

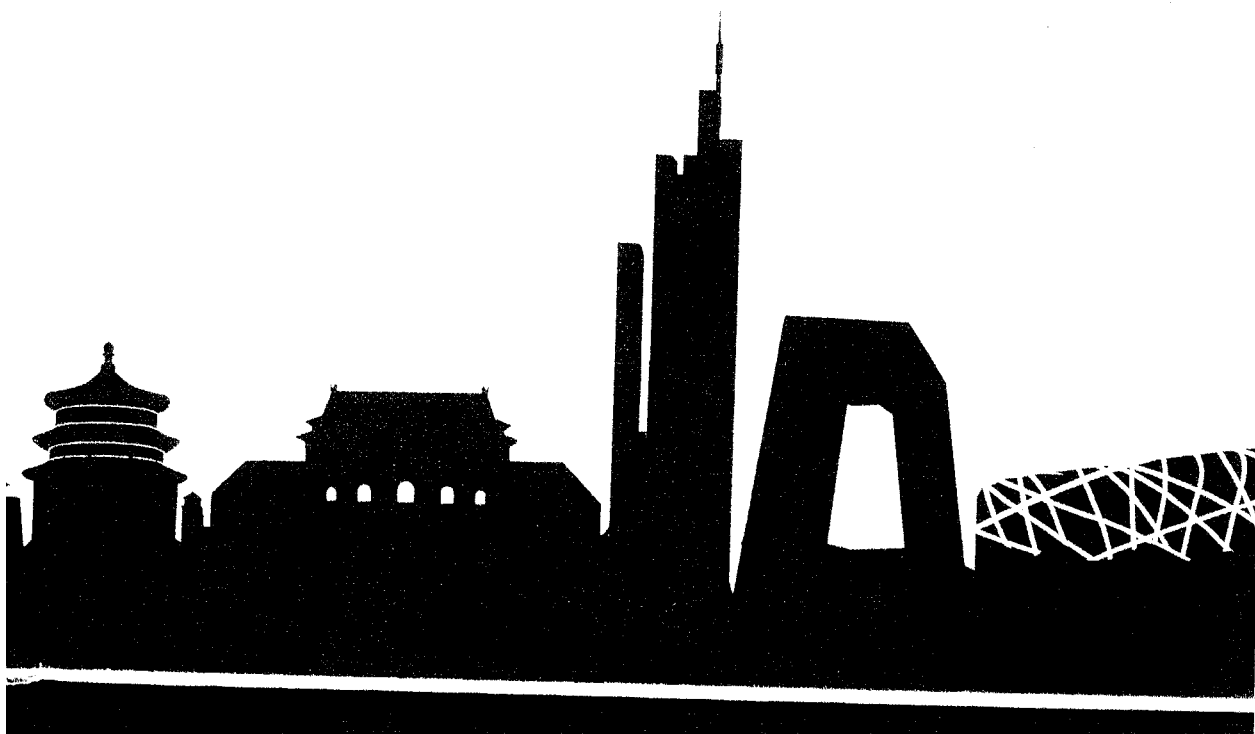


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“碧霞经”以及正典文本在宗教教义与宗教社群 关系中的调解作用

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从某种意义上说，文化的主要目的是改变人类现有的资源，使他们能够充分利用尘世环境。其中最显著的文化现象之一就是宗教信仰——具有最纯粹的形式，且人们必须充分地进行想象。每一种宗教传统都会激发人类的内在潜能，促使人类根据理想改造自己和周遭环境，反过来，这种理想也会被认为具有至高无上的价值和目的。在宗教中，这个理想就是神性，¹它规定了世俗凡人将被改造的方向。

将神性定义为最高价值并维护此价值是宗教话语的任务，且利用各种机制来实现。在这方面，宗教传统保持活力的一个关键因素是规范性文本的存在。它们以一种能够使个人和团体遵循传统、致力于协调其人生目的和宗教理想的方式来阐明宗教教义。因此，“圣典”便能在他们所宣扬的理想抽象化和其信徒生活的具体细节之间起到调解作用。

