

## Contemporary Daoist Temples in Guangdong: A Construction of “Daoist” Identity and Founding of New Daoist Temples

Lai Chi-Tim, Professor and Chairperson, Department of Cultural and Religious Studies, The Chinese University of Hong Kong

This is a report on part of the research project: “Daoist Temples in Guangdong,” by the Centre for the Studies of Daoist Culture (the Chinese University of Hong Kong) 香港中文大學道教文化研究中心, and the Guangdong Provincial Institute of Religious Studies 廣東省宗教研究所.

The objective of the project is to collect and collate information on the latest development of Daoist temples in Guangdong through fieldwork investigation. Fieldwork research covers four regions: Yuedong 粵東, Yuebei 粵北, Yuexi 粵西 and the Pearl River Delta 珠江三角洲. Our research team has already made four fieldtrips totaling sixteen days, visited temples of both the city and the county of Guangzhou shi 廣州市, Huizhou shi 惠州市, Boluo xian Luofu shan 博羅縣羅浮山, Foshan shi 佛山市, Shaoguan shi 韶關市, Nanxiong shi 南雄市, Liangzhou shi 連州市, Qingyuan shi 清遠市, Yingde shi 英德市, Qieyang shi 揭陽市, Huilai xian 惠來縣 Bitian zhen 畢田鎮, Chaoyang shi 潮陽市 (mianyang zhen 棉城鎮) and (Hexi zhen 河西鎮), Shanwei shi 汕尾市, Lufeng shi 陸豐市 (Hexi zhen 河西鎮). Up to the present, we have visited twenty-eight temples, which account for forty-five percent of the temples approved by the government for public access. See table below for details.

23.	金山祖廟 Jinshan zumiao	1998	清遠英德市
24.	北極古廟 Beiji gumiao	1997	揭陽榕城區
25.	天道觀 Tiandao guan	1995	揭陽漁湖區
26.	娘宮觀 Niangong guan	1994	揭陽榕城區
27.	華陽觀 Huayang guan	2000	揭陽榕城區
28.	龍藏洞赤松觀 Longcang dong chisong guan	1996	揭陽惠來縣

	Temples visited	Year Open to Public	City/Region in Guangdong
1.	三元宮 Sanyuan gong	1982	廣州市
2.	仁威廟 Renwei miao	2003	廣州荔灣區
3.	黃大仙祠 Huang daxian ci	1998	廣州荔灣區
4.	純陽觀 Chunyang guan	1987	廣州海珠區
5.	圓玄道觀 Yuanxuan daoguan	1998	廣州花都區
6.	太傅廟 Taifu miao	2001	韶關浚江區
7.	洞真古觀 Dongzhen guguan	1983	韶關南雄市
8.	海棠古觀 Haitang guguan	1994	汕頭潮陽市
9.	石洞玉龍宮 Shidong yulong gong	1994	汕頭潮陽區
10.	慶雲洞 Qingyun dong	1997	佛山南海區
11.	雲泉仙館 Yunquan xianguan	1992	佛山南海區
12.	元妙古觀 Yuanmiao guguan	1982	惠州惠城區
13.	九天觀 Jiutian guan	1985	惠州博羅縣
14.	沖虛古觀 Chongxu guguan	1985	惠州博羅縣
15.	酥醪觀 Sulao guan	1989	惠州博羅縣
16.	黃龍古觀 Huanglong guguan	1996	惠州博羅縣
17.	贊化宮 / 呂帝廟 Zanhua gong/Luzū miao	1988	梅州梅江區
18.	雲山觀 Yunshan guan	1997	汕尾城區
19.	紫竹觀 Zizhu guan	1985	汕尾陸豐市
20.	太和古洞 Taihe gudong	1994	清遠清新縣
21.	明霞古洞 Mingxia gudong	1998	清遠清新縣
22.	藍城祖廟 Lancheng zumiao	1998	清遠英德市

The endorsement of religious freedom by the Third Plenary Session of the Eleventh CPC Central Committee Political Bureau held in 1978 triggered the re-establishment and restoration of impaired Daoist temples all over China and the subsequent opening up of these temples to the public. In the Guangdong province, some of the oldest Daoist temples such as Sanyuan gong 三元宮 (Guangzhou), Chongxu guan 沖虛觀 (Luofu shan 羅浮山, Boluo xian 博羅縣), Yuanmiao guan 元妙觀 (Huizhou shi 惠州市), Dongzhen guguan 洞真古觀 (Nanxiong shi 南雄市), and Zizhu guan 紫竹觀 (Lufeng shi 陸豐市) have been restored and opened to public before mid-1980s. Let us take a well-known Daoist temple Sanyuan gong 三元宮 (see photo) as an example. Sanyuan gong has always been instituted along the monastic line of the Quanzhen Longmen 全真龍門 school since the early Qing dynasty. A committee for restoration work was immediately established upon the return of the main temple to the Daoist priests in 1982. It became open to the public on July 1 of the same year.



Sanyuan gong, Guangzhou 廣州三元宮

Up to the present, sixty-two Guangdong Daoist temples had registered with the Guangdong Provincial Daoist Association. Most of the temples applied and were approved as sites for religious activities after 1990. This trend is obvious in our investigation. Among the twenty-eight temples we visited, twenty-one applied and were approved by the Religious Affairs Department to be sites for religious activities open to public after 1988.

On May 1, 1988, the Guangdong Provincial Government implemented a set of “Regulations on the Management of Sites for Religious Activities in Guangdong” (hereinafter referred to as “Regulations”.) Regulation Number Four defines sites for religious activities as Buddhist and Daoist temples, Islamic mosques, Catholic and Protestant churches [宗教活動場所是指佛教的寺庵，道教的宮觀，伊斯蘭教的清真寺，天主教、基督教的教堂。] Regulations Number Eight declares that the building of any new temple, mosque, or church needs the approval from the Provincial Religious Affairs Department [新建寺觀教堂須經省人民政府宗教事務部門批准。] According to Regulations Number Nine, a site for religious activities has rights to be run by a delegation of clergymen and religious followers, under the supervision of a Patriotic Religious Organization [經批准開放的宗教活動場所，應在愛國宗教組織的指導下，建立由宗教職業人員和宗教徒代表參加的管理機構，實行民主管理。] A person by the profession of a religious order is defined, in Regulation Number Seventeen, as a bishop, a father, a sister in the Catholic order; or a pastor, a church-minister of the Protestant church; or a Buddhist monk or nun; or a Daoist priests or priestesses; or Iman of Islam; or a person who has been approved as having a religious profession by a Patriotic Religious Organization above the county level, and that the approval has been filed with the Religious Affairs Department of the People's Republic [宗教職業人員是指天主教的主教、神甫、修女，基督教的牧師、傳道，佛教的和尚、尼姑，道教的道士、道姑，伊斯蘭教的阿訇，以及經縣以上愛國宗教組織認可並報人民政府主管宗教事務部門備案的其他以宗教為職業的人員。]

Our investigation clearly shows that some of the new Daoist temples being approved as sites for religious activities were actually former local (*minjian* 民間) temples. According to Regulations Number Four and Seventeen, to obtain approval to operate as sites for religious activities, both the local temples and the authentic Daoist temples need to prove their Daoist identity and to guarantee that their management is run by Daoist priests. In order to easily obtain a government approved Daoist identity, many new Daoist temples directly claim affiliation with the Longmen Quanzhen School.

As said, for a local temple to get approval by the Government to operate as a site for religious activities, it tends to adopt the strategy of “becoming Daoist” (or “becoming Quanzhen.”) Based on primary information gathered in fieldwork done at Guangdong, their strategy can be summarized in four points: 1. Building new halls in the temple honoring Daoist deities such as Sanqing 三清, Yuhuang 玉皇, Doulou 斗姥, Lüzu 呂祖; 2. Inviting Daoist priests from the tradition of Longmen of Quanzhen or Wudang shan, who have authentic Daoist standing, to take charge of the temple; 3. The existing temple abbots and followers vow to become disciples of

Quanzhen Daoist priests, thus obtaining a status of religious profession according to the rule of government; 4. Adopting Daoist scriptures for ritual performance from Beijing Baiyun guan 北京白雲觀. One of the ritual texts widely adopted, for example, is *Sazu tieguan shishi yankou quanji* 薩祖鐵罐施食焰口全集 used for funerary ritual services. In short, the rapid development of Daoism in Guangdong was due to: 1. the return of ownership and open to public of the previously damaged or squatted temples and 2. the emergence of many “new Daoist temples.”

