
DAOIST LIVES: NARRATIVE AND PRACTICE

Preface

Franciscus Verellen and Vincent Goossaert

This special issue gathers under the heading “Narrative and Practice” selected contributions to the international conference *Daoist Lives*, organized in September 2015 in celebration of the eightieth birthday of Kristofer Schipper.¹ To honor the life-work of this pioneer of Daoist studies, the conference brought together twenty-seven leading scholars in the field from Asia, North America, and Europe. The theme chosen for the event was conceived as addressing ways in which Daoism shaped individual lives and the lives of communities in the Chinese world: Daoist biography and the pursuit of a Daoist “Good Life,” that is, an unusually long or accomplished one, guided by moral principles and bearing fruits both in this world and the next. Several papers took lives of eminent Daoists as their subjects, others the careers of individuals or groups dedicated to Daoist practices, beliefs, or commitments.

To opt for the Daoist Good Life implied observing normative prescriptions including vows, precepts, and monastic rules. Sacred places such as temples, Grotto Heavens, or natural sanctuaries, were privileged sites for attaining the goal of an ideal life. The conference was appropriately convened in the mountain retreat of Aussois (Savoie) in the French Alps, a venue conducive to sustained and focused discussion in an inspirational setting for envisaging Daoist lives in relation with the natural environment. A supplementary

¹ A companion volume titled “Daoist Lives: Community and Place” is forthcoming in *Cahiers d'Extrême-Asie* 25 (2016).

panel was dedicated to the theory and practice of Daoist environmental protection. Its conclusions are being edited separately for publication in China.²



The first part of the present volume groups together contributions exploring narratives of Daoist lives: **Stephen Bokenkamp** (Arizona State University) opens the collection with a study of Han Yu's 韓愈 (768–824) musings on two contemporary Daoist priestesses, Xie Ziran 謝自然 (d. 794) and Han Ziming 韓自明 (d. 831), suggesting a reluctant fascination with Daoism on the part of the Confucian stalwart that may be contemplated in the light of Han's alleged conversion to Daoism by his nephew Han Xiangzi 韓湘子 (see the paper by Wilt Idema below). **Mark Meulenbeld** (University of Wisconsin) shows that the evolving representations of the thunder deity Leigong 雷公 in narrative sources under the Tang, ranging from “Sire Thunder” to “Marshal” and “Celestial Lord” and depicted as a bird-man hybrid, reflect the gradual subjugation and domestication of a force of nature—the power of thunder—by

² Yuan Bingling 袁冰凌, ed., *Daojiao de huanjing baohu sixiang yu shijian* 道教的環境保護思想與實踐 (Beijing: Sanlian, forthcoming).

means of Daoist ritual. This, he argues, is typical of a specifically Daoist mode of visualizing and representing living beings. **Wilt Idema's** (Harvard University) paper on *daoqing* 道情 focuses on the legend of Han Xiangzi 韓湘子 and the Good Life according to the *Han Xiangzi jiudu Wengong daoqing* 韓湘子九度文公道情. *Daoqing* began in the sixteenth and seventeenth centuries as a form of prosimetric narrative combining music, song, and drama that in late imperial times became a major genre of Chinese performative literature. The story of Han Xiangzi's conversion of his uncle Han Yu 韓愈 at Indigo Pass 藍關 proved one of the most enduringly popular topics in the *daoqing* repertoire from the inception.

The second part focuses on Daoist precepts and practice. **Terry Kleeman** (University of Colorado) introduces the practice of establishing “virtues” and “merits” as guiding principles for the pursuit of a Good Life in early Daoism. He bases this study on precepts derived from the *Xiang'er* 想爾 commentary, the *Nüqing guilü* 女青鬼律 statutes, the Code of the Great Perfected *Taizhen ke* 太真科, and other texts produced by the early Heavenly Master movement from the second and third centuries onward. **Franciscus Verellen** (Ecole Française d'Extrême-Orient) discusses the pastoral writings of Lu Xiuqing 陸修靜 (406–477), in particular ten lessons on the *Daode jing* 道德經 that the patriarch used to instruct his disciples in the practice of the newly introduced Lingbao Retreat 靈寶齋 ritual. Besides offering precepts for escaping the snares of everyday existence, Lu's vision of personal preservation and transcendence serves as a guide to the moral universe and a code of conduct for the patriarch's reformation of Daoism in an age of turbulent change. **Mori Yuria's** 森由利亞 (Waseda University) contribution traces the historical antecedents of Wang Changyue's 王常月 (1594–1680?) rite of consecration for novices having “newly left the family” 新出家 to take religious orders. Novices received a set of ten initiatory precepts, *Chuzhen shijie* 初真十戒, in a ceremony of investiture named “triple altar” 三壇, a consecration ritual shaped by Buddhist *vinaya* regulations evolving in China from the early eighth century onwards. The article by **Brigitte Baptandier** (Centre National de la Recherche Scientifique), concluding this section, discusses glyptomancy, the practice of divination based on the analysis of

written Chinese characters, as a conduit between worlds and a method for retrieving hidden messages from the beyond.