我的文章将基于具体的道教经典文本，试图说明“神圣文本”在宗教理论与传统社群之间关系中（享有各自的宗教理念）的调解作用。

1 Rudolf Otto: “Das Heilige” (Otto, 1929).

道家哲学及其衍生的道教对是否能在没有掌握真正智慧的大师的指导下获得“道”(真实本质)提出质疑。这里,调解作用非常重要,即通过个人和文本,使传统得到保留并能传达教义。可在所谓的“天书”和其他“不是出自人手”、“无所不知且坚不可摧”的神圣文本中找到这些教义¹。当世界的和谐被打破时,人们之中便会出现天书,这就是神圣起源的极致条件²。因此,每当一个新的宇宙时代开始,当天空和大地分开时,即在一个旧世界因亵渎神圣而结束后,元始天尊³就会向受启者传达“道”的深奥智慧,而受启者将向凡人传达道教教义。⁴

道教传统将其经典文本集成一个名为《道藏》的综合文集⁵,从而将其置于宗教话语的中心。在信徒看来,经典文本本身就是神性的一部分,这就是他们有能力改观亵渎神灵的现实世界,使其更接近于原始神圣模式之真实性的原因。

我所选择和翻译的文本就是一个典型的例子,展示了经典文本如何在教义与其追随者之间的关系中起到调解作用:“碧霞元君”——国家的守护者、人民的保卫者、为所有有需要的人提供帮助、照看所有生物⁶(“The Miraculous Scripture of the Primordial Lady Sorereign of Azure Clouds”,以下简称 MSPLSAC)。作为道教宗教教规的一部分,《碧霞元君护国庇民普济保生妙经》有助于形成对神性的官方礼仪态度,让其关注宗教节日,并将这些节日作为神圣的集体经验。

在宗教界,《碧霞元君护国庇民普济保生妙经》被视为神性事件当中的一个神性故事,社群的宗教习俗通过仪式被一次又一次地再现。《碧霞元君护国庇民普济保生妙经》展示了“道”的力量,同时在情节层面,以完全正式的手段“吞

1 与这样的假设直接相关,即神圣教义将文本视为同质的,具有“元一之气”。

2 这与古代印度的晚期末世论有一个明显的相似之处,后来被佛教采纳,而后又被道教部分采用。

3 头衔“元始天尊”是“玉清元始天尊”的缩写。他是道教的最高神,是三清——三位主管道教圣人的尊神——中的最高神。经文告诉我们,他甚至在太元之前就已经存在,并且是“永恒的、不可毁灭的”,而他的真正本质就是“禀自然之气”。元始天尊在七级神仙之上,地位甚至高于道教创始人老子。(Luo, 2014:128)。

4 在经文中,这被称为“开劫度人”——在数千年的时间内分阶段进行,形成了道教中万神殿的层次结构。

5 《道藏》——此文集包含哲学道教及其后代的神圣文本——作为宗教的道教、属于其他哲学范式的文本,以及占星学、自然哲学、占卜和医学著作等。明朝正统皇帝下旨编著、1445年出版的《正统道藏》和明朝神宗皇帝下旨编著、1607年出版的《万历续道藏》均保存至今。正是在这个“补编”“续集”中,我们可以看到,第1063卷开篇出现了“Miraculous Scripture of the Deity of the Eastern Summit”,《元始天尊说东岳化身济生度死拔罪解冤妙经》第5卷中出现了“碧霞经”。