Our research team visited four Daoist temples in Jieyang 揭陽, Guangdong during May 5-8, 2007. The temples were Nianggong guan 娘宮觀, Tiandao guan 天道觀, Huayang guan 華陽觀, and Longcang dong chisong guan 龍藏洞赤松觀。[Note: Guangdong Jieyang shi Daoist Association 廣東揭陽市道教協會 was established on December 30, 2008.]

## 1. Nianggong guan 娘宮觀

Nianggong guan is situated at Dongzhi jie 東直街, Rongcheng qu 榕城區 in Jieyang shi 揭陽市. It was registered for opening up as a site for Daoist religious activities in 1994, being the earliest Daoist temple in Jieyang shi that obtained such approval. According to Chaozhou Fuzhi 潮州府志 (1633) published in the reign of Kangxi 康熙, Qing dynasty, this temple used to be a Guanying temple 觀音古廟, commonly known as “Nianggong 娘宮.” It had been renovated twice during the Qing dynasty: first in the 15th year of the reign of Qianlong 乾隆 (1750) and later in the 13th year of the reign of Tongzhi 同治 (1864). The temple suffered damage from the Cultural Revolution; restoration work with the building of a Cihang lou 慈航樓, that comprises a Guanying hall and a scriptorium, was done in 1983. A Sanqing hall and a Five-Emperor 五帝 (Yellow Emperor 炎黃) hall were further annexed in 1993. The present Nianggong guan has 3-hall in a row, along the east-west axis. The hall in the middle has a statue of the Compassionate Guanyin, with a Golden lad and a Jade girl (Jintong Yunü 金童玉女) at the sides. The main hall of worship is Cihang lou built on the western axis. It has 5 storeys: Tiandizun qinshi 天地君親師 on the first floor; Yuhuang dadi 玉皇大帝, Lords of the Southern and Northern Dipper 南辰北斗星君, Sanqing dao zu 三清道祖 on the second; Doulou yuanzun 斗姥元君, 60-jiazi yuanchen taisui 六十甲子元辰太歲 on the third; Xuedao ge 學道閣 on the fourth, and a scriptorium on the fifth.

At present, the abbot in charge of Nianggong guan is Ying Fengchuan 邢鳳川, used to be a local worker. Ying was given a Quanzhen Longmen *faming* 法名 - Chongfa 崇發 when he became a disciple of a Daoist High Master (gaogong 高功), Kang Xinqi 康信祈, from Beijing Baiyun guan 白雲觀, who was active in Jieyang shi from 1996 to 1998. [Note: Kang performed the role of a High Master (*gaogong fashi* 高功法師) at the Beijing Baiyun guan Luotian dajiao 羅天大醮 in 1993 and was invited to be the abbot of Longcang dong 龍藏洞 in Jieyang shi from 1996 to 1988. He is now a gaogong fashi of Sanqing gong 三清宮 in Singapore teaching Quanzhen Longmen rituals.] In 1983, Ying initiated the restoration of Nianggong guan. According to him, Nianggong guan has now 49 vowed disciples. All of them has a daoist name *faming* 法名

that contains the word “Chong 崇”, in line with the Quanzhen Longmen lineage poem (*paishi 派詩*). As regards ritual texts and ritual performances, they have two male High Masters and three female High Masters. They use Chaozhou dialect and local musical instruments in ritual performances. They performed a Daoist music show for us when we visited them on May 5, 2007.

## 2. Tiandao guan 天道觀

Tiandao guan is situated at Xizhai cun 西寨村 in Yuhu qu 漁湖區, Jieyang shi. Wang Xinqing 王信清 (1913-2005) started the building of this temple in April 1994 and it was announced a legitimate site for Daoist activities in October 1995. The temple has an area of 1,320 square meter, with a two-bay (*jian 進*) structure, completed in July 1995 and September 2000 respectively. The front hall worships Wang Lianguan 王靈官 (consecrated in 2003); the central hall in the middle worships Yuhuang, Sanqing (consecrated in 2001), and Taiyi jiuku tianzun 太乙救苦天尊 (consecrated in 2005); the hall at the back has Yaoci jinmu 瑤池金母 (consecrated in 2005); and a small hall to the left has the tablet of Wang Xinqing. Wang, used to be a *zhaiju* 齋姑 whose lay name was Luanqing 鑾清, has a large number of lay followers, most of whom were women. Upon the suggestion of her followers, she founded Tiandao guan. A publication that they showed us says, “Wang Xinqing vowed to follow Wang Chengbao 黃誠寶, the Chairman of China Daoist Association, in August 1994, and was named ‘xin 信’ according to the lineage naming poem.” This, of course, is not correct. First, during 1992–1998, Fu Yuantian 傅圓天 was the chairman of the China Daoist Association. Furthermore, there are no documents that show Wang Chengbao to have been served on the board of the China Daoist Association. [Note: According to the abbot of Huayang guan 華陽觀, Zhang Xinguang 張信光, her *faming* containing the lineage character “xin 信” comes from Daoist Wang Chengbao of Yanke dong 燕窠洞, Cangnan xian 蒼南縣, Zhejiang 浙江.] Nonetheless, it is appropriate to infer that Tiandao guan also sought its legitimate status by claiming traditional Daoist identity through the Quanzhen Longmen school.

Tiandao guan used to be a *zhaitong* 齋堂 in Xizhai cun 西寨村. Before 1994, Wang Xinqing was well-known in her village for her ability in spirit-communication; and she was not connected with Daoism whatsoever. However, Daoist deities such as Sanqing, Yuhuang, Taiyi Jiuku Tianzun and Wang Lingguan are honored in the temple that they built in 1994. Wang Xinqing, nonetheless, set up a statue of Yaochi jinmu (a *Zhaijiao* 齋教 deity) at the centre of the hall at the back. According to the incumbent abbot Chan Dinghui 陳錠輝, Kang Xingqi had been a High Master at Tiandao guan. There are ten or so disciples in the temple who are followers of Kang. They belong to the lineage generation of “chong 崇” according to the Longmen school. Currently, Tiandao guan does not have an in-house High Master. There are eighteen members in the chanting group, mostly women, believed to have been trained by Kang. We were told at the interviews that two female members of the chanting group are having scriptural and ritual training at Ninggong guan. The scriptures they showed us were: *Zhuzhen chaoke jing* 諸真朝科經, *Taishang sanguan bao*

*jing* 太上三官寶經, *Taishang beidou zhenjing* 太上北斗真經, *Yuhuang youzui xifu baochan* 玉皇宥罪錫福寶懺, *Quanzhen zhajiao daochang keyi* 全真齋醮道場科儀, *Sazu tieguan shishi yankou quanji* 薩祖鐵罐施食焰口全集. All these scriptures came from Beijing Baiyun guan (Quanzhen Longmen tradition.) Every year, they have to invite Daoist Master, Kong Xinyun 孔信運 (from Sanshan guowang gong 三山國王宮, Puning 普寧) to take the role of High Master for the rituals held on the third day of the third lunar month and the ninth day of the ninth lunar month.

In the first lunar month of 2005, Wang passed away. Her grandsons Chen Dinghui 陳錠輝 and Chen Yuehui 陳悅輝; and her granddaughters-in-law Chen Shunying 陳舜英 and Huang Xiqing 黃惜卿 take turns to run the temple. At present, Chen Dinghui is taking charge. The scriptures that Tiandao guan uses are primarily Quanzhen Longmen. However, Tiandao guan is still very much active as a village temple in Xizhai cun, having more than a thousand followers who do not have a *faming* by the Longmen lineage.

## 3. Huayang guan 華陽觀

Huayang guan is situated at Xianqiao 仙橋, Gaohu yan 高湖岩, at the foot of Zifeng shan 紫峰山, Rongcheng qu 榕城區 in Jieyang shi 揭陽市. It used to be called “Zhonghua yan 重化巖.” It was a small local temple that honored Dafeng zushi 大峰祖師 - a popular deity worshipped by many people in Jieyang shi. There used to be a Chaoyang dong 朝陽洞, a Yunlian si 雲蓮寺, a Zhonghua yan 重化巖, and a Yuhua an 雨花庵 on Mount Zifeng 紫峰山, but they no longer exist. The current abbess is Zhang Xinguang 張信光, who had vowed to be a Daoist follower at Lufeng Yuqing gong 陸豐玉清宮. Her *faming* was given in line with the Longmen lineage poem of Huang Chengbao 黃誠寶 (Yanke dong 燕窠洞, Cangnan xian 蒼南縣, Zhejiang 浙江) when she become Wang’s disciple. She graduated from Beijing Daoist College (Beijing Daojiao Xueyuan 北京道教學院) in 1996. She was invited to be the abbess of Beiji gumiao 北極古廟 in Jieyang shi in 1997; thus began her career in Daoism at Jieyang. In 1998, she was invited to start a new Daoist temple at the foot of Mount Zhifeng 紫峰. In 2000, Zhang saw Taishang louzu 太上老祖 in a dream and was told to name the temple Huayang 華陽. A hall that honors Sanqing, the South and Northern Dipper and Dafeng zushi was completed in 2000. More land was allotted by the Jieyang shi government in 2004 and Zhang raised RMB1,500,000 to expand the temple by building a Yuhuang hall that houses also the statue of Xiwangmu 西王母 and Dongwanggong 東王公. Yuhuang hall was consecrated in December 2006. Zhang is planning further expansion with the addition of a Guanyin hall, a Beidi hall and a Wang Lingguan hall.

