

九州清晏：清世宗全國龍神祠廟系統的創立*

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摘要

自雍正元年(1723)起,清世宗(1678–1735)以京師時應宮為中心,構建起一龐大的全國性龍神祠廟系統,在其執政的十三年中,所勅建的龍神祠廟多達三十餘座。他不但自己在時應宮中為受雨旱災害的地方祈福,並要求各地督撫將各省龍神神像迎請回屬地,建祠祈禱,一如時應宮之分支。本文將這些龍神祠廟分為:中央、各省、零禮、黃河、江海五個層面,通過分析各個層面龍神祠廟的建立背景、建築規制、祀典源流以及宗教活動,考察它們與國家重要政治方略的同步性與紀念碑性,並進而揭示作為「中國之主」的清世宗「日監在茲,感通尤捷」的宗教自信,以及通過「事神治人」來實現「九州清晏」的政治理想。

關鍵詞:雍正、龍王、祈雨、黃河、水患、國家祭祀、宗教建築

陶金,清華大學建築設計研究院文化遺產保護與發展中心項目負責人,法國EPHE在讀博士研究生,先後畢業於諾丁漢大學建築學院、芝加哥大學神學院,曾發表有〈茅山神聖空間歷史發展脈絡的初步探索〉,《世界宗教文化》,第3期(2015),頁131–147;〈大高玄殿的道士與道場:管窺明清北京宮廷的道教活動〉,《故宮學刊》,總第12輯(2014),頁185–205。

喻曉,清華大學建築設計研究院文化遺產保護與發展中心特約研究人員,先後畢業於首都師範大學歷史系、中國人民大學信息資源管理學院,曾與陶金共同發表《明堂式道教建築初探——明世宗「神王」思維的物質載體》,《故宮學刊》,第2期(2016),頁177–198。

* 本文係根據2018年10月筆者於法國遠東學院與北京故宮博物院合辦的「十三至二十世紀中國的君權與皇家對宗教的支持問題北京國際研討會」上的發言稿修訂而成。本文的完成得益於清華大學建築設計研究院文化遺產保護與發展中心曲爽先生的大力協助,並承蒙王崗教授、劉城教授、鞠熙教授、吳璠女士、馬驍先生、董立軍先生、徐輝副研究館員、齊曉瑾女士、劉陽先生、張繼州先生等師友支持,在此一併致謝。

The Pure Yellow River and the Peaceful Seas of the Nine Territories: The Establishment of a State Network of Dragon King Shrine in the Reign of Emperor Shizong of Qing Dynasty

Tao Jin and Yu Xiao

Abstract

Since the first year of his reign (1723), Emperor Shizong of Qing Dynasty (清世宗), in his thirteen years of reign, had established an enormous state network of some thirty Dragon King shrines, centered with the Shiyong Gong 時應宮 (the Temple of Timely Responses) in Beijing. He not only prayed at the temple for rain or sunshine for those stricken areas suffering from flood or drought, but also had provincial governors receive Dragon King statues imperially commissioned to their territories, and erect shrines to house them, being the local branches of the Shiyong Gong. This essay categorizes these shrines into five levels: the central state, the provinces, the occasion of rainmaking ceremony, the Yellow River, and other rivers and seas. It analyzes the synchronization between these shrines and the state policy and the monumentality of these shrines by examining the historical background, architectural forms, the genesis of the cults, and ritual activities. Furthermore, the essay aims at revealing the self-coincidence in divine power of Emperor Shizong as the lord of the “central state,” and his political ideal of achieving “Jiuzhou Qingyan” 九州清晏 (the pure yellow river and the peaceful seas of the nine territories) by serving the gods and ruling the people.

Keywords: Emperor Yongzheng of Qing dynasty, Dragon King, Rain Rituals, Yellow River, Flood, Imperial Sacrifices, Sacral Architecture