6 《碧霞元君护国庇民普济保生妙经》。

没”和“推出”了褻渎者：文本被组织为具有神奇功能¹（文本的标题、开头和末尾的祷告、以及女神的全称）和叙事结构的综合体。当社会或个人感到身处危急时刻，有必要重新确认神圣理想的有效性时，总会出现“神性汇入世界”：“若人一念回心，皈依正道…焚香忏悔，注想慈容（即碧霞元君），俨然如在。五体投地，百拜祈恩，即得罪销黑书，愆除岳府。身家寃吉，祸患消弭。出入亨通，动居利泰。九玄七祖，咸得逍遥。”面对褻渎者，神性将成为和睦与理性的绝对保证者。经文宣称自己是“奇迹的”，这就是其神奇功能的来源：“皈命碧霞经，宿业解三生。转诵碧霞经，灾难不临身。仰体碧霞经，默有鬼神钦。恪礼碧霞经，家眷保安寃。存想碧霞经，精气神光融。敬慕碧霞经，福禄寿齐增。佩带碧霞经，邪恶不敢侵。调演碧霞经，田宅益兴隆。供养碧霞经，火灾永不生。赞咏碧霞经，万愿悉如心。”

文中描述的事件带来了仪式行为的必要性，即褻渎者参与社群的神圣历史，反过来又保证了对超然者的开放和随之而来的活力。经文本身设定了这样的礼仪行为典范：凡人在天尊前聚集，本质上就是宗教节日的一个原型，由单节奏和目标支配的词语和行为的组合——神性的复制。在等级结构的空间（非出自人手的“道的天尊”的宝座位于“本然清新的山上”，山脚是其随从）确定了仪式性行为的框架，而“神圣的音乐”²和“非凡的香气”标志着显灵过程中与参与者的感官和情感交流³。所有朝圣者所追求的目标都是真实之人的不朽的地位，即基于单一真实的“道”而存在。为了达到此目标，可对圣典进行仪式性阅读，即在圣洁的时间和圣洁的地方，体验神性⁴。真实之人接近天尊，是一个人的存在性发展到顶峰的隐喻表征，这也是有意义的存在的唯一保证。因此，神性——神圣的地点——

- 1 文本的标题包括女神的头衔，可作为神的庆祝活动，即作为通仙道的机制。类似佛教中的阿弥陀佛——净土大师。据信，吟诵他的名字可以保证其追随者在天上得到永恒的幸福。
- 2 音乐在宗教仪式中的目的不仅仅是让信徒沉浸在与后世接触的气氛中，而且还“触动心灵并激发灵气和灵性”（Qin, Wang, Tang, 1996: 384）。
- 3 显灵（theophany 来自希腊文 Theos——神和 phaneros——可见）——神出现。
- 4 “入道”的过程——即融入宗教社区，包括礼仪诵经训练——这是从错综复杂的佛教仪式中借鉴来的一种实践。仪式的一个基本要素是仔细选择一个特定的时刻——在一年的不同月份和一天中的不同时段吟诵经文将带来不同的效果，这被视为来自天上的信息，护身符和其他具有魔力、仪式性目的的物件将增强信仰效果。除了特殊的道教寺庙建筑之外，任何世俗之所都可以转变成“玉坛”，即不朽天神的居所——方法是焚烧辟邪图像、吟诵咒语。通过阅读经文，“道”的追随者可以自己培养“道”的本质，从而与神和真人相通，并在自己体内积累天地之灵气。这种转变也使他能够影响宇宙，因此在发生自然和社会灾难的时候，人们认为圣经常文的仪式性吟诵将会产生有益的影响，即仙道将平衡和协调这个不稳定、充满问题的世俗世界。（Zhou, 1999）。

的空间维度为亵渎者提供了沉浸在真实现实中的机会。

在这样的背景下，碧霞元君这一人物就是这两种现实之间的联系——凡人世界与超自然的世界，以神圣的泰山为界限。“原点奇迹变容的隐藏大智慧”是测量女神的标准，这就是为什么她的神性被认为直接来自真实的、现实的“道”。碧霞元君对人类事务的干预反过来赋予了他们深刻的意义，并将他们置于一个新的、超验的立场。

作为真实现实的“道”的体现，碧霞元君真正反映了神性的二元性质。一方面，她体现了其善良、创造力和威严——个人和团体对此表达敬意，同时对自己的创造意识感到谦卑。另一方面，她带有破坏性的元素，让人类感到恐惧。祝福和诅咒是女神的两面：“她保护生命、使其繁盛、后代永存”，反之，“她能将恶毒、不公正、残忍、残酷以及不走正‘道’之人变为灰烬和灰尘”！