By 2007, Huayang guan has eight Daoist priestesses, all of whom are Zhang’s disciples. They are named by the character “chong 崇” along with the Longmen lineage poem. Zhang and her sister Zhang Xingyang 張信陽 are the High Masters of the temple. Zhang Xinguang has adopted ten or so orphan girls, who are expected to become Daoist priestesses when they grow up. Zhang Xinguang was a Longmen disciple and had also been trained at the Beijing Baiyun guan Daoist College.

The scriptures and rituals that Huayang guan adopts are not exactly the same as those of Nianggong guan and Tiandao guan. Huayang guan uses both Putonghua and Quanzhen shifang yun 全真十方韻 for their rituals; Nianggong guan play Daoist liturgies that come from Beijing Baiyun guan in Chaozhou dialect with local musical instruments; while Tiandao guan perform ritual with scriptures from Beijing Baiyun guan in Putonghua mixing with Chaoshan dialect. Zhang Xinguang and her disciples have participated in the Wanyuan fahui 萬緣法會 held at Huadu Yuanxuan daoguan 花都圓玄道觀 organized by Guangdong Daoist Association (Guangdong Daojiao xiehui 廣東省道教協會) in 1999 and 2003.

#### 4. Longcang dong Chisong guan 龍藏洞赤松觀

Longcang dong Chisong guan is situated at Guifeng Longcang dong 葵峰龍藏洞, Bitian zhen 畢田鎮, Huilai xian 惠來縣, Jieyang shi. It was originally a small nunnery that honors a local deity called Song Chan zushi 宋禪祖師 (Family name: Song, style name Chaoyue 超月, faming Yijing 乙鏡, also called Song Zhenren 宋真人) and Li Daoming 李道明 (Tieguai Li 鐵拐李, the teacher-master of Song Chan zushi). Longcang dong also has a Huang Daxian miao 黃大仙廟. According to legend: Song Zhenren befriended Huang Daxian (Chuping 初平), the incarnated Huang Yeren 黃野人; and they went on a trip from Jiuyi 九邑 (Chaozhou) to Longcang dong. The current abbess, Lin Chongyin 林崇銀, said that this Huang Daxian temple was built in the 2nd year of the reign of Shunzhi 順治, Qing dynasty (1645), but without any record or evidence.

The followers of Longcang dong were members of a local charity organization (*minjian shanshe* 民間善社), who followed the Song Chan zushi cult. They called themselves "Mingyue sheng 明月生", named after Li Daoming 李道明 and Song Chaoyue 宋超月. In 1993, they established a "Mingyue shen Shanji lishihui 明月善居理事會" (Mingyue sheng Charity Council) run by eight council members. They have a large number of members not only in China, but also in other parts of Asia, Australia and America. Many of their active members are Chaoyang 潮陽 merchants who come to do business in Guangzhou. Many of them drive up to Longcang dong to attend temple festivities; free transportation is also provided by Longcang dong during such times. In 1994, the believers of Song Chan zushi raised a fund of over RMB3,000,000 to restore the old temple of Longcang dong and rebuild Huang daxian miao 黃大仙廟, which was renamed Longcang dong Chisong Huang daxian miao 龍藏洞赤松觀黃大仙廟. A Yijing zhenren gong 乙鏡真人宮 was also built at the back of the hall. Therefore, it is also called "yi dong cang er guan 一洞藏二觀." A ceremony that celebrated the birthday of Huang Daxian cum the inauguration of the Longcang dong Executive Council was held on the 23rd day of the eighth lunar month in 1996. This event was filed with the government and Longcang dong was approved by the Religious Affairs Department of Huiyang xian, Jieyang shi as a site for religious activities open to the public. They are also planning to build a Chongtian guan 沖天觀 to honor Sanqing and Taishang daozi.

The reason that Chisong Longcang dong being approved to operate as a site for religious activities has much to do with the appointment of Kang Xinqi as the Longcang dong abbot. Kang was from Beijing Baiyun guan, thus carries a Quanzhen Longmen identity. The current abbot Lin Chongyin (1970-) 林崇銀 started her Daoist learning path at home as a disciple of the 70 some years old Lin Fengying, who is a Yijing zhenren gong 乙鏡真人宮 member of the Mingyue community who often travels back and forth Hong Kong. Lin Chongyin vowed to become a Daoist under Kang Xinqi. She became the second abbess of Longcang dong when Kang left in 1998. We met another High Master at Longcang dong when we did our field research in 2007. He was called Li Li 李立 (faming: Chongda 崇達) from Jingzhou 荊州, Hubei 湖北. He had taken up higher training at Beijing Daoist College 北京道教學院 from 2003 to 2005. Besides Lin Chongyin and Li Chongda, there were some ten Daoist priests/priestesses. One of the priestesses had been trained at a female Daoist College at Hunan 湖南 Heng shan 衡山.

According to Lin Chongyin, they use Beijing dialect mixing with local Chaoshan 潮汕 dialects for the performance of Daoist scriptures and rituals. They had plausibly taken up Quanzhen liturgy from Kang Xinqi. However, we found that the Daoist priests of Chisong guan Longcang dong had made serious efforts to promote local Chaoshan dialect in performing Quanzhen rituals. For example, in 2001, they compiled a *Zhongguo Daojiao Quanzhen Yuhung Chaoke (Chaoshan yun)* 中國道教全真玉皇朝科 (潮汕韻) [Quanzhen Daoist Scripture for Yuhuang Audiences (Chaoshan dialect)] [publisher: 廣東省惠來縣葵峰龍藏洞赤松觀]. In 2002, they published a 2-volume *Zhongguo Daojiao Quanzhen Sazu tienguan yankou (Chaoshan yun)* 中國道教全真薩祖鐵罐焰口 (潮汕韻) [publisher: Huang Daxian chubanshe 黃大仙出版社]. The preface of *Zhongguo Daojiao Quanzhen Yuhung Chaoke (Chaoshan yun)* says, "The Executive Council of Longchang dong has, in the past five years or so, invited many learned people to investigate, compile and collate Chaoshan Daoist ritual tunes; and at the same time, to organize and train musicians. The purpose is to promote Chaoshan Daoist music and to establish a Quanzhen Songzhen sect of Chaoshan local dialect [中國道教全真道宋真門派潮汕地方韻]"

### Conclusion

The four Daoist temples in Jieyang 揭陽, Guangdong, that we visited in May 2007 were Nianggong guan 娘宮觀, Tiandao guan 天道觀, Huayang guan 華陽觀, and Longcang dong chisong guan 龍藏洞赤松觀. Except for the newly established Huayang guan, the other three Daoist temples used to be local temples worshipping local deities of Jieyang such as Guanying, Dageng zushi, Song Chan zushi, and Huang Daxian. However, the legitimate Daoist status of these four temples was sought by claiming affiliation with the Quanzhen Longmen tradition. "Becoming Quanzhen 全真化" is a strategy for Jieyang local temples to apply and to be approved by the government as sites for religious activities open to the public.

