

Authority and Discipline in the Early Daoist Church^{*}

Terry Kleeman

Abstract

The early Daoist church formed its own faith-based communities, in which the authority of the state was wholly supplanted by that of the Daoist church and its representatives. Even after such Daoist communities became rare, Daoists continued to revere and support financially the local master who instructed them, as well as more distant figures in the church hierarchy. The master exercised

Terry Kleeman received his M.A. from the University of British Columbia in 1979 and his Ph.D. in Oriental Languages from the University of California, Berkeley, in 1988. He taught at the University of Pennsylvania, the University of Minnesota, and the College of William and Mary before joining the University of Colorado in 1998. Kleeman has served as the President of the Society for the Study of Chinese Religion and co-chair of the Chinese Religions Group of the American Academy of Religions. His research focuses on Chinese religion and thought, especially medieval religious Daoism and popular religion, as well as Chinese ethnic history, the local history of Southwest China, East Asian new religions, and Chinese archaeology. Major publications include *A God's Own Tale* (SUNY Press, 1994), *Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom* (Hawaii, 1998), *The Ancient Chinese World*, co-authored with Tracy Barrett (Oxford, 2005), and *Daoist and the Philosophy of Co-existence/Dōkyō to Kyōsei shisō* (Taiga, 2009).

^{*} Research for this article was supported by grants from the Center for Chinese Studies at the National Central Library, Taiwan, and the National Endowment for the Humanities through the American Council of Learned Societies. I profited from suggestions made by Stephen Bokenkamp, Maruyama Hiroshi, and Chang Chaojan as well as two anonymous reviewers. Remaining flaws are my own.

considerable authority in relation to his flock of Daoist citizens and novices, overseeing their conduct and determining religious punishments for those who strayed. He also instructed novices and awarded them registers as they strove to become libationers. Novices who attained the status of full libationer passed through a stage as itinerant preachers before being assigned to a specific parish, at which stage they posed a challenge to the settled flocks of libationers who served established communities. One source of the Daoist libationer's authority was ongoing revelation from dead church founders and leaders, with church officials tasked with verifying such spirit communications. In spite of these strict limitations on conduct, church membership is experienced as empowering for the great majority of its adherents.

Keywords: authority, Celestial Masters, precepts, revelation, empowerment

早期道教教團內的權威與懲罰

祁泰履 (Terry Kleeman)

摘要

早期的天師道教團形成以信仰為核心、政教合一的共同體，即公元後191年於漢中建立的道教千年王國。在以「天師治」為單位的信仰共同體內，天師道祭酒取代中央政府的地方官行使權力。雖然天師治逐漸式微，道教徒還是繼續尊奉本治的祭酒，持續供奉租米和各種信物。各個天師治祭酒對本治內的道民與籙生擁有相當的權威，經常檢查他們的日常行為，有罪則分配適當的懲罰。此外，祭酒必須訓誨籙生，教之如何上章、如何畫符等等，然後對優秀的籙生授籙，度為祭酒。初度為祭酒之籙生須經一段遊行宣化的生活，以傳教方式累積功德，達到一定的功行才能拿到帶有治位的治籙。處於遊行教化階段的祭酒，對已擁有信眾的某治祭酒造成某種程度的競爭與威脅。道教祭酒獲受權威還有另一種途徑，即是神仙以及已成仙的天師所降下的神示；道官系統內設有專門檢定這種啟示的官位。當道教徒並不簡單，天神觀察信者所作所為甚嚴。然信徒既有道教神祇的保佑，又能向宇宙最高的神靈請求心願，故比起一般俗民更加有權威。

關鍵詞：權威、戒律、啟示、天師、受權