宗教观认为人类将在神性与亵渎之间做出选择。这些圣典通过在亵渎的人类世界部署神性，来界定宗教社群的最终目标——成为具有神性的人，同时朝着这一目标前进。

“The Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds” and the Mediatory Role of Canonical Texts in the Relationship Between the Religious Doctrine and the Religious Community

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In a certain sense, the main purpose of culture is to transform the existing resources which human beings have available, in order to shape themselves into subjects making the most of their earthly circumstances.

One of the most salient cultural phenomena demonstrating in its purest form the human need to set notional horizons is religion. Every religious tradition develops human beings' inherent ability to mold themselves and their surroundings in accordance with an ideal which is, in turn, perceived as a supreme value and purpose. In religion this ideal is the Sacred¹, and it is precisely what sets the direction in which the profane human world ought to be transformed.

¹ On the rational and emotional-intuitive experiencing of the Sacred, see Rudolf Otto: “Das Heilige” (Otto, 1929).

Defining the Sacred as a supreme value and maintaining this value is a task for religious discourse, and it employs a variety of mechanisms to accomplish it. In this regard, a key factor for the vitality of religious traditions is the existence of canonical texts. They articulate the religious doctrine in a way that enables the individuals and groups committed to the tradition to harmonize their goals in life with the religious ideal. Thus, the "sacred scriptures" function as a mediator between the abstraction of the ideal proclaimed in them, and the specifics of its embodiment in the lives of the faithful.

Building on my work on a specific text from the Taoist canonical corpus, I will attempt to illustrate the mediatory role of the "sacred texts" in the relationship between the religious doctrine and the traditional community that shares the respective religious beliefs.

The Taoist philosophy and its descendant – the Taoist religion, are doubtful of the possibility of one attaining Tao - True Nature, without the guidance of a master in possession of authentic wisdom. Therein lies the importance of the role of mediators, i.e. individuals and texts through which the tradition preserves and transmits the Teachings. The Teachings are found in the so-called "Heavenly Scriptures" and other sacred texts which are "not made by human hand", "omnipresent and indestructible"¹. The condition for the appearance of the Sacred scriptures among the people is a disturbance of the harmony in a world having exhausted the impulse of its sacred beginning².

Thus, every time a new cosmic era begins, when the Sky and the Earth part, i.e. after the end of an old world worn out by profanity, the Heavenly Master of the

1 Directly related to the postulate that the Teachings are sacred is the designation of their texts as consubstantial with the "substance of the Ancient Beginning" (元一之气).

2 This is an obvious similarity with the ancient Indian cyclic eschatology, which was subsequently adopted by Buddhism and afterwards partially by religious Taoism.

Original Beginning¹ discloses to the selectees the esoteric wisdom of Tao, and they in turn deliver the Taoist Teachings to mortal men².

The Taoist tradition unites its canonical texts into a comprehensive corpus called the "Taoist Canon"³, thereby postulating their central place in religious discourse. In the view of the believers, the canonical texts themselves are part of the Sacred and this is the reason why they have the power to transform profane reality and bring it closer to the authenticity of the original sacred model.

The text which I have chosen and translated is an example of the mediatory role played by the canonical texts in the relationship between the doctrine and its followers: The Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds – guardian of the country, protector of the people, the one who sends down her help to all the needy and watches over living creatures⁴ (hereafter MSPLSAC). In its capacity as part of the Taoist religious canon, the MSPLSAC contributes to the formation of the official, ritualized attitude to deities and places the focus on the religious festival as a collective experience of the Sacred.