Together, the three volumes of essays are offered as a tribute to Kristofer Schipper and his seminal contributions to the development of Daoist studies over the past forty years. Professor Schipper's groundbreaking research at the Ecole Pratique des Hautes Etudes took as its point of departure his early fieldwork carried out in Taiwan in the 1960s as a member of the Ecole Française d'Extrême-Orient in association with Academia Sinica. In that light, it is particularly gratifying that the conference was sponsored by the Chiang Ching-kuo Foundation for International Scholarly Exchange, with additional funds provided by the Aishan Foundation, the Ecole Française d'Extrême-Orient, the Ecole Pratique des Hautes Etudes, the Groupe Sociétés Religions Laïcités, and Hesam University. The organizers and editors take this opportunity to express their sincere thanks for the generous support of each of these institutions.

道門生活：敘述與實踐

前言

傅飛嵐、高萬桑

本特輯收錄了一系列關於道教「敘述與實踐」的論文，他們原來發表在2015年9月為慶祝施舟人教授八十壽誕而舉行的「道門生活」國際會議上。¹為表彰這位道教研究先驅一生的貢獻，該會議匯集了27位來自亞洲、北美和歐洲的道教研究知名學者。對此會議的主題設想是探尋道教塑造中國個人和社群生活的方式：道士傳記中所記追求道門美好生活，是異常漫長和具有成就的，是以道德規範指引著在現世和他世中取得成果。是次會議一些論文選擇高道大德的生活作為討論的對象，另一些則討論個人和群體致力於道教修行、信仰或委身。

選擇追求道門美好生活意味著遵循標準的規範，包括誓願、戒律和廟宇的清規。神聖場域如廟宇、洞天福地或自然聖地是實現理想道門生活的優選之地。本次會議精心選址在法國阿爾卑斯山的歐蘇瓦度假區，這啟迪人心的環境適於持續而集中的討論道門生活與自然環境之間的關係。會上一組額外的論文探討了道教環境保護的理論和實踐，這組論文將在中國單獨編輯出版。²

本特輯的第一部分集合了數篇探討道門生活敘述的論文。首先是亞利桑那州立大學柏夷的研究：韓愈(768–842)對同時代的兩位女冠謝自然(約794)和韓自明(約831)的思考，可以從他受其侄兒韓湘子影響而宣稱轉信道，提出了一個儒家的忠實擁護者對道教不能自拔的沉耽(可參見下文伊維德的論文)。威斯康辛大學的梅林寶展示了持續

¹ 名為「社群與地方」(Community and Place)的增刊將很快在*Cahiers d'Extrême-Asie* 25 (2016)出版。

² 袁冰凌編：《道教的環境保護思想與實踐》(北京：三聯書店)。此論文集即將出版。

演變的雷公記述在唐代敘事材料中的發展。他由「雷公」變為「元帥」，再升為「天君」，並被描繪成長著翅膀，展現了以道教儀式為媒介對雷這一自然力逐漸降服和馴化的過程。作者認為這是一種典型道教特有的想像和表現自然之物的模式。哈佛大學的伊維德關於道情的論文集集中討論了韓湘子傳說和《韓湘子九度文公道情》所展現的美好生活。道情以一種融合了音樂、歌曲和戲劇的詩歌化敘述形式在十六至十七世紀開始出現，在清代發展為一種重要的中國表演文學形式。韓湘子在藍關對其舅父韓愈的度化故事，是道情文學發展至今歷久不衰的其中一個曲目。

特輯的第二部分關注道教的戒律與實踐。科羅拉多大學的祁泰履介紹了早期道教為了獲得美好生活而建立以「德」與「功」作為指導的原則。他的研究基於《老子想爾注》、《女青鬼律》和《太真科》中的戒律，以及二至三世紀開始的早期天師道運動中產生的文本。法國遠東學院的傅飛嵐討論了陸修靜(406–477)的道教訓誨書寫，尤其著重探討了陸氏用《道德經》「十章」來教導弟子修建新出的靈寶齋儀式。這些經文除了提供了逃避日常誘惑的戒律，陸修靜更視戒律為自我的保存和超越，這作為道德世界的指南，並且是這巨變時期由陸氏發起的道教改革的前導。早稻田大學的森由利亞追溯了一系列王常月(約1594–1680)為使「新出家」的信眾遵從宗教規戒而提出的儀式的發展歷程。新徒眾在名為「三壇」的授戒儀式上接受了初真十戒，這是一套受到佛教律影響的儀式，並從八世紀初開始在中國發展起來。法國國家科學研究中心貝桂菊的論文是此一部分的最後一篇。她討論了測字，這一種依據漢字來分析預測未來，它被視為連接不同世界的「門檻」以及揭示方外秘旨之途徑。

綜上所述，這三部分論文獻予施舟人教授，以表彰他40年來對道教研究的發展所作出的貢獻。施舟人教授以在法國高等研究學院的開創性研究為始點，他作為法國遠東學院和中央研究院的成員，於1960年代在台灣開展他早年的田野調查。由於這一機緣，我們尤其感謝蔣經國基金會對本次會議國際學者交流的支持。愛山基金會、法國遠東學院、法國高等研究學院、社會·宗教·政教關係研究所和荷薩姆大學提供了另一部分的經費支持。組織者和編者希望藉此真誠地感謝這些機構的慷慨支持。