

ABHANDLUNGEN FÜR DIE KUNDE
DES MORGENLANDES

Im Auftrag der Deutschen Morgenländischen Gesellschaft
herausgegeben von Florian C. Reiter

Band 83

2013

Harrassowitz Verlag · Wiesbaden

Volker Olles

Ritual Words

Daoist Liturgy and the Confucian Liumen Tradition
in Sichuan Province

2013

Harrassowitz Verlag · Wiesbaden

Bibliografische Information der Deutschen Nationalbibliothek
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der Deutschen
Nationalbibliografie; detaillierte bibliografische Daten sind im Internet
über <http://dnb.dnb.de> abrufbar.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available in the internet
at <http://dnb.dnb.de>.

For further information about our publishing program consult our
website <http://www.harrassowitz-verlag.de>

© Deutsche Morgenländische Gesellschaft 2013
This work, including all of its parts, is protected by copyright.
Any use beyond the limits of copyright law without the permission
of the publisher is forbidden and subject to penalty. This applies
particularly to reproductions, translations, microfilms and storage
and processing in electronic systems.
Printed on permanent/durable paper.
Printing and binding: Hubert & Co., Göttingen
Printed in Germany
ISSN 0567-4980
ISBN 978-3-447-06862-8

槐軒之道

丁亥春

玄孫奇晉恭署



The Way of Huaixuan (Master of the Locust Tree Studio)

Calligraphy by Liu Qijin 劉奇晉 (b. 1942)

Chengdu, spring 2007

To Liu Hengyi – great-grandson of the Liumen founder

謹將此書獻給槐軒後人劉恆藝先生

Contents

Figures and Tables	XI
Figures	XI
Tables	XII
Abbreviations	XIII
Preface	XV
Acknowledgments	XVII
Introduction	1
Liu Yuan – the Master of the Locust Tree Studio	14
The Transmission of the Liumen Teachings	27
I. The Division of Labor between the Way and Ritual	51
The Ritual Tradition of the Liumen Movement and Its Liturgical Canon	53
Basic Characteristics, Compilation History and Influence of the Canon	56
Praxis and Transmission in the Fayan tan Ritual Tradition	64
The Liturgical Program	71
II. The Compendium of Ritual Words	77
Introductory Remarks	79
Synopsis of Titles and Contents	79
Concluding Remarks	183
Epilogue: The Fayan tan Tradition Today	187
Appendices	191
1. Table of Contents of the <i>Fayan huizuan</i> Canon	193
2. Table of the Ancestral Masters and their Divine Titles	197
3. Models of Ritual Flags (<i>Dazi ben</i> , chapter 7)	206
4. <i>Shen Taishang keyi</i> (<i>Dazi ben</i> , chapter 26)	207
5. <i>Si Tianshi keyi</i> (addendum)	212
6. <i>Shen Guanyin keyi</i> (addendum)	220

Bibliography	229
Related Texts in the <i>Guangcheng yizhi</i> Collection	229
Primary Sources	231
Secondary Sources	232
Index	239
<i>Fayan huizuan</i> Titles	239
Proper Names, Titles, and Subjects	241

Figures and Tables

Figures

1. Liu Yuan at the age of 88	16
2. Visit to Liu Yuan's grave	26
3. Liu Beiwen, the third patriarch	31
4. Liu Xianjun, the fourth patriarch	32
5. Liu Xianyi, the fifth patriarch	32
6. Liu Xianxin, scholarly successor of Liu Yuan	34
7. The Three Clarities	84
8. Lamp Circling Procession	87
9. Recitation of a Ritual Document	91
10. Purification of the Ritual Space	110
11. The Ritual Crown	119
12. Offering an Oil Lamp	127
13. The Destruction of Hell	141
14. Enlightening the Departed	143
15. Admonishing the Departed	152
16. Mudrā of the Numinous Ancestor	154
17. Entering the Diagram	156
18. The Ritual Bathing	157
19. Feasting the Departed	159
20. Preparing the Sacrificial Money	162
21. Issuing the Precepts	165
22. The Officiating Priest	171
23. Requiem Service in a Rural Dwelling	185

Tables

1. Contents of <i>Huaixuan quanshu</i>	17
2. Rules and Precepts of the Liumen Community	38
3. The Five Great Festivals	55
4. The Four Lesser Festivals	55
5. Contents of <i>Jingchan jicheng</i>	66
6. The Fayan tan Line of Transmission	70
7. The Standard Program of a Liturgical Festival	71
8. Program of the 2009 Middle Prime Festival	74
9. Daoist Titles of the Ten Kings of Hell	150

Abbreviations

Further information on the works cited here is contained in the Bibliography.

DZ	<i>Daozang</i> 道藏
ET	F. Pregadio, ed., <i>The Encyclopedia of Taoism</i>
HXQS	<i>Huaixuan quanshu</i> 槐軒全書
TC	K. Schipper and F. Verellen, eds., <i>The Taoist Canon: A Historical Companion to the Daozang</i>
ZGDF	<i>Zhongguo difang zhi jicheng</i> 中國地方志集成: <i>Sichuan fu xianzhi ji</i> 四川府縣志輯
ZWDS	<i>Zangwai daoshu</i> 藏外道書

Preface

The evolution of this book started with a bold venture. Originally intended as a full-scale study of the Confucian Liumen tradition, an intellectual and spiritual movement in Sichuan virtually unknown to Western scholarship, the book's focus eventually shifted to a unique form of Daoist liturgy, which evolved from the interaction between Liumen and Daoism in the first half of the 19th century. In the course of my research, a canon of Daoist ritual texts and a regional branch of non-monastic Daoism emerged as the most vivid and enduring expressions of this interaction. Therefore, I decided to study the canon and the ritual tradition in detail.