- 1 The title "(Supreme) Celestial Master of the Ancient Beginning" (元始天尊) is short for the full "(Supreme) Celestial Master of the Ancient Beginning Who Inhabits the Realms of Jade Purity". (玉清元始天尊) He is a supreme deity in religious Taoism, the most superior of the Three Pure Gods - the supreme deities inhabiting the Three Pure Heavens who rule over all the realms of the immortal Taoist saints. The canonical texts tell us that he came into existence even before the Supreme Beginning (太元) and is "eternal and indestructible", and that his true essence is the Breath of Nature (禀自然之气). The (Supreme) Celestial Master who sits atop the seven-tier divine hierarchy, is placed even higher than founder of Taoism Laozi. (Luo, 2014:128)
- 2 In the canonical texts this is called "initiation of people into the beginning of *kalpa* (开劫度人). The initiation is carried out in stages over the course of millennia and forms the hierarchical structure of the divine pantheon in religious Taoism.
- 3 道藏 (Taoist Canon) - the corpus contains both the texts of philosophical Taoism and the sacred texts of its descendant - religious Taoism, and texts belonging to other philosophical paradigms, as well as writings on astrology, natural philosophy, divination and medicine. Preserved to this day are the "Tao Repository of the Era of Righteousness and Unity", commissioned by Emperor Zhengtong of the Ming Dynasty and published in 1445 CE, and the "Tao Repository Supplement of the Wanli Era", published in 1607 CE and commissioned by Emperor Shenzong of the same dynasty. It is precisely in this "Supplement" that we find, in the beginning of scroll No. 1063, the "Miraculous Scripture of the Deity of the Eastern Summit", and, in scroll No.5, the "Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds".
- 4 《碧霞元君护国庇民普济保生妙经》

Within the religious community, the MSPLSAC is viewed as a sacred story of sacred events which the community's religious practice reproduces again and again through rituals. The MSPLSAC demonstrates the power of Tao and at the same time "engulfs" and "pushes out" the Profane both at the level of the plot, as well as with the aid of purely formal means: the text is organized as a unity of formulations with magical functions¹ (the title of the text, the prayer songs at the beginning and at the end, and the full title of the goddess) and narrative structures. The explicitly presented "influx of the Sacred into the world" always occurs at times of crisis when the community or an individual member feel the need to reconfirm the validity of the Sacred Ideal: *"If ... people, transformed, ... repent for their sins and set their hearts and minds on her merciful countenance (i.e. of the Primordial Lady Sovereign), their sins will be deleted from the Black Books and their misdoings will be forgiven ... these people and their families will live in peace and prosperity, their misfortunes and sufferings will vanish and all their plans will succeed, calmness and stability will reign in their homes and they will reap success in their undertakings. Their ancestors in the afterlife will be able to soar freely."* The Sacred becomes an absolute guarantor for harmony and rationality in the face of the Profane that it has come in contact with. The scripture proclaims itself to be "miraculous" and this is where its magical function stems from: *"Honor the Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds/ and your misdoings from three previous reincarnations will be forgiven!.../ do your deeds in accordance with the Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds/ and before you realize it you will make the deities and the spirits of the dead respect you.../ carry on your belt the Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds/ and the forces of evil will dare not attack you.../ glorify the Miraculous Scripture of the Primordial Lady Sovereign of Azure Clouds/ and all of your heart's desires will be fulfilled!"*

1 The title of the text includes the title of the goddess and functions as a celebration of the Sacred, i.e. as a mechanism to connect with the Sacred. This is analogous to the situation in the cult of Buddha-Amitabha (阿弥陀佛) – The Master of the Pure Land. According to the faithful, the very uttering of his name guarantees to his worshipers eternal bliss in the heavenly realms.

