

## The Transmission of the Cult of Lü Dongbin to Sichuan in the Nineteenth Century, and the Transformation of the Local Religious Milieu\*

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### Abstract

In the last decade, religious texts and practices in the Qing dynasty have been the subject of many studies. As is evident in this collection, much work has concentrated on the cult of Lü Dongbin and the spirit-writing textual production related to this cult. These work have allowed us to understand the complexity of religious life in Qing China, and the interaction between spirit writing, printing, and local religious communities. In this process, attention has been mostly given to coastal regions and to Jiangnan, where much of the production and diffusion of texts happened. This article, on the other hand, traces the diffusion of Lü Dongbin worship from Jiangnan to Sichuan in the nineteenth century. This transmission is linked to different but intertwined processes: (1) The

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widespread diffusion of spirit writing and of local printing presses in the eighteenth and nineteenth centuries; (2) the massive migration to Sichuan from coastal areas throughout the Qing and especially in the nineteenth century; (3) the popularity of the Lüzu cult, and the Jiaqing canonization of Lü Dongbin in 1804; and (4) the popularity of charitable activities like the *xizi* 惜字 practice among Confucian literati, spreading from Jiangnan throughout China.

Despite the wealth of textual and historical evidence available in Sichuan, this article focuses on only one collection, the *Lüzu huiji* 呂祖彙集 (1849), and the site where it was received, Yuantong 元通, Chongyang 崇陽 (Chongzhou 崇州), in Sichuan. Its fullness and complexity, the abundance of sources, and the traces found on the site today provide enough material for an in-depth study. Looking at this multilayered site will shine a light on the intersection of religious beliefs and practices, textual production and transmission, and commercial activity in nineteenth-century Sichuan.

**Keywords:** Lüzu, Sichuan, *Lüzu huiji*, transmission, Qing Daoism

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## 十九世紀呂祖信仰在四川的傳播與 地方宗教環境的變化

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### 摘要

近十年以來，許多學者開始研究清代宗教文獻、信仰的各種方面，他們特別注意扶乩活動與呂洞賓信仰的關係。因為他們的工作，我們現在可以深刻了解清代複雜的宗教生活與扶乩、印刷、地方宗教的互相作用和影響。研究特別以江南與海邊地區為重點，因為呂祖信仰在這些地區發展得早。本文則要追蹤呂祖信仰與扶乩文獻從江南到四川地區的傳播過程。我的目標是介紹四川呂祖信仰的特點，突出跟江南的差別，而且也展現傳播的過程。雖然在四川關於呂祖的原文文獻比較豐富，但是本文要集中研究討論一套文集：《呂祖彙集》(1849)，與它出版的地區：元通—崇陽—崇州。研究《呂祖彙集》讓我們了解了19世紀四川宗教活動、宗教文獻出版文化與商業行為。這過程當中，還要考慮下面一些問題：19世紀到四川的大規模移民；嘉慶皇帝把呂祖封為國家聖賢(1804)；慈善團體的廣泛傳播。結果是我們更深刻地理解了19世紀全國宗教傳播系統，而且能以新的角度來看待呂祖信仰；同時這一篇文章能夠增加學界對清代四川宗教的認識。

關鍵詞：呂祖、四川、呂祖彙集、傳播、清代道教