Following the pioneering studies by Kristofer Schipper, John Lagerwey, and others, research into Daoist ritual has advanced considerably over recent decades, now including topics like the relation between popular cults and Daoist liturgy, specific ritual techniques, various schools and regional traditions, as well as related deities and canonical sources, to name just a few.

The present study strives toward a new approach. Describing and analyzing a ritual canon compiled by the founding patriarch of the Liumen tradition and his close disciples, the book's aim is not only to introduce this canon and the associated branch of liturgical Daoism, but also to identify some basic features of Daoist ritual practiced in modern and contemporary Sichuan. The Introduction, containing a comprehensive description of the Liumen tradition, provides the basis for the following discussion of Liumen's interaction with Daoist liturgy. In Chapter I, the compilation history of the ritual canon, the origins and characteristics of the community of priests who make use of this canon, as well as the temporal framework of their liturgy are introduced. Chapter II, forming the centerpiece of this book, consists of a detailed study of the ritual canon, identifying its textual sources and describing its pantheon, the functions of each ritual, the influence of the Liumen ideology on its texts, and the performance of its rituals in contemporary religious practice. Finally, some concluding thoughts about the Liumen-derived ritual tradition's role in present-day Sichuan constitute the Epilogue.

In the present study, I neither attempt to establish a new theory of Daoist ritual, nor do I try to apply ready-made theories to Daoist liturgy. Instead, my goal is to demonstrate how the Confucian Liumen tradition harnessed the technique and language of Daoist ritual, thereby strongly influencing the

realm of Daoism in the Sichuan region. Indeed, the utilization of Daoist liturgy by the Liumen community gave rise to the establishment of a distinct ritual tradition, which ultimately remained a part of Daoism. Thus, the aim of the present study is to document the complete canonical basis of this ritual tradition and to explain its origins.

The description and analysis of this particular tradition will contribute to a clearer and more comprehensive vision of modern and contemporary Daoist liturgy. Furthermore, it sheds light on hitherto obscure or poorly understood aspects of the intellectual and spiritual culture of Sichuan. Finally, the reader will discover new answers to the following question: Who was involved in the evolution of modern Daoism? This is an important issue in regard to the area of Sichuan, which is traditionally considered the cradle of the Daoist religion.

Acknowledgments

The Confucian Liumen tradition and the Fayan tan branch of liturgical Daoism are rooted in the teachings of the Qing dynasty scholar Liu Yuan whose direct descendants are still living in Chengdu and its environs. During several research visits, beginning in 2007, the Liu family supported my work enthusiastically and received me with wholehearted warmth, making me feel at home in their midst. I am particularly indebted to Liu Yuan's great-grandson Liu Hengyi (Bogu), to whom this book is dedicated, for providing me with photocopies of invaluable documents, greatly facilitating my fieldwork, and sharing so much of his memories and wisdom with me. I am also grateful to the Fayan tan priests for their cordiality and openness, with which they received my inquiring presence. I thank as well my friends and Liumen associates in Chengdu and Shuangliu for providing a cheerful climate and various kinds of substantial assistance.

I would like to express my gratitude to colleagues and other scholars in the field who facilitated my work at various stages of the project. Among these, Florian C. Reiter (Humboldt University Berlin) and Philip Clart (University of Leipzig), who provided institutional support and invited me to present findings of my research at conferences, deserve first mention. I have also benefited greatly from my interactions with other scholars, whom I would like to thank for sharing information and materials with me and for their assistance and indispensable encouragement, including, in alphabetical order, Stephen R. Bokenkamp, Chiang Fu-chen, Vincent Durand-Dastès, Gan Shao-cheng, Vincent Goossaert, Lee Fong-mao, Li Gang, Liu Xun, David Mozina, Yin Zhihua, Zhao Junqiang, and Zhou Ding. Vincent Goossaert kindly invited me to present and discuss preliminary findings at the CNRS in Paris on June 30, 2011.

Special thanks go to Brock Silvers for his unfailing support. Brock proof-read all parts of the manuscript at various stages of development and helped to improve my English prose. Any errors that remain are, of course, my entire responsibility.

My research into the Liumen tradition and the Fayan tan liturgy would not have been possible without financial support from both the German Research Foundation (DFG) and the Chiang Ching-kuo Foundation for International Scholarly Exchange. The former Foundation funded my temporary position

as a research fellow at Humboldt University (2006–2008) where I started this project under ideal conditions. During a crucial phase of my work, a postdoctoral fellowship (2009–2011) granted by the latter Foundation enabled me to continue my research at the University of Leipzig. I am sincerely grateful to both Foundations and their staffs for their support, which was vital for my project.

I extend my appreciation to the Harrassowitz Publishing House for their permission to reproduce here the main segments of my article “The Division of Labor between the Way and Ritual” previously published in a conference volume edited by Florian C. Reiter. Finally, I wish to thank the staff of the above-mentioned publishing house for their smooth cooperation, and in particular Jens Fetkenheuer for his technical support.

Volker Olles
Berlin
November 2012