# 法國遠東學院道教研究概述（下）

編者按：〈法國遠東學院道教研究概述〉（上）見本中心通訊第13期。

法國遠東學院香港中心(香港中文大學)訪問學人 呂鵬志

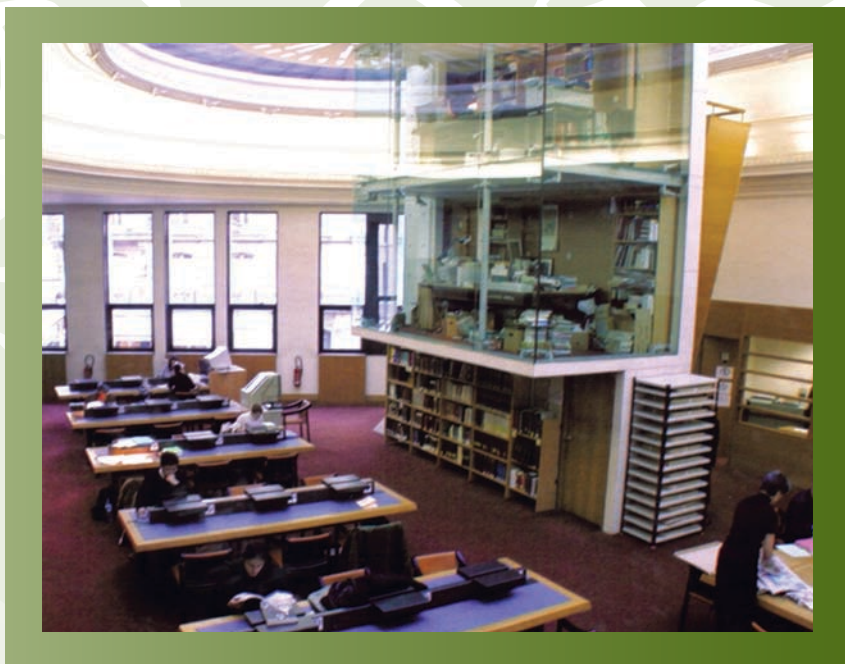
## 三、最近三十年法國遠東學院的道教研究課題和成果

1979年，由原遠東學院研究員、高等研究學院教授施舟人倡議發起的「道藏計劃」在醞釀多年之後正式開展實施。這是一項大型國際合作項目，其任務是編撰一部系統的明《道藏》經解題目錄。該計劃歷時二十多年，它的最終成果是2004年芝加哥大學出版社出版的《道藏通考》。此書出版後於2005年榮獲美國出版商協會（Association of American Publishers）傑出專業學術圖書獎，於2007年榮獲美國宗教學會（American Academy of Religion）宗教研究優秀著作獎。法國遠東學院一開始就積極參與了「道藏計劃」，而且為最終成果的問世做出了關鍵性的貢獻。一者，計劃先後由遠東學院的道教學者任總秘書（勞格文）和副主編（傅飛嵐），負責計劃的具體執行。二者，遠東學院的三位參與者（勞格文、傅飛嵐和馬克）撰寫了大量條目。三者，遠東學院出版了《道藏》計劃的部分輔助成果，包括《無上秘要——六世紀的道教大全》（勞格文著）和《雲笈七籤索引》（*Index du Yun-ji qi-qian*, 施舟人編）。《無上秘要》和《雲笈七籤》是分別成書於北周和北宋的道教類書，徵引道經頗豐，是《道藏》經斷代的重要參考依據。在《道藏》計劃啟動之前，遠東學院還出版了施舟人主編的相關工具書《道藏書名通檢》（*Concordance du Tao-tsang: Titres des ouvrages*）、《黃庭經通檢》（*Concordance du Houan-T'ing king, Nei-King et Wai-King*）。

1985年，法國遠東學院京都中心的索安創辦了法、英雙語期刊《遠東亞洲叢刊》（創刊號封面圖片上的法輪後來變成了法國遠東學院的標誌），它很快成了東亞研究領域的重要期刊。除索安主編的第一、二卷之外，以後各卷都以專集的形式出版，由一位特邀主編負責。《遠東亞洲叢刊》的

特色之一是側重發表東亞宗教研究成果，其中涉及道教的論文所佔份量最大。除第二卷發表了多篇道教論著外，迄今已出版了六卷與道教密切相關的專集：第四卷（1988）和第五卷（1989-1990）是紀念康德謨的道教研究專集，由勞格文任主編；第八卷（1995）和第九卷（1996-1997）是紀念索安的東亞傳統宗教專集，由遠東學院研究員戴路德（Hubert Durt）任主編；第十卷（1998）是「聖地崇拜和聖人崇拜」國際學術會議論文專集，由會議主持人傅飛嵐任主編；第十四卷（2004）是紀念賀碧來（Isabelle Robinet）的專集，以道教思想、煉丹和宇宙論為主題，由莫妮卡（Monica Esposito）任主編。《遠東亞洲叢刊》是最近二十多年法國和其他西方道教學者出產成果的主要園地之一，它刊載了不少質量上乘且很有影響的道教論文。例如，索安在第五卷發表的遺著《西方道教研究編年史》就是在國際道教學界有口皆碑的傑作。

1994-1997年，已先後在台灣地區和中國大陸做過數年田野考察的遠東學院研究員勞格文負責主持蔣經國國際學術交流基金會（以下簡稱CCK）資助的研究計劃「中國農村社會的結構和原動力」，計劃的主要任務是聯合地方學者對福建、江西和廣東三省客家人居住區及相關地區的傳統習俗和信仰做實地調查。調查研究的成果收入勞格文主編的「客家傳統社會」叢書，1995年開始陸續在香港出版，法國遠東學院一直是合作出版機構之一。勞格文還主持或合作主持了幾個後續研究計劃：粵北宗教節日（1999-2002）、中國東南的宗教建築和經濟（2001-2004）、中國東南的地方宗教和社會（2004-2006）。以上這些計劃為「客家傳統社會」叢書累積了數量驚人的成果，迄今已有30卷。這套叢書不僅以獨特的方式保存了行將消失的中國農村社會傳統文化，而且極大地改變了過去對「中國」、「中國人」和「中國傳統文化」的認識。因為地方民間宗教往往兼攝儒、釋、道三教成



法國遠東學院巴黎總部圖書館



法國遠東學院出版物

份，所以也可以從叢書的記錄和描述中發現不少與道教相關的內容。其中，特別引人注意的是閩山道教的信仰、傳說和實踐。還應提到的是，收入叢書的《贛南宗族社會與道教文化研究》（劉勁峰著）有近一半的篇幅談當地實存的道教科儀。為了探尋現存中國宗教的根源，勞格文在從事實地調查研究的同時，也關注和研究古代中國宗教的歷史。2006年勞格文在巴黎主辦了「儀式、諸神和技術——唐以前的中國宗教史」（Rituals, Pantheons and Techniques: A History of Chinese Religion before the Tang）國際學術會議，會議成果按時代分成兩部分出版。第二部分題為*Early Chinese Religion Part II. Period of Division* (Leiden: Brill, 2009)，由勞格文和遠東學院香港中心訪問學人呂鵬志合作主編。其中收入多篇道教論文，主題涉及求仙方士、天師道教團、道教造像碑、道經及其分類體系、道教詩歌、墓葬材料所反映的道教信仰、道教神系、道教儀式和道教地理。

傅飛嵐從任職法國遠東學院以來，除擔任《道藏通考》副主編之外，主要研究兩個課題：十世紀的四川文化史和六朝時期中國南方的天師道。他在研究十世紀的四川文化史時，尤其側重研究那個時代別具特色的蜀國宗教文化。他通過分析入蜀高道杜光庭（850-933）撰寫的傳記（如《錄異記》、《神仙感遇傳》、《道教靈驗記》）和其他作品（如《歷代崇道記》、《洞天福地嶽瀆名山記》）來探討唐末五代轉折時期的蜀國宗教，延續和擴展了過去他對杜光庭生平所做的研究。傅飛嵐還沿著法國前輩漢學大師沙畹、石泰安、蘇遠鳴的足跡，對與地方宗教史密切相關的道教聖地做了深入研究，發表了有關洞天福地的論文。在研究四川地方宗教史的同時，他於1995年在巴黎籌辦了專門探討地方宗教史的國際學術會議「聖地崇拜和聖人崇拜」（Culte des sites, culte des saints），會議的宗旨是利用方志、傳記、碑文、筆記小說、田野報告等史料探尋某個特定地域的聖地崇拜和聖人崇拜。會議的西文和中文成果分別發表於《遠東亞洲叢刊》第十卷和傅飛嵐、林富士合編的論文集《遺跡崇拜與聖者崇拜》。傅飛嵐最初從祖天師張道陵的傳說史入手研究天師道，隨後他與香港中文大學宗教系黎志添教授合作研究六朝時期的南方天師道。他們的研究工作主要包括三個方面。一是對早期天師道

經典進行整理研究，2001年傅飛嵐和黎志添在香港合作舉辦的「早期天師道經典」國際學術會議是這項工作的主要成果。二是探討早期天師道的信仰、儀式和實踐，傅飛嵐著力研究了早期天師道上章科儀，他發表的〈天師道上章科儀——《赤松子章曆》和《元辰章醮立成曆》研究〉和〈從《赤松子章曆》看天師道的科儀事項〉（“The Heavenly Master Liturgical Agenda According to *Chisong zi's Petition Almanac*”）是頗有影響的論文。三是實地調查早期天師道遺址並與有關早期天師道教團組織的書面文獻印證比較，傅飛嵐在這方面所做的工作體現在他發表的〈二十四治和早期天師道的空間與科儀結構〉（“The Twenty-four Dioceses and the Spatio-liturgical Organization of Early Heavenly Master Taoism”）一文中。

