
**SPECIAL ISSUE ON SCRIPTURES OF LÜZU AND
SPIRIT-WRITING ALTARS IN THE QING**

Editor's Note

Lai Chi Tim

This special issue consists of studies originally presented as part of the international conference on “Lüzü Cult, Lay Groups and Religious Innovations in Qing Daoism” held by the Center for Studies of Daoist Culture, The Chinese University of Hong Kong in December 2014. Conference participants took a new and refreshing approach to understand Daoism centered on the lay believing groups and their self-cultivation practices, which is different from the traditional way of studying Daoism as an institutionalized system. The conference papers cover six main topics, namely, Lüzü Scriptures, Lüzü Belief in Immortality, Reproduction and Transmission of Lüzü Cult, Lüzü and Other Deities / Local Cults, Study on Jiang Yupu (1756–1819) and Jueyuan Altar, and Lüzü in Literary and Popular Culture. Papers of this special issue span the length of almost all the above-mentioned themes.

This issue starts from Daniel Burton-Rose’s “A Prolific Spirit: Peng Dingqiu’s Posthumous Career on the Spirit Altar, 1720–1906.” His paper explores the tension between a historical figure and his posthumous representation though the legacy of the literati-official Peng Dingqiu (1645–1719). In comparing Peng Dingqiu’s posthumous oeuvre to that which he wrote while living, the author demonstrates the dramatic expansion of the intended audience of morality books from the early to late Qing.

The papers of Kim Jihyun and Maruyama Hiroshi focus on the Lüzü scriptures. Kim’s paper, “The Invention of Traditions: With a

Focus on Innovations in the *Scripture of the Great Cavern* in Ming-Qing Daoism,” discusses the formation of new religious traditions and authorities in Ming-Qing Daoism and their social-cultural backgrounds. Kim’s paper also shows how spirit-writing imposed new interpretations on the scripture and its related practices and adapted it to the latest social and intellectual context in changing times. Maruyama’s “A Preliminary Study on Two New Scriptures Invented at Daoist Altar of Mt. Jingai during Daoguang Period of Qing Dynasty: Centering on the *Yuqing zanhua jiutian yanzheng xinyin jijing*, and the *Yuqing zanhua jiutian yanzheng xinyin baochan*” tries to verify the concrete information of the two scriptures invented at Luzentetar of Mt. Jingai during Daoguang period of the Qing dynasty. Maruyama’s article makes clear the significance of the two scriptures and the existence of combination of Confucian and Daoist cultivation resources in the two scriptures.

Elena Valussi’s paper “The Transmission of the Cult of Lü Dongbin to Sichuan in the Nineteenth Century, and the Transformation of the Local Religious Milieu” touches the topic “Reproduction and Transmission of Lüzu Cult.” Her study traces the diffusion of Lü Dongbin worship from Jiangnan to Sichuan in the nineteenth century. It reveals the complexity of religious life in Qing China, and the interaction between spirit writing, printing, and local religious communities. Ichiko Shiga’s paper “Localization of Lüzu Cult in Lingnan Area from the End of the Qing Dynasty to the Early Republic of China: Focusing on Sacred Places and Scriptures” also shows the reproduction and transmission of Lüzu Cult in Lingnan area. Her study examines the localization of Lüzu cult by focusing on the “flows” of people, goods, and ideas throughout the region and the “whirlpools” made from the crossing flows of human interactions, especially at Daoist sacred sites to attract pilgrims. “A Study on the Spirit-Writing Transmitted by Lüzu in the Ming-Qing Versions of *Yuhuangbenxingjijing*” by Hsieh Tsung-hui is a study on Lüzu belief in Immortality. Based on spirit-writings transmitted by Lüzu, Hsieh’s paper aims at discussing the forms, cultural contexts and connotations of those writings in the *Yuhuang benxing jijing* during the Ming and Qing period.

Besides the studies in this special issue, three papers presented in that conference has been published elsewhere. Namely, “Spirit-

Writing, Canonization, and the Rise of Divine Saviors: Wenchang, Lüzu, and Guandi, 1700–1858” (*Late Imperial China*, Vol. 36, No. 2, December 2015, 82–125) by Vincent Goossaert. This paper unveiled the textual and state canonization processes of Wenchang, Lüzu and Guandi between 1700 and 1858. It was achieved through elite spirit-writing practices. Liu Xun’s “Of Poems, Gods, and Spirit-Writing Altars: The Daoist Beliefs and Practice of Wang Duan (1793–1839)” (*Late Imperial China*, Vol. 36, No. 2, December 2015, 23–81) told us about the religious life, literary activities, and social context of elite women during the late Qing. Lai Chi Tim’s “The *Lüzu quanshu zhengzong*: The History of the Jueyuan Altar of Beijing and the Cult of its Lüzu Tianxian Lineage during the Qing Dynasty” (*Bulletin of the Institute of Chinese Literature and Philosophy*, Vol. 46, March 2015, 101–149) enquires into the origin of the *Quanshu zhengzong*, its compilation process, its aims and other related problems. It also contributes to the understanding of the historical features of the Jueyuan Altar led by Jiang Yupu during the Jiaqing period, of the cult of Lüzu performed by its Tianxian Jindan School, and of the practice of spirit-writing at the altar.

