

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*

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摘要

清末至民國時期的嶺南各地陸續出現了根據扶鸞所降下的神仙訓示行動的扶鸞結社，一般被稱為「道堂」、「善堂」、「仙館」或「乩壇」，它們大多供奉呂祖為主神，即使呂祖不是主神，至少也佔據重要地位。本文探討傳播到嶺南地區的呂祖信仰如何普及，即所謂呂祖信仰之地方化或本土化 (localization) 的問題。本文將特別關注與呂洞賓信仰傳播與地方化有關的人物、地點、物和活動等媒介，尤其是聖地和經典。能夠吸引經歷豐富的宗教人士的聖地正如幾股水流交叉形成的漩渦，在聖地所建立的宗教設施會成為人、物和宗教知識集散的據點。嶺南地區分布著不少道

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教聖山，如羅浮山和西樵山等。自古以來，它們既以遇仙傳說聞名，而且山中到處都有神仙留下的神蹟。十九世紀以來，嶺南各地的慕道人士在這些聖地開始聚會，並且建立名叫「仙館」的扶鸞結社，供奉呂祖。仙館成為呂祖信仰得以開展的新據點。另外，本文還探討了清末嶺南地區流傳的簡易版呂祖經典，如《呂祖真經》、《呂祖降乩真經》、《孚佑帝君真經》、《孚佑帝君覺世經》等。這四種呂祖經書的共通點是都收錄同一經文〈呂祖師經〉和招請呂祖的〈符〉。本文考察〈呂祖師經〉的來歷，並探討究竟是哪些人士購買了簡易版呂祖經書，以及如何運用它們。

關鍵詞：嶺南地區、呂祖信仰、道教聖地、扶鸞、仙館、呂祖師經

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

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Abstract

Since the end of the nineteenth century the Lingnan area, which stretches across Guangdong and Guangxi provinces, saw the remarkable rise of *Lüzu Daotan* (the Daoist spirit-writing halls worshipping Lüzu). This paper is intended to explore why and how the Lüzu spirit-writing halls spread so significantly in Lingnan area. In other words, the paper will examine the localization of Lüzu cult by focusing on the “flows” of people, goods, and ideas throughout this area and the “whirlpools” made from the crossing flows of human interactions, especially at Daoist sacred mountains to attract pilgrims. From ancient times, there were various Daoist sacred mountains such as Mount Luofu or Mount Xiqiao in Lingnan, which had been famous for the legends of Lüzu and good geomancy. Since the nineteenth century, the local elites interested in Daoist beliefs and practices began to assemble at such places and established new Daoist societies usually known by the name of *xianguan*. The *Xianguans* became a new base for developing the Lüzu spirit-writing halls. The second focus point of this paper is scriptures spirit-written by Lüzu. In nineteenth century Lingnan, simplified versions of the Lüzu scripture, such as the *Lüzu zhenjing*, the *Lüzu jiangji zhenjing*, the *Fuyoudijun zhenjing*, and the *Fuyou dijun jueshijing*, were considerably widespread. These Lüzu scriptures all contain a simple sutra, called the *Lüzu shijing* and a talisman to descend Lüzu. This paper will endeavor to investigate into the origin of the *Lüzu shijing*, explore what kind of people acquired such scriptures, and understand in what way these scriptures were used.

Keywords: Lüzu cults, Lüzu scriptures, Lingnan area, spirit-writing, Daoism, sacred mountains