華瀾自2002年以來一直負責主持CCK資助的研究項目「道教與地方社會——湖南中部的儀式結構」。該項目一方面是整理從湖南收集的大量神像（這些神像的特點是背後龕洞中藏有稱為「意旨」的開光證明書），建立信息資料庫；二是進行相關的田野調查，即將出版西文專題研究文集和中文調查報告集。

呂敏自2004年負責主持CCK資助項目「北京廟宇的碑文和口述史——京城社會史」，該項目的任務是收集、刊佈有關1949年前北京廟宇信仰活動和碑刻的資料，並在此基礎上發表部分北京廟宇和北京宗教生活的研究文集。調查研究的對象自然也包括北京的道觀，其中東嶽廟已在呂敏先前參與的法國國家科學研究中心（Centre National de la Recherche Scientifique）「聖城北京」研究計劃中受到高度重視。

宗樹人在任職法國遠東學院香港中心期間從事的研究課題是「二十世紀中國的宗教運動」，這項課題主要研究傳統中國宗教在現代社會和政治背景中的重塑和轉化，也觸及道教在新時代的變遷。他出版了與此課題密切相關的博士論文《氣功熱》（法文版，*La fièvre du Qigong: Guérison, religion et politique en Chine, 1949-1999*；英文版，*Qigong Fever: Body, Science, and Utopia in China*），此書對1949-1999年間氣功（其來源是古代道



法國遠東學院京都中心編輯出版的《遠東亞洲叢刊》第14卷（賀碧來紀念專集）



法國遠東學院北京中心編輯出版的《法國漢學》第7輯（宗教史專號）

教的行氣煉養術）在當代中國興起和演變的歷史做了精確的論述。宗樹人調查過廣東英德黃花鎮的閩山教科儀和華山等地的道教，還與劉迅合作在哈佛大學費正清中心舉辦了「在永恆與現代性之間：道教及其在20世紀的再發明」研討會（Between Eternity and Modernity: Daoism and its Reinventions in the Twentieth Century）。

呂鵬志在受聘擔任遠東學院香港中心訪問學人兼負責人期間主要從事道教儀式史的研究，2008年底出版了《唐前道教儀式史綱》一書。該書是國內外第一部系統深入地探討道教儀式發展史的著作，它在廣泛利用和分析相關原始資料的基礎上，較為完整地概括論述了道教儀式在唐代以前的歷史演變過程，揭示出此過程基本上是圍繞天師道儀式、方士儀式和靈寶科儀這三個儀式傳統展開的。此外，呂鵬志還撰寫了多篇與早期道教儀式史相關的論文，包括已經發表的〈天師道授錄科儀——敦煌寫本S203考論〉、〈天師道黃赤券契考〉和即將發表的〈天師道旨教齋考〉、〈早期道教醮儀及其流變考索〉、〈天師道登壇告盟儀——《正一法文法錄部儀》考論〉等。

關於遠東學院的道教研究成果，還應提到下列出版物——

「法國遠東學院叢刊」是遠東學院出版的學術叢書，前面已提到它收入了施舟人、索安、勞格文等遠東學院研究員的著作。它也收入作者不是遠東學院研究員的道教著作，如德羅繪（Hubert Delahaye）的《中國初期的山水畫——宗教性》（*Les premières peintures de paysage en Chine--Aspects religieux*）和賀碧來的《道教史上的上清降經》（*La révélation du Shangqing dans l'histoire du taoïsme*），其中賀碧來的著作是道教經典研究的扛鼎巨作。

《法國漢學》是由遠東學院北京中心編輯、中華書局出版的輯刊，主要發表法國漢學論文的中文譯文。第二至五輯每輯都收入道教論文。第七輯「宗教史專號」（2002）集中刊載了幾代法國道教學者的十多篇論文，還發表了呂鵬志編譯的〈法國道教研究文獻目錄（1831-2002）〉。

《宗教與中國社會》（*Religion and Chinese Society: The Transformation of a Field and its Implications for the Study of Chinese Culture*）收錄同名國際學術會議的大部分西文論文，其中包括不少優秀的道教論文。這次會議是為慶祝法國遠東學院的百年誕辰而舉行的，2000年由勞格文在香港中文大學主持召開。

由上所述可以看出，法國遠東學院具有深厚的道教研究傳統。遠東學院也是很有活力的研究機構，它以獨立研究、參與合作項目、舉辦學術會議、出版書刊、舉辦學術講座、培訓年輕研究人員等各種方式促進了法國的道教研究，使法國在國際道教學界長期處於領先地位。從研究方法來說，遠東學院的道教研究像法國漢學其他領域的研究一樣，著重文獻和歷史，同時也強調實地調查。由於長期具有海外學院的優勢，又有常設於北京、臺北和香港的三個中心，法國遠東學院及其協作機構的研究人員有很好的條件在中國本土實地調查和研究道教，與中外同行學者進行學術交流。2007年，法國遠東學院院長傅飛嵐發起創立了「亞洲實地研究歐洲聯合會」（European Consortium for Asian Field Study），並擔任指導委員會主席。這個學術組織由遠東學院協調負責，它進一步擴大了遠東學院過去一百多年在亞洲和法國國內建立的學術交流平臺，必將有助於遠東學院及其協作機構在道教研究領域取得更大的成績。2009年，由香港中文大學道教文化研究中心和法國遠東學院合辦的中、英雙語學術期刊《道教研究：宗教、歷史與社會》（*Daoism: Religion, History and Society*）將出版創刊號，同時將為慶祝刊物的問世合作舉辦「道教與中國文化及社會的關係：新的研究方法與視野」（*New Approaches to the Study of Daoism in Chinese Culture and Society*）國際學術會議。這份新的道教專業刊物將是遠東學院的道教研究傳統得以廣續發展的標誌之一。

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# 西樵雲泉仙館的碑記及其源、流、變 (下)

## (佛山市道觀考察報告三)

香港中文大學文化及宗教研究系助理教授 游子安



2008年11月29日西樵雲泉仙館一百六十周年館慶盛況

編者按：〈西樵雲泉仙館的碑記及其源、流、變〉(上)見本中心通訊第13期。

### (二) 雲泉仙館的傳承和管理

雲泉仙館屬呂純陽道派支脈，香港雲泉仙館度牒稱「純陽法派」（又稱雲泉法派）。雲泉仙館創建後，定出20個字的派別，給入道者賜以道號：

楚	靜	修	真	耐	松	梅	竹	柏	青
唐	虞	因	友	早	沖	霄	外	通	靈

李宗簡（南海龍津堡藤涌鄉人，道號萃野），入道於廣州應元宮，是雲泉仙館首任住持。第二任住持改稱館長，以後歷任均稱館長。雲泉仙館的組織，館長之下，設帳房、知客、巡照若干人。館長每三年一任，由四月十五日即祖師誕翌日開同人大會選出，1930至1940年代，館長任期二年，連選得連任。

仙館附設頤養院和詩社，咸豐二年李宗簡編訂《西樵雲泉仙館頤養院簡章》，除依據原有仙館規條進行管理，更突顯此團體是一個道侶隱居修行、研求學術、頤養性情、安享晚年的場所。《雲泉仙館規條》規定：所有弟子，凡入道並繳納道項滿三年者，稱為「滿道」，終其一生，不論何時，皆可依止於仙館，居住食用，生養死葬，一概免費。雲泉仙

館的經費收入，「加入者則照章繳納道項，由館方購置田產舖業等，作為悉嘗，其中富有者額外捐輸，皆泐碑為記。」<sup>1</sup>早年主要來自個人捐輸或入道費等來維持，及後經費較依賴租賃的收入。

西樵山雲泉仙館創建後，定出二十字派發展弟子，從清道光二十八年（1848年）起至1950年止，共收弟子8859人。其中1941至1946年幾年間共收弟子4460人（即道號「沖」、「霄」、「外」字派），<sup>2</sup>至1992年4月雲泉仙館恢復宗教活動時約有400人。1952年，西樵雲泉仙館道眾被遣散，當時館內常住道友仍有100多人。<sup>3</sup>香港和澳門分館與祖館停止了聯繫和往來。1989年，西樵山古文物修繕委員會成立，會同旅港雲泉仙館同仁合力修繕。（詳見1991年《重修雲泉仙館碑記》）1991年，仙館交回縣宗教事務部門管理後，中國道教協會派出3名道士協助組成以馮宏奮（道號沖沖）為組長（及後稱館長）的管理小組，於1992年4月1日正式恢復宗教活動，對外開放，同年10月14日舉行重修告竣暨聖像開光典禮。

