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書評 BOOK REVIEWS

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*Imperiled Destinies: The Daoist Quest for Deliverance in Medieval China*, by Franciscus Verellen. Cambridge and London: Harvard University Asia Center, 2019. xi, 376 pp. US\$75.00, £60.95, €67.50 (cloth).

This book gives a systematic examination of the concept of deliverance in medieval China from the last century of the Han dynasty to the fall of the Tang in the tenth century. By tracing the developments in Daoist practice for this purpose over several centuries, the author identifies key changes in Daoist conceptions of people's relationship with the otherworld and in the means of escaping from evils suffered as a result of accumulated debt. The author methodically lays out relevant concepts and terminology in order to bring the reader to a fuller understanding of how they interlock in different contexts, thereby highlighting changes in the fundamental nature of Daoist practice. This provides a framework for understanding religious change across several centuries and its resulting textual innovations.

The work is divided into three parts, marking three phases identified by the author in the development of Daoist means of redemption through ritual and confession. Each part consists of four chapters and commences with a brief introductory section guiding the reader into the context and the key points of the ensuing investigation. Historical context is provided, but only as much as is necessary for understanding the import of the changes brought about in religious practice. The focus remains on the content of these practices and what they mean for conceptions of destiny and redemption, namely the nature of individual or group obligations and how release from them is obtained.

The first part of the book examines the import of the petition ritual as introduced by the Heavenly Master movement (Tianshi dao 天師道). In this part, a key source are the petitions in *Master Red Pine's Petition Almanac* (*Chisong zi zhangli* 赤松子章曆, DZ615), a collection of materials dating to the early development of the

Heavenly Master movement through to the Tang dynasty, and representing a fundamental portion of the movement's religious practice. Chapter One lays out the cosmological underpinnings, the pantheon, and the particularities of their Sichuan cultural context on the edge of the Chinese world. In addressing how the Heavenly Master movement drew a line between itself and the blood sacrifices of the imperial system, the chapter also provides an overview of the movement's organization as well as key concepts and vocabulary, identifying how offerings became contractual pledges that gave supplicants the means of influencing the otherworld. The second chapter examines the content of surviving petitions to divide liabilities into three types: personal sin acquired through transgression of moral codes; general baleful influences such as astral influences, miasmas, or pollution from birth or death; and guilt inherited from ancestors. Chapter Three lays out the role of the sponsor and the beneficiary in a petition ritual and the nature of the issue at hand, be it redeeming the fate of an individual, or addressing matters for a kinship group or a community, such as the harvest or other public benefit. This chapter also considers the mechanics of preparing a petition and the execution of an offering as well as the divine officials addressed. The final chapter in Part One classifies the problems that petitions sought to resolve: disease, usually seen as resulting from the spirit world; protection of family members; protection for agriculture and sericulture; and protection of the living through deliverance of, or separation from, the dead. In Part One, the author generally does not delve into debates on the precise dating of material related to particular practices when it is not relevant, content instead to put the various practices into a broader ritual context. This makes the account easier to read, since comparisons back and forth can often be a tedious exercise, but the reader may find it hard to gain a grip on the temporal placement of some practices under consideration.

Having established the goals and logic of ritual petitions of the early Daoist church, the author turns in Part Two to the innovations introduced by Lu Xiuqing 陸修靜 (406–477). Now, the Lingbao Retreat (*Lingbao zhai* 靈寶齋) placed the means of deliverance on an individual's return to an original nature. The effectiveness of the Retreat ritual in achieving its purpose demanded internal and

external discipline and was tied to a doctrine of universal salvation. Chapter Five outlines Lu's career and his goals in reorganizing the scriptural tradition and revitalizing Daoist ritual, and Chapter Six examines Lu's teachings on the Retreat ritual, including the role of submission to the ten precepts and the purification that precedes the ritual. Chapter Seven examines sermons in *The Light of Ritual* (*Taishang dongxuan lingbao fazhu jing* 太上洞玄靈寶法燭經, DZ349) in which Lu Xiuqing drew on the text *Laozi* 老子 to explain how a Daoist adept finds deliverance through ritual, meditation, and regulation of the self. Chapter Eight turns to Lu's *Five Sentiments of Gratitude* (*Dongxuan lingbao wugan wen* 洞玄靈寶五感文, DZ1278) to illustrate how Lu adroitly adopted currents of thought drawing on Mahayana Buddhism, including a karmic version of filial piety and merit through renunciation.

In Part Three we arrive at the "Tang synthesis." Chapter Nine outlines the reform of Lingbao ritual with the assimilation of sacrifice and the integration of a reconceptualised clergy and liturgical structure. Chapter Ten examines sacramental methods among lay practitioners, considering evidence for the miraculous effects of scripture and icons. Chapter Eleven explores further means of deliverance with talismans, seals, spells, and rituals. These last two chapters find evidence in *Divine Manifestations of Daoism* (*Daojiao lingyan ji* 道教靈驗記) by Du Guangting 杜光庭 (850–933), and draw in part on the author's previous research on this text and on Du's other writings. The final chapter of the book introduces Green Memorials (*qingci* 青詞) and their role in providing ritual means to elite patrons, particularly in the face of the challenges of the ongoing collapse of central power during Du Guangting's lifetime. Drawing on material surviving in Du's *Collected Works of Broad Accomplishment* (*Guangcheng ji* 廣成集), the author is able to trace not only the application of these memorials to the concerns of the elite on specific occasions, but also Du's involvement in political developments in the late ninth and early tenth centuries, providing rich evidence for the practical implications of Tang innovations.

The author uses these three epochs in the development of Daoism—broadly speaking, Heavenly Masters, Lu Xiuqing, and Du Guangting—as anchors in time to draw out key changes in

conceptions of means to deliverance and expiation of sins. Through examination of these changes, the author identifies some of the concerns and influences driving religious innovation. Since much of the change in Daoism is prompted in response to the ongoing introduction of Buddhist texts and ideas, the author often provides glances at Buddhist texts and practices to explain innovations in Daoism. Due to the differences in the nature of the sources used across the book, materials in the three parts are not always directly comparable but instead variously contrast and slip past each other. For example, “prayers” addressed across the three parts provide rich opportunities for comparison of the appeals to deities across the various stages of the development of Daoism, yet the discussion of sacramental objects in chapters ten and eleven occasionally reaches backward or forward several centuries to put the Tang evidence in context. Similarly, revealing parallels in texts pre-dating organized Daoism are occasionally introduced to give context to a practice in Chinese culture more generally. This inevitably leads to some achronological introduction of sources but gives the description an ongoing richness. In the complexity of Chinese religious practice and the limitations of a single work, these asides come as helpful reminders to the reader of broader vistas and other precursors feeding into any particular crystallization of religious conception and aspiration.

This work is a highly readable exploration of Daoism’s engagement with human fate over the medieval period. It plots a meaningful path through the tangle of received texts based on three key vantage points, providing a means to understand the significance of religious change for engagement with anxieties over life and death. The author has deftly brought texts over eight centuries into conversation with one another to reveal both an overview of the religious landscape and particular details of its richness. This work is an invaluable contribution to modern scholarship on the history of Chinese religion.

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