

## The Synthesis of Daoist Sacred Geography: A Textual Study of Du Guangting's *Dongtian fudi yuedu mingshan ji* (901)\*

Lennert Gesterkamp

### Abstract

The *Dongtian fudi yuedu mingshan ji* is a famous text on Daoist sacred geography compiled by the Tang court Daoist priest Du Guangting (850–933). It maps all the Daoist sacred sites from the heavens above to the mountains, rivers, and caverns on earth. This study gives a textual analysis of Du Guangting's text, discussing its preface, traditions and sources used, the nature and purpose of the text, its main contents, the geographical distribution of the sacred sites, and later works on Daoist sacred geography. It argues that Du Guangting created a synthesis of the various existing traditions and sources on Daoist sacred geography of the Heavenly Master order, Shangqing tradition, and Lingbao tradition of the pre-Tang era, and adopted the cosmological division of Heaven, Earth, and

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Water of the Heavenly Master order, as well as many other new sacred sites related to this order, with the aim of supplementing and substituting the sacred geography of the pre-Tang period. Moreover, since the sacred sites of the Lingbao tradition were not yet codified, Du Guangting added many new sacred sites to this order, many of which belonged to the official state cult, hence also creating a synthesis and codification between the sacred geographies of Daoism and the state. After Du Guangting's synthesis, no other work on Daoist sacred geography has supplanted or augmented his text. It was included in the Ming Daoist Canon and after that in the *Daozang jiyao* editions of the late Qing period, which testifies to its enduring importance to Daoist sacred geography.

**Keywords:** Grotto-Heavens, Blessed Grounds, Du Guangting, sacred geography, Heavenly Master order

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## 道教聖地學的綜合 —— 杜光庭《洞天福地嶽瀆名山記》的經文分析

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### 摘要

《洞天福地嶽瀆名山記》由唐末著名道士杜光庭(850–933)編輯，並收入明《正統道藏》。本論文研究該道經的作者與序言、教派與文本來源、本性與含義、內容總結、聖地分布，以及後來版本等題目，認為杜光庭不僅綜合了唐以前天師道、上清派、靈寶派等的洞天福地，而且利用了天師道的三天(天地水)宇宙觀和不少新的有關天師道的聖地，來補充及代替唐以前的洞天福地。另外，因為唐以前的靈寶派聖地並未編成法典，杜光庭也加上了不少新的靈寶派聖地。正因為這些靈寶派聖地基本上包含所有國家崇拜的聖地，《洞天福地嶽瀆名山記》也就代表了道教與國家對聖地區分與管理的綜合，使得道教聖地都受到政府的支持和保護。自杜光庭把這些聖地綜合和法典化之後，沒有出現過其他類似的主要道經說明道教聖地觀，這表示《洞天福地嶽瀆名山記》在各朝代受到重視，到了現在已成為道教聖地觀的標準。

關鍵詞：洞天、福地、杜光庭、聖地、天師道