2001年5月6日，仙館舉行收徒受戒儀式，賜道號發道牒。受戒四人：馮騰飛道號揚通、馮亦斌道號明通、梁啟欣道號和通、陳惠清道號仁通。<sup>4</sup>2003年馮宏奮道長羽化，馮騰



飛繼任館長。現有道長9位，8位乾道，1位坤道，其中3位乾道為高功，其經懺唱腔通過九十多歲的梁希老道長傳授。<sup>5</sup>

### (三) 雲泉仙館經懺與善書編刊

早年省港澳道堂往來密切，從善書出版可見一斑。1940年代出版的《呂祖仙師覺世彙編》，書後「請經處」列出南海雲泉仙館、澳門與香港雲泉分館、香港蓬瀛仙館、通善壇、廣州白雲仙館、南海慶雲洞等九處地方<sup>6</sup>。西樵山雲泉仙館，編有多種經懺、醫方、善書，自清末流傳至今者，包括《醫道還元》，光緒二十年（1894）呂祖降筆而成。雲泉還編刊《呂祖無極寶懺》、《善與人同錄》、《三教幽科》，及《呂祖靈籤圖解》等書，除了存於香港雲泉仙館藏經閣外，還散見於嗇色園藏經閣、廣州孫中山文獻館等地。雲泉仙館定期舉行宣講活動，因此刊行《聖諭十六條宣講集粹》、<sup>7</sup>《宣講博聞錄》、<sup>8</sup>《關聖神武救劫大悲真經》、<sup>9</sup>《呂祖分類功過格》等善書。現存《呂祖師經懺》、《太上三經》（道德經、黃庭經、感應篇）等書，皆雲泉仙館癸巳1893年刊本。<sup>10</sup>可見1890年代是雲泉經懺與善書編刊的「高峰期」。而嶺南地區道壇興起，光緒二十年（1894）香港、廣州爆發大疫實是一個劃時代的年份。<sup>11</sup>

善書認為，多行善舉可以消弭劫禍，十九世紀末粵港發生瘟疫，諸仙聖降示的乩文，勸人修省改過。《善與人同錄》收錄1912年呂祖乩語：

溯自甲午以來，癘疫四布，港澳省垣首遭其劫。……其中或能倖免者，……不知天之厚我，而猛然自修省，則癘疫遂潛消之不覺。若從恃天之厚我，而侈然自放，則癘疫一旦發而莫收。試思十八年來，始終能倖免者，果何地耶？況今之時危勢迫，非同甲午之比也。……<sup>12</sup>

《孚佑呂聖帝君垂訓序文》由沈維楷書於光緒五年（1879），1957年唐澄浦在重鐫序文說：

……昔蒙呂師於前清光緒五年歲次己卯起，迭乩訓門弟子修道，歷年均有乩示。彙集成書，名曰《善與人同錄》。呂師又訓以《功過格》，使弟子每日三省吾身。其慈善普渡之念，可謂至矣。……<sup>13</sup>

1930年代之前，仙館同人於帝親殿內扶乩，由祖師乩賜道號。1930年代初職事包括「乩生」，鄭漱因、老濂泉等道長曾任乩生。<sup>14</sup>乩訓編集，主要至1910年代：《善與人同錄》初刊在光緒十六年（1890），光緒、宣統年間續刊、三刊。乩文年代下限是1916年。黃梓林於1933年記述樵山「乩訓一端，停止多年」：「仙館創建距今約八十餘年，……館中道侶約五六十年，多是古稀以上者。前四十年 呂仙師在仙館乩示之下，演有《善與人同錄》一書，凡四卷，予曾擇刊於《感應因果合編》中。近年則風微人往，乩訓一端，停止多年」<sup>15</sup>直至1970年代，澳門雲泉仙館仍有開乩，據呂祖乩方施藥，黃濟森曾任乩手。<sup>16</sup>

現今香港道堂通用的《呂祖無極寶懺》的版本，就是源自西樵雲泉仙館癸巳（1893年）刊本。吳耀東道長在六十年代初曾依照西樵的舊版，廣為刊佈這部懺本。<sup>17</sup>《三教幽科》內頁題《三教幽科道德真經誦本》，呂祖序文推譽「永鎮山門，奉若寶錄」，光緒戊子年（1888年）西樵山雲泉仙館新鐫，香港雲泉仙館於1998年為紀念樵山祖館150周年

慶典，重刊此書。

### (四) 新傳港澳樵

樵山雲泉仙館雖然經歷「風微人往」、香火中落的年代，端賴港澳道侶薪火相傳，1992年後得以玄音續奏。抗日戰爭爆發，1938年雲泉同門四散，在港雲泉道侶亦因迫於形勢無法回西樵賀誕，1944年吳禮和（道號「祉因」）、陳鑑坡、高廉、陸本良（三位皆「冲」字輩）等道侶設立香港雲泉分館。據1983年《香港雲泉仙館擴遷館址籌募建費緣起》碑記載：成立時值淪陷，「同人恪遵 師訓，隨即發起施粥賑饑，歷時凡七閱月，救活貧胞無數。迨光復後，仍派飯施衣、贈診送藥、敬老助學、濟急賑災」，<sup>18</sup>1990年代初更籌集資金復修西樵山祖館。<sup>19</sup>祖館傳下的「桎靜修真耐……冲霄外通靈」二十字派，1970年代香港雲泉仙館再續二十字：

雲 蔭 朝 山 日 泉 流 香 海 時  
玄 宗 傳 太 上 道 統 紹 裘 箕

1940年，避亂澳門的雲泉道侶，由黃豫樵、何海科等召集同門成立西樵雲泉仙館旅澳同門聯誼處，繼於1965年注冊成立澳門雲泉仙館，1978年成立雲泉仙館慈善會。1998年樵港澳雲泉仙館三地道侶為長江水災於澳門合辦賑災法會三天。<sup>20</sup>澳門雲泉仙館以往用釋家科儀，嗣後與祖館保持經懺交流承傳。

據《越華報》報導，抗戰勝利後樵山雲泉仙館曾作改革，其一為「把在穗十八甫的廉租舖宇收回，決定暫時改廣州分館，供給道侶行李往來，常住仙館道侶，亦提高待遇，每人月發白米四十八司劬，柴片卅司劬，……入道滿了三年，才可享受永久食宿待遇。」<sup>21</sup>1949年雲泉仙館道侶陳允耀、崔木外、馮宏堅等人購得廣州河南南華西路福安街17號（該館址今已建成為福安街幼兒院分園）開設西樵雲泉仙館廣州分館，贈醫施藥，1951年因經費難於籌劃而停辦。<sup>22</sup>1950年香港雲泉仙館重修落成，廣州分館68位弟子致送題匾「彌綸中外」，大多是「冲霄外通」道字輩，現仍存於坪輦仙館大殿內。

### (五) 後話：西樵地區大仙崇祀歷久彌新

以往雲泉仙館，在每年四月十四日的呂祖誕、七月十五日中元誕、及十一月六日的玉皇誕等時候會舉行比較大的法會。我們考察當天是農曆四月十三日，有一批順德信眾約40多人，贊星拜斗。馮騰飛館長指出，除了四月十四日祖師誕通宵開放，九月初九日重陽與大除夕也會通宵開放予善信。西樵以往流行「拜大仙」，當地人大仙誕即指呂祖誕，1940年代報章用「西樵祝呂的狂熱」來指述此社會現象。如《越華報》1948年載：「誕前幾天省港澳及各地道友，絡繹返白雲洞，十二晚，館中已患人滿。……論人數，當以千計。」<sup>23</sup>清代南海地區奉祀呂祖廟觀有多所：包括茶山慶雲洞<sup>24</sup>與呂仙祠、橫沙鄉呂純陽廟、及官山存真仙館等。<sup>25</sup>清代中葉以來嶺南地區多所呂祖廟觀香火鼎盛，與其藥簽聞名分不開。宣統《南海縣志》載呂祖藥簽「尤為平穩」、「鮮有敗事」：

祈仙求藥者，多奉呂純陽為祖師，西樵白雲洞其最著也。而省城花埭獨祀王方平（應為黃初平——引者），稱為王大仙，凡有疾求醫，往往奇驗，以故搢紳士大夫多就之。而白雲洞呂祖藥簽尤為平穩，每方一二味至四五味，每味

四五分至四五錢而止。又分別男科、女科、幼科、眼科各類。方不離宗，藥無偏重，病以漸除，鮮有敗事。人或一次而預求三簽，亦從未有忽而用寒忽而用熱之謬。此蓋靈爽式憑，非偶然也。<sup>26</sup>