The events described in the text bring about the necessity for ritualistic behavior, i.e. the profane man's involvement with the community's sacred history, which in turn guarantees an opening up to the Transcendent and the ensuing vitality. The Scripture itself sets the model for such ritualistic behavior: the Gathering of the Immortal True People in front of the throne of the Supreme Heavenly Lord Sovereign is, in essence, an archetype of the religious festival as a combination of words and deeds governed by a single rhythm and goal – the reproduction of the Sacred. The hierarchically structured space ("the Throne of the Lord Sovereign of Tao, not made by human hand" on the top of the "Mountain of Primordial Freshness" and its foothills occupied by his retinue) sets the framework for ritualistic deeds, while the "divine music"¹ and the "extraordinary fragrance" mark the sensory and emotional engagement of the attendants with the ongoing theophany². The goal toward which all pilgrims strive is the status of the Immortal True People, i.e. an existence through the single True Reality Tao. This goal is partially attained by way of the ritualistic reading of the Scripture, that is, at a sanctified time and sanctified place, through which the individual co-experiences the Sacred³. The presence of the True People in proximity to the Heavenly Lord

- 1 The purpose of music in religious rituals is not simply to immerse the believers in the atmosphere of contact with the Hereafter, but also "to touch the hearts of and to invoke all spirits and deities" (感动群灵) (Qin, Wang, Tang, 1996: 384)
- 2 Theophany (from the Greek *theos* – God, and *phaneros* – visible) - the appearance of God.
- 3 The process of "taking the path of Tao" (入道), i.e. the integration in the religious community, includes training in ritualistic reading of the canonical texts (诵经) - a practice borrowed from the Buddhist ritualistic complex. An essential element of the ritual is the careful choosing of a specific moment in time - it is assumed that the sacred scriptures have a different effect in the different months of the year and in the different hours of the day, a belief made stronger by the influence of the talismans and other objects with magical and ritualistic purpose, and which are seen as heavenly messages. The requirement for sanctify applies also to the space where the ritual is performed. In addition to the special Taoist temple buildings, any profane place can be transformed in to a "Jade Altar" (玉坛), i.e. a dwelling of the celestial immortal magicians, by the sacrificial burning of apotropaic pictures and by uttering magical phrases. It is assumed that by reading the sutras, the follower of Tao can cultivate in himself the essence of Tao" and thus connect with the deities (神) and the "True People" (真人), and accumulate within himself the living energy of Heaven and Earth. This transformation also enables him to influence the Cosmos and thus, in times of natural and social disasters and cataclysms, the ritualistic performance of the sacred scriptures is expected to have a beneficial effect, i.e. the Sacred would balance and harmonize the unstable and problematic profane world. (Zhou, 1999)

Sovereign is a metaphorical representation of the apex of that type of existential development of the person which is the only guarantee for a meaningful existence. Thus, the spatial dimension of the Sacred – the sanctified place – offers to the profane man the opportunity to be immersed in True Reality.

In this context, the figure of the Primordial Lady Sovereign of Azure Clouds is the link between the two types of reality – the world of mortals and the world of the Supernatural, marked by the sacred Mount Tai. “The hidden great wisdom of the miraculous transfiguration of the Singular Origin” is the standard by which the goddess is measured. This is why her sacred nature is said to emanate directly from the True Reality Tao. The intervention of the Primordial Lady Sovereign of Azure Clouds in human affairs in turn confers upon them profound meaning and places them in a new, transcendental perspective.

As a manifestation of the True Reality Tao, the Primordial Lady Sovereign of Azure Clouds is a genuine reflection of the dualistic nature of the Sacred. On the one hand, she embodies its benign, creative power and majesty, to which the individual and the group pay homage with a humble sense of their own createdness. On the other hand, she carries its destructive element which unleashes mystical horror in man¹. Blessing and damnation are the two faces of the goddess: “*She protects life and multiplies its deeds, maintaining the eternity of the thread of progeny*” against “*She turns to ashes and dust the malevolent and unjust, the dissolute and cruel, all those who do not follow the true Tao!*”

The religious outlook sees the purpose of human existence in the choice between the Sacred and the Profane. By deploying the Sacred in the profane human world, the canonical texts define the religious community’s ultimate goal – becoming one with the Sacred, while at the same time also trace the path towards attaining this goal.

1 On the emotional and intuitive experiencing of the Sacred, see Rudolf Otto's seminal work “Das Heilige”, Leopold Klotz Verlag, Gotha 1929.

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