglomeration. In other words, the more people one manages to include within one's own set of biases and interests, the more compellingly (i.e., with *dé* 德) one acts; the least compelling people are those who let the fewest people in.

This presentation will begin by examining the textual evidence for this theory and by reconstructing its relationship with the *Zhuāngzǐ* 25 dialogue's conception of *dào*. For this text, the

formless and mysterious nature of *dào* stems from its being absolutely inclusive, rather than merely partially inclusive like very great people and things. The greater a person or thing becomes, the harder it is to assess with our cognitive tools—which means the most compelling individuals are the most mysterious, even to themselves. The idea that social competence and sway follow from adding others’ biases to one’s own implies not just that the coercive or destructive acts of capable leaders flow from their inclusiveness: it also implies that people who fail to lead effectively are exclusionary, no matter the values they espouse. This dialogue provides, in sum, an unusually precise and challenging formulation of the broader Daoist theme that people with *dé* embody or express forces far vaster than any individual person.

Mario POCESKI (University of Florida) <mpoceski@ufl.edu>

“Medieval Prophetic Narratives in Chinese Buddhist Literature”

The presentation explores the major types of prophecies featured in Buddhist literature, as well as their roles in the historical development of Chinese Buddhism during the medieval period. That includes the well-known prophecies about the future realization of awakening or Buddhahood by various individuals (historical as well as mythical), the forthcoming appearance of Maitreya, the Buddha of the future, and the long-term decline of the Dharma. In addition to the Mahāyāna scriptures and other canonical texts translated from Sanskrit and other foreign languages, Chinese Buddhists developed prolific literature that features prophetic leitmotifs, such as predictions or premonitions about impending death and the afterlife. Pertinent examples include the hagiographies of eminent monks and the Chan records of sayings. Such texts overlap with other written accounts about the foretelling of future events, religious as well as secular, and link with assorted uses of prophecy as a tool of political or religious legitimization. In key respects, the Chinese narratives represented continuations or reframings of received canonical tropes. As such, they introduced rich non-native elements that gradually became integrated into Chinese worldviews and imaginaries, while also intersecting with deeply rooted traditions of prophetic narratives and mantic arts that flourished in ancient and medieval China.

Kendall MARCHMAN (University of Georgia) <kendallmarchman@uga.edu>

“Imagining the Pure Land: The Development of Pure Land Liturgy in Tang China”

Although it is difficult if not impossible to point to an exclusive, unified Pure Land tradition in China, recent scholarship suggests that there was some sort of Pure Land tradition that centered on practice (Charles Jones, *Chinese Pure Land Buddhism*, 2019). Furthermore, Daniel Stevenson has suggested anxiety as a connection that links Chinese Pure Land literature (“The Ties that Bind,” *Hōrin*, 2008). Early Pure Land advocates had much to be anxious about: they were increasingly reliant on an emerging style of Buddhist practice directed toward Amitābha. Their contemporaries were both skeptical of the recent practice, and jealous of the attention and excitement it produced in the lay community. Moreover, despite the guarantees of rebirth in Sukhāvātī preached in the Pure Land scriptures, there was anxiety around death and rebirth, and whether or not one had done enough to successfully attain a Pure Land rebirth. This anxiety thus encouraged and helped popularize Pure Land practice. However, due to the lack of an institutionalized presence that regulated Pure Land practice, the anxiety was never quite assuaged. Therefore, it became necessary to produce liturgy that guided communities through appropriate Pure Land practice. Interestingly, the earliest liturgical materials sought to soothe the anxiety around the Pure Land through imagining and experiencing it within the ritual space. This paper considers the liturgical

contributions of Shandao 善導 (613–681) and Fazhao 法照 (747–839) to demonstrate how liturgy produced an imagined experience of the Pure Land in an attempt to provide positive encouragement in the face of anxiety.

Ronghu ZHU (University of Chicago) <ronghuz@uchicago.edu>

“Resonance (*ganying*) in Political and Buddhist Contexts”

Central to the sinification of Buddhism is the concept of resonance (*ganying* 感應, stimulation and response). Previous scholarship tends to look at resonance as a timeless concept – namely, the structure of stimulation eliciting a response – that imparts Buddhism a particular Chinese character, at the sacrifice of overlooking the historical circumstances of the concept. This paper examines the variations of the concept across political and religious contexts. It argues that Buddhist appropriation of resonance exhibits a departure from the concept’s original meaning embedded in political context. This paper consists of two main sections. In the first section, I take Dong Zhongshu as the basis for the discussion of the political mode of resonance. I argue that Dong Zhongshu’s deep commitment to promoting benevolent governance defies the dichotomy of naturalism and spiritualism. Both the natural thinking of correlative cosmology and the spiritual Heaven meet in the solitary goal of prompting a monarch to carry out benevolent governance. It is morality rather than laws of magic or deities that is responsible for effecting resonance.

The second section of this paper moves to the Buddhist world as it is recorded in the *Biographies of Eminent Monks (Gaoseng zhuan)*. I note first that the political mode of resonance was appropriated by Buddhist monks as a means to propagate Buddhism and win political support. I then proceed to examine the transformation of resonance from a descriptive sign into a performative act, which accordingly shifted the focus of what initiates the stimulation away from the sociopolitical morality of a monarch to the religious feeling of sincerity evoked by a Buddhist practitioner.