西樵山建壇祀奉呂祖，誠如150年前《鼎建雲泉仙館碑》所言，「名山得主，佑啟後人」；今160周年館慶（按：雲泉館慶，定於農曆11月初二日），當天樵港澳三地仙館館長道侶，相聚同賀慶典，近代嶺南地區道脈薪傳之意義及其重要性，於此可見。

- 1 <西樵雲泉仙館創辦簡史>，西樵雲泉仙館前任館長梁怡唐道長記述於1961年，複印資料由志賀市子博士提供，謹此致謝。
- 2 因戰後雲泉「道項」，「只消白米十八司斤至廿司斤，或火肉三斤的代價，即可入道，一時加入的甚多。」見<雲泉仙館的危機>，載於《越華報》1948年5月28日，頁4。以下引用《越華報》複印資料，皆由潘淑華博士提供，謹此致謝。
- 3 雲泉仙館創建後一百多年弟子人數，詳見《南海市宗教志》，佛山市南海區民族宗教事務局編，2008，頁81-82。
- 4 《南海市宗教志》，佛山市南海區民族宗教事務局編，2008，頁70。按：1952年後，到重新恢復宗教活動，雲泉仙館再沒有吸收過弟子。
- 5 2008年5月16日馮騰飛道長訪問（梅州人，1996年入雲泉）。
- 6 《呂祖仙師覺世彙編》，廣州中華印務局1948年印，廣州孫中山文獻館藏。
- 7 《聖諭十六條宣講集粹》，不著撰人，西樵雲泉仙館1888年刻本，廣州孫中山文獻館藏。

- 8 《宣講博聞錄》，西樵雲泉仙館刻本，光緒14年調元善社刊，香港道德會福慶堂藏。
- 9 《關聖神武救劫大悲真經》，西樵雲泉仙館1934年刊，香港道德會福慶堂藏。
- 10 《呂祖師經懺》、《太上三經》，筆者參考自雷色園藏經閣藏本。
- 11 詳參志賀市子《近代中國的シャーマニズムと道教—香港の道壇と扶乩信仰》第五章，勉誠出版，1999。
- 12 《善與人同錄》及後彙集四卷為一本，1958年香港雲泉仙館重鑄，頁340-341。
- 13 《善與人同錄》，1958年香港雲泉仙館重鑄，序文頁1-3。
- 14 見<西樵雲泉仙館創辦簡史>。
- 15 黃梓林《遊覽日記》，香港：黃立德堂，1933，葉天16甲。
- 16 2008年11月29日，澳門雲泉仙館何國榮道長口述。
- 17 詳見黎志添、游子安、吳真等著《香港道堂科儀歷史與傳承》，香港：中華書局，2007，頁63、154-155。
- 18 碑記存於西環香港大道西雲泉仙館。
- 19 可參考香港雲泉仙館己巳（1989）《西樵山雲泉仙館重修殿宇恭塑聖像裝飾神壇籌募工程費小啟》（碑記刻於鼓樓臺基西牆）。
- 20 2008年5月16日馮騰飛道長訪問。
- 21 詳見風塵<西樵雲泉仙館復興>，載於《越華報》1947年12月27日，頁4。
- 22 <南海市西樵山雲泉仙館史略>，載於馮宏奮主編《道教洞天福地西樵山雲泉仙館》，2001年雲泉仙館出版，頁4。
- 23 <西樵祝呂的狂熱>，載於《越華報》1948年5月16日，頁4。
- 24 佛山市道教協會於2008年7月23日成立，由雲泉仙館、慶雲洞、普慶壇、沙富道觀、石灣陶師祖廟組成。
- 25 宣統《南海縣志》卷6<建置略·祠廟>，臺北：成文，1974，頁36下、39下、42下，總頁738、744、750。
- 26 宣統《南海縣志》卷26<雜錄>，頁49。

## 《香港新界太平清醮的道教儀式》光碟出版

太平清醮在香港新界歷史悠久，直至今日，仍然盛行，並成為香港新界鄉村的著名地方風俗傳統。

大部份香港人可能覺得，新界鄉村太平清醮就是一個傳統的中國民間慶典，又或者是新界村民舉行的嘉年華會。在慶典中，我們可以看到舞龍、舞獅和神功粵劇戲等娛樂活動。長洲的太平清醮，「飄色」、「搶包山」等環節更是吸引了許多島外的市民前來觀光。儘管這些節慶活動都是太平清醮中不可缺少的元素，然而太平清醮的道教儀式起源，當中的道教儀式及其豐富的宗教意義，卻一直乏人知。

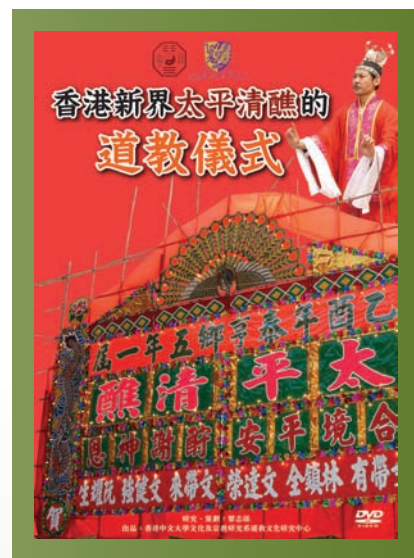
太平清醮不僅是一場中國民間習俗的慶典，其中蘊含了豐富的道教傳統內涵。道教作為中國土生土長的宗教，其齋醮儀式與傳統地方社會的生活習俗有著非常緊密的聯繫。

「醮」字的本意就是「祭祀」。太平清醮就是為了祭祀天上神靈而舉行的宗教儀式活動：一方面村民祭禱神靈、祈福賽願、酬謝神恩，以消災解厄確保村落的闔境平安；另一方面，道士扮演著人神間的中介，請神靈降臨醮場，接受村民祭祀，並赦免人間的罪孽，以福群有。

太平清醮的內容不但活生生地展現了豐富的道教內容，更記載了香港新界鄉村獨有的建醮宗教文化，是道教與民間習俗相結合的宗教傳統文化不可缺少的一部份。

《香港新界太平清醮的道教儀式》光碟制作，是由香港中文大學黎志添教授負責策劃和撰稿，並由香港中文大學文化及宗教研究系道教文化研究中心出品，內容主要以2005年乙酉年大埔泰亨鄉五年一屆的太平清醮作為具體個案，配合1994年元朗慶村和2005年沙田九約太平清醮，詳盡介紹新界太平清醮中各項道教儀式的內容及其宗教意義，以期加增觀眾對道教文化的認識。

售價：港幣100元（郵費附加：港幣5元（本港），海外郵費港幣20元（海外）；訂購表格請於本中心網頁下載）如有查詢，請致電3163 4464與中心職員林小姐聯絡



## 2009 International Conference on Daoist Studies 道教研究國際學術研討會 (26-28/11/2009)

An International Conference on New Approaches to the Study of Daoism in Chinese Culture and Society, jointly organized by the Centre for Studies of Daoist Culture, the Chinese University of Hong Kong, and the Ecole Française d'Extrême-Orient will be held on November 26-28, 2009 at Cho Yiu Conference Hall, the Chinese University of Hong Kong, SAR China. With honor and pleasure, some 34 internationally known scholars (see list) will present their papers at the conference.

本中心與法國遠東學院將於本年11月26至28日在香港中文大學祖堯堂聯合舉辦道教研究國際學術研討會。會議主題為「道教與中國文化及社會的關係：新的研究方法與視野」。三十四位國際知名學者(見名單如下)將出席會議發表論文。

Andersen, Poul 安保羅, University of Hawaii  
Bokenkamp, Stephen 柏夷, Arizona State University  
Chen, Yaoting 陳耀庭, Shanghai Academy of Social Sciences  
Cheung, Tak-ching Neki 張德貞, Chinese University of Hong Kong  
Esposito, Monica 莫尼卡, Kyoto University  
Fang, Ling 方玲, CNRS-GSRL  
Goossaert, Vincent 高萬桑, EPHE-CNRS  
Hsieh, Shu Wei 謝世維, National Chengchi University  
Hsieh, Tsung Hui 謝聰輝, National Taiwan Normal University