This special issue will fully present the innovative approach to understand Qing Daoism. It will not only inspire the studies on the cult of Lüzu, but also on Ming and Qing Daoism. The topics and issues rose in that conference is frequently discussed even after one year.

特輯：呂祖道經與清代乩壇

編者言

黎志添

本期特輯的論文來源於2014年末香港中文大學道教文化研究中心主辦的「清代道教研究國際學術研討會」，主題是「呂祖信仰、乩壇與宗教革新」。出席研討會的與會者嘗試在傳統道派研究集中於道教宮觀體制的方法之外另闢蹊徑，以信眾的扶乩信仰與實踐為中心展開對呂祖信仰及其相關活動的考察，為明清道教研究開拓了值得深省的新思路。會議設有六個分題，分別為呂祖經典、呂祖仙道思想、呂祖信仰的再造與傳播、呂祖與其他神祇信仰/地方崇拜、呂祖乩壇研究，以及文人與民間文化中的呂祖，本期特輯選用的論文即涵蓋上述諸多論題。

對呂祖與其他神祇信仰的探討，有羅丹寧的“A Prolific Spirit: Peng Dingqiu’s Posthumous Career on the Spirit Altar, 1720–1906”，文章追溯了彭定求近四十年的以呂祖和文昌玉局中其他使者為中心的扶乩活動，探究了他逝世後產生的影響和在1906年成都二仙庵版本的《重刊道藏輯要》中被錯誤冠名為編纂者的原因。金志炫與丸山宏的文章主要圍繞呂祖經典展開。金志炫的“The Invention of Traditions: With a Focus on Innovations in the *Scripture of the Great Cavern* in Ming-Qing Daoism”討論了清代新的道教傳統和權威的形成過程和社會文化背景，並探討了乩壇怎樣為經文添加新的意義並使其不斷適應於新的社會環境。丸山宏的〈清朝道光年間金蓋山呂祖道壇所創造之經典初探：以《玉清贊化九天演政心印集經》、《玉清贊化九天演政心印寶懺》為中心之探討〉以清朝嘉慶年間在浙江湖州金蓋山閔一得主持的呂祖道壇所創造之兩種經典為研究對象，探討其成立年代、經典文本內容的特徵和創造此兩種經

典在道教史上的意義等問題。

呂祖信仰的再造與傳播方面則有阿琳娜的“The Transmission of the Cult of Lü Dongbin to Sichuan in the Nineteenth Century, and the Transformation of the Local Religious Milieu”。她的論文考察了清代呂祖相關道經在四川地區的傳播和生產以及當地乩壇的相關信仰活動及特點。另有志賀市子的論文〈清末民初嶺南地區的呂洞賓信仰之地方化：以聖地與經書為探討中心〉，探討的是在清代嶺南地區的呂洞賓信仰之開展過程及其多樣形態。謝聰輝的〈明清《玉皇本行集經》中呂祖降誥研究〉是對呂祖仙道思想的研究，該文蒐集了明清時期的道教《玉皇本行集經》各式刊本，以孚佑帝君（呂祖）降誥為問題意識切入，探討其飛鸞降誥的出世方式、不同形式與內容意涵。

除了本次特輯選用的文章以外，是次會議的論文另有三篇業已發表。即高萬桑的“Spirit-Writing, Canonization, and the Rise of Divine Saviors: Wenchang, Lüzu, and Guandi, 1700–1858” (*Late Imperial China*, Vol. 36, No. 2, December 2015, 82–125)，其文章考察了1700–1858年間的精英知識分子的扶乩和寫作，以文昌、呂祖和關帝這三個神靈為中心探討了其在文本上和政治上的兩個途徑的聖典化過程；劉迅的“Of Poems, Gods, and Spirit-Writing Altars: The Daoist Beliefs and Practice of Wang Duan (1793–1839)” (*Late Imperial China*, Vol. 36, No. 2, December 2015, 23–81)，研究了清末女詩人汪端的詩文寫作和宗教生活，探討了她的文學創作如何與她的道教信仰和實踐互相影響，以及宗教在清末江南地區精英婦女的文化和身份認同中發揮的作用。另為黎志添的〈《呂祖全書正宗》：清代北京覺源壇的歷史及其呂祖天仙派信仰〉（《中國文哲研究集刊》，46期，2015年3月，頁101–149），文章探討了《全書正宗》的源起背景及其編纂過程和目的等相關問題，並考察嘉慶時期覺源壇的歷史面貌、呂祖金丹天仙派的信仰及壇內降鸞的神明系統等。

通過本期特輯的編撰，相信可以將當年會議在道教研究方面開拓的新路充分展示，不僅對於呂祖信仰研究，甚或是對明清道教研究的方法與宗教在明清時期的整體發展都將有所啟示。倏爾一年已逝，但會議提出的諸多議題在長時間內依舊可能成為道教研究學界關心所在。