Katz, Paul 康豹, Academia Sinica  
Kleeman, Terry 祁泰履, University of Colorado  
Lachaud, François, Ecole Française d'Extrême-Orient  
Lagerwey, John 勞格文, Chinese University of Hong Kong  
Lai, Chi Tim 黎志添, Chinese University of Hong Kong  
Li, Fengmao 李豐楙, Academia Sinica  
Li, Song 李松, Peking University  
Liu, Xun 劉迅, Rutgers University  
Liu, Zhongyu 劉仲宇, East China Normal University  
Lü, Pengzhi 呂鵬志, EFEO and Sichuan University  
Maruyama, Hiroshi 丸山宏, University of Tsukuba  
Mollier, Christine 穆瑞明, CNRS-GSRL  
Palmer, David 宗樹人, University of Hong Kong  
Poo, Mu Chou 蒲慕洲, Academia Sinica  
Robson, James 羅柏松, Harvard University  
Schipper, Kristofer 施舟人, Leiden University and EPHE, Paris  
Shiga, Ichiko 志賀市子, Ibaraki Christian University  
Sivin, Nathan 席文, University of Pennsylvania  
Wan, Maggie 尹翠琪, Chinese University of Hong Kong  
Wang, Chen Wen 王承文, Sun Yat-sen University  
Wang, Chien Chuan 王見川, Southern Taiwan University  
Wang, Zong Yu 王宗昱, Peking University  
Wu, Zhen 吳真, Nankai University  
Yau, Chi On 游子安, Chinese University of Hong Kong  
Yin, Zhihua 尹志華, Chinese Taoist Association

## Inaugural Issue of *Daoism: Religion, History and Society* 《道教研究：宗教、歷史與社會》創刊號出版

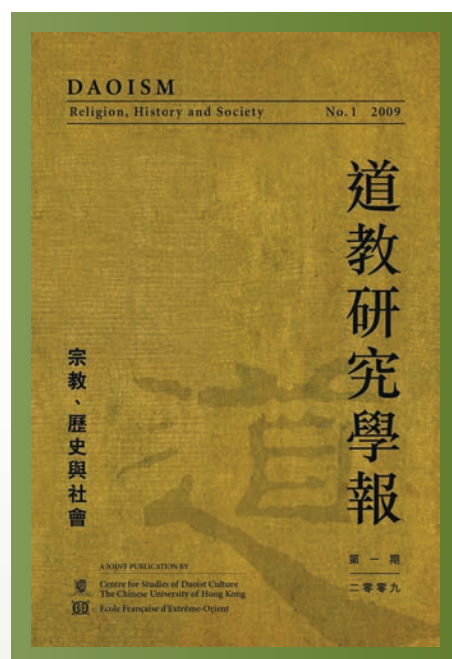
The inaugural issue of *Daoism: Religion, History and Society (Daoism RHS)*, jointly published by the Centre for Studies of Daoist Culture, the Chinese University of Hong Kong and the Ecole Française d'Extrême-Orient, will be coming out in November 2009.

*Daoism RHS* has Franciscus Verellen as Journal Director, Lai Chi Tim as Journal Director and Chief Editor, Vincent Goossaert as Co-editor. *Daoism RHS* is a peer-reviewed academic journal devoted to scholarly studies of Daoism. The scope of the journal is broadly defined as all social sciences and humanities approaches to Daoism.

Our inaugural issue reflects an impressive range of topical breadth with contributions that explore Daoism in its social and historical contexts, from pre-modern to the contemporary period. With an aim to provide a forum where scholars of both the Chinese-speaking and Western worlds can share their views, the journal is bilingual in English and Chinese, featuring articles in both languages, with an abstract in the other language.

香港中文大學道教文化研究中心與法國遠東學院共同出版的《道教研究學報：宗教、歷史與社會》創刊號將於2009年11月出版。《道教研究：宗教、歷史與社會》由傅飛嵐擔任學報總監、黎志添擔任學報總監兼總編輯、高萬桑擔任編輯。

作為一個為東西方學者提供共同討論的平台，《道教研究學報：宗教、歷史與社會》英文及中文並重，創刊號刊出英文及中文論文多篇，每篇附有文章摘要的譯本。主要內容包括道教在中國歷史及地方社會上的發展的研究、嶄新的文獻審視和道教典籍研究的專題報告等。



## Public Lecture

### The Daozang Jiyao Project: from Lü Dongbin Revelation of the Essentials of the Daoist Canon to Digital Texts

A public lecture on "The Daozang Jiyao Project: from Lü Dongbin Revelation of the Essentials of the Daoist Canon to Digital Texts" by Dr. Monica Esposito, Director of the Daozang Jiyao Project, Center for Informatics in East Asian Studies of the Institute of Research in Humanities of the Kyoto University was held on 2<sup>nd</sup> April 2009. The lecture was hosted by Professor Lai Chi Tim, Director of our Centre, and was attended by an audience of researchers and people from the Daoist community.

Dr. Esposito gave an introduction of the history and significance of the compilation of *Daozang jiyao*, as well as a report on the progress of the digitization of the collection. She also briefed us on the main contents of the collection and updated us with the latest project achievements.

Dr. Esposito said that there are two extant editions of *Daozang jiyao*; the digitized edition that they are working on will be the third one. The table of contents of the two existing editions will also be annotated, making it an indispensable tool for the digitization process.



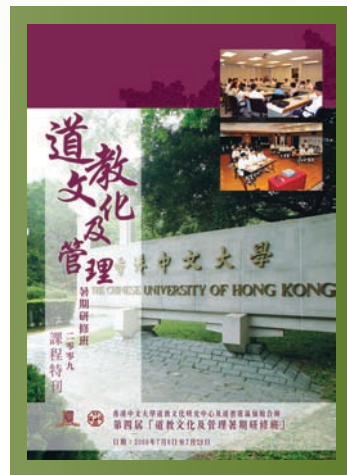
## Summer Intensive Programme in Daoist Culture and Management – 4<sup>th</sup> Cycle

In order to boost the leadership training in the Chinese Daoist community, the Center for the Studies of Daoist Culture of the Chinese University of Hong Kong has jointly organized the 4th cycle of Summer Intensive Programme in Daoist Culture and Management with Fung Ying Seen Koon. The programme will be held from 6 July 2009 to 26 July 2009. Twenty teachers and students from the Chinese Daoist College in China have been invited to Hong Kong for the programme.

The aim of the programme is to provide knowledge on religious theories, heritage management, modern management, cultural resources management, Hong Kong Daoism and temples management through lectures and field trips. The lecturers are, in chronological order, Prof. Lai Chi Tim (Department of Cultural and Religious Studies, CUHK), Mr Yeung Chun-tong (Director, University Museum and Art Gallery, the University of Hong Kong), Ms Ho Yi-hsing (Assistant Curator, University Museum and Art Gallery, the University of Hong Kong), Prof. Fu Ping-ping (Department of Management, CUHK), Prof. Leo P. K. Yam (Head of Teaching Development Center, the Hong Kong Baptist University and Hong Kong Association for Educational Communications and Technology), Prof. Hui Cheuk Kuen (Department of Cultural and Religious Studies, CUHK), Prof. Yau Chi On (Department of Cultural and Religious Studies, CUHK) and Mr Xia Zhiqian (Assistant Researcher, Guangdong Institute of Religious Studies).

Visits to local Daoist temples include: the Hong Kong Taoist Association, Fung Ying Seen Koon, Ching Chon Koon, Sik Sik Yuen, Yuen Yuen Institute and Man Tak Chi Sin She; and other religious organizations: the Ward Memorial Methodist Church, Yang Memorial Methodist Social Service, the Hong Kong Catholic Cathedral of the Immaculate Conception and Caritas Hong Kong.

A certificate will be issued to each student after completion of the programme including a written paper. The papers will then be compiled for publication.



## DVD Publishing: "The Daoist Ritual of Tai Ping Qing Jiao in the New Territories"

Tai Ping qing jiao has a long history in Hong Kong. It is a popular local festival in the New Territories. However, most people are unaware of its origin and its religious significance. Tai Ping qing jiao is in fact a local folk festival that combines Daoist rituals with the local folk practices.

"The Daoist Ritual of Tai Ping qing jiao in the New Territories" DVD is produced by the Center for Studies of Daoist Culture of the Department of Cultural and Religious Studies of the Chinese University of Hong Kong; and is organized and written by Prof. Lai Chi Tim from the University. The DVD introduces the Daoist ceremonial activities and its religious significance through the case study of Tai Ping qing jiao of Tai Hang Village in Taiipo (2005), Tai Ping qing jiao of Ha Chuen in Yuen Long (1994) and Tai Ping qing jiao in Shatin (2005).

Price: HK\$100 (plus local postage: HK\$5; overseas postage: HK\$20)

Subscription form can be obtained from the website of the Center for Studies of Daoist Culture

Enquiries: Miss Lam at (852) 3163-4464

### 香港中文大學道教文化研究中心

地址：香港新界沙田香港中文大學許讓成樓405室

電郵：daoist@cuhk.edu.hk

電話：(852)31634464

網址：http://www.cuhk.edu.hk/crs/dao

傳真：(852)31634463

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